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Divine Intimate Discourse of the Light of the Age, the Reformer of the Religion



Shehu Uthman ibn Fuduye`

May Allah engulf him in his mercy *Ameen*

Translated, edited and annotated by the impoverished servant of Allah

Abu Alfa Umar Muhammad Shareef bin Farid
the Retainer of the *Sultan*

May Allah pardon him, forgive his teachers, parents, family, children and be merciful to the entire *Umma* of
Muhammad, may Allah bless him and grant him peace with an all encompassing mercy

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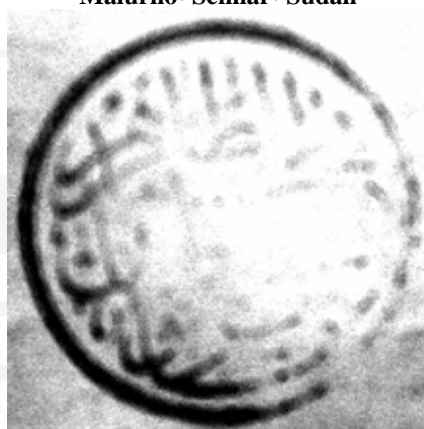
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The Palace of the Sultan of Maiurno

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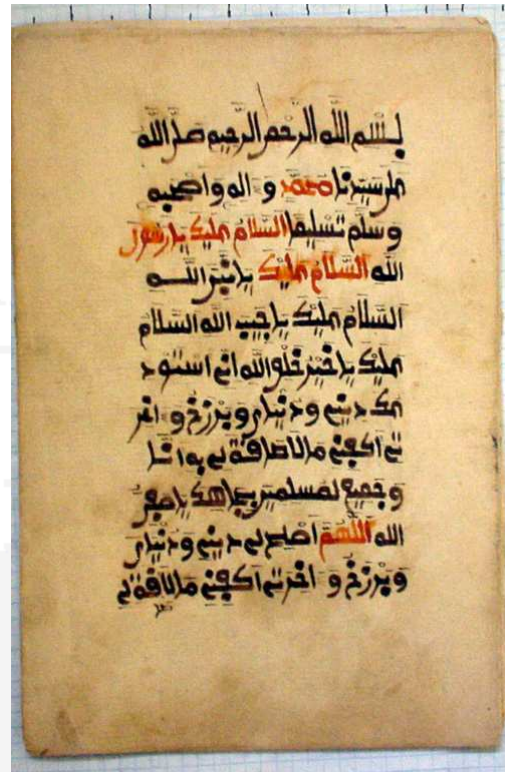
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I dedicate this book to our *Sultan* and teaching *Shaykh*, the *Amir'l-Mu'mineen* the *Qutb*, *Al-Hajj* Abu Bakr ibn *Sultan* Muhammad at-Taahir ibn *Sultan* Muhammad Bello Mai'urno ibn *Sultan* Muhammad Attahiru ibn *Sultan* Ahmad Zaruku ibn *Sultan* Abu Bakr Atiku ibn *Amir'l-Mu'mineen* the Light of the Age, the Reformer of the Religion *Shehu* Uthman ibn Fuduye`, may Allah ta`ala preserve him and be merciful to all of them by the rank of the Prophet of mercy, may Allah send blessings and peace upon him – *Ameen*.



The *Qutb* and *Sultan* al-Hajj Abu Bakr ibn Muhammad Tahir ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abi Bakr Atiku ibn *Shehu* Uthman ibn Fuduye`, may Allah preserve him. To his left, is his representative in the United States of America, the *Amir* al-Hajj Tahir Abdallah, may Allah preserve him.



Folio 1 of the manuscript *al-Munaajaat* of Shehu Uthman ibn Fuduye, which exists in the Palace of the archives of *Sultan al-Hajj* Abu Bakr ibn Muhammad at-Taahir in Maiurno, Sennar, in present day central Sudan

In the name of Allah, the Beneficent the Merciful, may Allah bless our master of Muhammad, his family and Companions and grant him peace

This is the celebrated al-Munaaajaat of the teacher of the perfected sages, the most learned of the right acting scholars, the complete saint, the realized *Qutb*, the reviver of the Muhammadan *Sunna*, the destroyer of Satanic innovations, the reformer of the Islamic religion, the Spiritual Axis, the Lordly savior, the *Amir'l-Mu'mineen Shehu* Uthman ibn Fuduye`, may Allah ta`ala be pleased with him. It was first composed in *Fulfulde*, and was then rendered into Arabic by his son, the *Imam* and *Amir'l-Mu'mineen* Muhammad Bello, may Allah ta`ala be pleased with him. It is one of the greatest of the supplications of *Shehu* Uthman ibn Fuduye`, which has become renown among the People of Allah in the *bilad 's-Sudan*, the *Hijaz*, and in these times of ours, it has spread throughout the lands, even now in China (all praises are due to Allah for that.) The al-Munaaajaat comprises the Ultimate Secret between the *Shehu*, may Allah be merciful to him and his Lord. In it are many spiritual and temporal advantages which I will clarify, Allah willing.

He named it al-Munaaajaat (Lordly Intimate Discourse) because the etymological root of the phrase is from the expression 'intimacy' and 'confidential', which is an exclusive and guarded discourse between two parties. It is said: 'I took him in my confidence', when it means: 'I told him intimate secrets.' Allah ta`ala says: "*and when they in their secrets councils...*", which means when they were in intimate discourse with one another, for He made them the source of intimacy. Further, Allah ta`ala says: "*There are never three persons in secret counsel...*" from which is taken the expression 'confidant' with whom one shares secrets. It is said in a prophetic tradition: "O Allah by Muhammad, Your prophet and by Musa, Your intimate confidant...". Thus, Musa, upon him be peace was called the confidant of Allah, because Allah shared intimate secrets with him, addressed him and spoke to him directly without any intermediary. Thus, intimate discourse is specifically the secret speech between two intimates. It is for this reason that he, upon him be blessings and peace said: "Two people should not speak secretly with one another in the presence of a third person." This means they should not speak confidentially with one another while excluding a third person. Subsequently, the intimate discourse between the servant and his Lord are the immense secrets between them. The appropriate time for intimate discourse is at night, because the daytime is normally the time for the descent of the veil; while night is usually the time of the lifting of the veil, the standing in prayer for vigils, the time of the pleasure of intimate secrets with the Absolute Being *azza wa jalla*, and the time for the descent of the vastness of the domain of Divine Secrets, sciences and gnosis. It is for this reason that the spiritual guides say that it is permissible to recite the al-Munaaajaat of the *Shehu* between the times of the setting of the sun and its rising at dawn, while its best time is during the time of predawn.

Among the most important advantages of the al-Munaaajaat is that it increases the emergence of the lights of certainty in the hearts, and the presence of the spirits of the Messengers, the Prophets, the Angels, the Companions, the *awliyya*, the martyrs, and the righteous. The al-Munaaajaat is as *Shaykh* Abu Bakr Jallo, may Allah be merciful him said: "...the intimate counsel and inner communication between lovers. Intimate discourse of the servant to his Lord is through his verbal recitation and remembrance, while the intimate discourse of the Lord to his servant is providing comprehension, spiritual openings and the lifting of the veils." It is for this reason that the al-Munaaajaat is the locus for the manifestation of all the secrets which emerged between *Shehu* Uthman ibn Fuduye` and the Absolute Being, the Mighty the Majestic.

Among the benefits of this supplication is that whoever recites it once every day, Allah will fulfill his needs in worldly and religious. He should recite it after performing the *sub'h* prayer and after reciting the *Faatiha* of the Book three times. Then by the permission of Allah ta`ala, his needs will be fulfilled. Whoever safeguards it every morning Allah will make his affairs easy, Allah willing, it will be the means of the emergence of all the causative factors of excellence, however He wills, and it will ward off every evil and affliction. Whoever recites it after the *sub'h* prayer before talking to anyone, and then entreats Allah, he will find his supplications answered. Among the *baraka* which has manifested to us from it is that whoever recites it after the *dhuhr* prayer three times, his enemies and those who have acted unjustly towards him will be vanquished. He should recite it for three days, and destruction will commence noticeably against his enemies and those who maliciously envy him, even his enemies from among mighty tyrannical governments. In this regard, I, myself, have tested this and saw that it was an instantaneous and responsive undertaking. Moreover, with regard to warfare, and defense, a more precise supplication than the al-Munaaajaat can not be found. Whoever desires to fortify a village, a *Jama`at*, a military garrison, and an encampment and protect them from the armies of the enemies, should recite the al-Munaaajaat eleven times, while in seclusion, from Monday until the following Monday. For Allah ta`ala will guard that village, *Jama`at*, military garrison and encampment from the armies of every enemy.

Among the benefits of the al-Munaaajaat is that whoever recites it after the *'isha* prayer, when he wants to go to sleep and without speaking to anyone, prays two *rak'ats*, reciting in the first *rak'at* the *Umm'l-Qur'an* and the chapter *an-Nasr*, and in the second *rak'at* the *Umm'l-Qur'an* and the chapter *al-Ikhlaas*; and then recite the al-Munaaajaat prior to sleeping; he will, Allah willing, see the Messenger of Allah, may Allah bless him and grant him peace and the *awliyya* in his sleep. Whoever is constant in reciting it in the morning and evenings, he will be gathered with its author, *Shehu* Uthman ibn Fuduye`, may Allah be pleased with him on the Day of Judgment, and in this life he will walk in the footsteps of *Shehu* Uthman ibn Fuduye`. Whoever has a extremely pressing need, he should recite the al-Munaaajaat while in seclusion eleven times after praying two *rak'ats*, each time he reaches the place where he says: "...by the rank of Muhammad, the Prophet of mercy, may Allah bless him and grant him peace"; he should prostrate and ask Allah for his request, and his needs will be fulfilled, by the permission of Allah. It is for this reason that the *Shehu* placed fifteen places for prostration in the supplication, as we will explain. The *Shehu* also placed twenty-five blessings and peace upon the master of the Messengers, upon him be the best blessings and most perfect peace, in the beginning, the middle and the end. Thus, every supplication in it is answered based on what was related in the prophetic tradition: "As for the prostration, make abundant supplications while in it, and be certain that you will be answered." In it also is the

Greatest Name of Allah that when you supplicate by means of it, will be answered, and when you ask by means of it, will be given. As mentioned previously there are fifteen places for prostration and answered supplications in the al-Munaaajaat. This secret conforms to the number of the prostrations of the *Qur'an*, in the opinion of *Imam Ahmad*. Whoever desires to attain the *baraka* of this should make prostration and ask Allah ta'ala for what he wants. It has been related on the authority of Muslim, Abu Dawud, and an-Nisaai' on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The nearest that the servant can be to his Lord is when he is in prostration. So make strenuous effort in making supplication." This means the closest that the servant can be to the mercy and bounty of his Lord is while in prostration, because prostration represents the extreme limit of subservience, being broken, humility and servitude to Allah ta'ala' in conformity with the words of Allah ta'ala: "...and fall down in prostration and draw near". This state is the most beloved of states for the servant to his Lord, because prostration is the first act of worship which Allah ta'ala ordered after the creation of Adam. Subsequently, those who seek to draw near to Allah do so by means of much prostration to Him. Furthermore, the state of prostration is a circumstance diametrically opposed to *Iblees*, whose refusal to prostrate constituted the first act of disobedience to Allah.

My master *Shaykh Umar ibn Ahmad Zaruuq* once said: "It is essential for the one who recites the al-Munaaajaat that he be in a state of humiliation, self deprecation and heartbroken." The Knower of Allah, *Shaykh Ibn 'Ataa'illah* said in his al-Hikam: "Nothing is more desirable for you than being in an abject state of need." This means that the best and most desirable spiritual state which the servant can wish for himself is being in a state of privation, which means not having the illusion that the self has any power or might; and not seeing that the self has any secondary causative factors upon which it can rely or with which it can take recourse. Rather, he should see himself as one drowning in an ocean, or like one completely perplexed by some labyrinth of destitution; where he can see no end to it except with his Lord, and he has no hope of being redeemed from the devastation it brings except with Him; as *Shaykh as-Sharnuubi* explained. This is corroborated by His words: "*Does He not answer the one in abject need when he supplicates Him?*"

With the praise of Allah and the best of His assistance, I realized this state on the Day of 'Arafa, the 9th of *Dhu'l-Hijja* in the year 1426 A.H. (approx. 9th January 2006 C.E.). At that time, I had no news from my parents or children. I had no quantifiable relationship with the *Jama'at* nor was there any news from the *Sultan*. Rather, I was in a state of fear from the intrigues of the disbelievers and the hypocrites in our *Jama'at* who were working with them. There emerged in our *Jama'at* skunks and the most evil of men, who stood between me and the *Sultan* with their envy and blameworthy tongues, in order to strip me from him. At that time I was neither able to go to the land of the *Sultan* or to return to the land of disbelief. Many of my companions from the *Imams* in my country altered their opinions out of fear of the government. I saw myself in the most extreme limit of impotence, debasement and being broken. I did not recognize in myself any power, might or any consequential causal factor that I could rely upon besides Allah azza wa jalla. It was due to my complete inability to fulfill the welfare of the *Jama'at* that induced me to then remove myself from active leadership. I also separated from my family due to my inability to fulfill their rights. I was like a person drowning in an ocean, so I completely turned my affairs over to Allah the Lord of the worlds, even in my supplications and litanies. At that time, I did not even desire relief from that state. Rather, I sought to surrender to it completely until I found no resistance to that state in my heart. Then Allah ta'ala stopped me in the station of contentment with His decree for: "*He encompasses all things.*" I came upon the secret of the words of *Shehu Uthman ibn Fuduye'* in his Bustaan'd-Du'a where he said: "Some of the People say that it is obligatory for the servant to be the companion of supplication with his tongue, while being the companion of contentment with the decree of Allah with his heart, in order that he may attain both states at the same time." As a result, I persisted in the recitation of the al-Munaaajaat of the *Shehu*, may Allah be merciful to him in a complete state of humiliation, and impoverishment until all my affairs were completely transformed from distress to increase, from fear to wellbeing and from severance to union, For Allah has now removed, and transferred the wealth of my enemies and placed it in the hands of the country to which I made the emigration; and the praises and thanks are due to Allah for that.

Shaykh Ibn 'Ataa'illah said in his al-Hikam: "Nothing is swifter in granting what is desired, than abject humiliation and impoverishment." *Shaykh as-Sharnuubi* said in his commentary upon that: "Abject humility and impoverishment are two matters which necessitate the swift granting of desires from the Exalted Absolute Being to the servant described by them." This is indicated by His words: "*And Allah assisted you at Badr when you were in a state of abject humility.*" Thus, the acknowledgment of the non-action (*wu wei*) for the needy servant is a treasury of planning because the one who knows the reality of the non existence of himself also knows the reality of the existence of his Lord. This acknowledgment makes him the master of wisdom. The range of his actions become inexhaustible because he does not see in himself effective influence, nor does he see in celestial and terrestrial existence substantial being except as an empty vessel for the Actions of Allah ta'ala in them. The master of this station is described with the traits of emptiness, non-action (*wu wei*), humiliation and impoverishment. This is the reality and secret of the servant, for whoever knows his secret also knows his Lord. Whoever knows his Lord, then his supplications to Him is answered, because he does not desire except what his Lord desires. This, as the realized ones of China say, '...is the Way of heaven and earth and everything in between them.' Thus, it is the humiliation of the servants which necessitates the manifestation of His giving honor and victory to them. For this reason the Messenger of Allah, may Allah bless him and grant him peace said, as it was related by Muhammad ibn Idris on the authority of Mus'ab ibn Sa'd: "Verily Allah gives assistance to this *Umma* by means of the oppressed among them, through their supplications, righteousness and sincerity." This means through the agency of the destitute among them and the *baraka* of their supplications, since they are the strangers in the earth, the victims of injustice, who make strenuous effort and are strident in their struggle against the self. Thus, their supplications are more effective and have more influence than those of the common believers and the wealthy among them. This is because they have arrived at what *Shehu Uthman ibn Fuduye'* described in his Bustan'd-Du'a: "It is said in the Lataa'if'l-Mannan: 'If you were to be in a state of abject indigence and need for that which will connect you to Allah, similar to the need of a thirsty man for water, like the need that a

frightened person has for safety, or like the yearning that a mother has for her child when she loses it; then you will discover attainment without any cause on your part and you will discover the focus of the Absolute Being directing Itself towards you with ease’.” Once the servant recognizes in himself abject humility and impoverishment, he also then recognizes that his Lord is Exalted, Omnipotent, Exclusive and Overpowering. He then will make strenuous effort in his supplications to Him with humility, debasement, and broken heartedness, because Allah ta’ala says: “*I am with those who are broken hearted.*” The ‘with-ness’ in this context means His love, for He is with those who are broken hearted because of His love for them. He the exalted also said: “...and when I love him, I become the hearing by which he hears, the sight by which he sees, the hand by which he grasp, and the feet by which he walks. When he ask of Me I will give him, and when he seeks refuge with Me, I will give him refuge.” It is then that his supplications come into conformity with the Will of Allah ta’ala, because his actions are then in conformity with the Acts of Allah ta’ala. Allah ta’ala says: “*You did not fight when you fought, but it was Allah who fought. You did not shoot when you shot, but it was Allah who shot.*” Thus, the victory of the servant, his honor, and the best of his weaponry is in his being destitute and broken hearted before his Lord during his supplication to Him. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said as related by al-Hakim in his al-Mustadrak on the authority of Ali ibn Abi Talib: “The supplication is the weapon of the believer, the support of the religion and the light of the heavens and the earth.”

Thus, in the al-Munaaajaat of Shehu Uthman ibn Fuduye` is the light of the heavens and the earths, because he clarifies in it all of the cosmological realities. It is also the support of the religion because in it are all the Divine realities upon which the scholars of the religion of Allah ta’ala and His *awliyya* confide in. Added to that is that the al-Munaaajaat of Shehu Uthman ibn Fuduye` is an advanced indestructible weapon for the *Awliyya* of Allah ta’ala, about whom Allah says: “Whoever shows enmity to My *wali*, I have prepared war against him.” Thus, the al-Munaaajaat is superior to an intercontinental ballistic missile that when it is launched, seeks out and penetrates His enemies and everyone who does not love the honor of Islam, until it finds its target, without causing collateral damage, except against those among the hypocrites and collaborators who give assistance to His enemies among the disbelievers. I have tested this weapon and have found it to be precise, and all praises are due to Allah for that. Ask the devils from among mankind in the now destroyed company ‘Lehman Brothers’; which was the first international company involved in the establishment of the cotton industry on the slave plantations of America. After which it became the key company in the credit banking system of the west; and before its destruction it was the fundamental foreign investor in the Zionist government in Palestine and the key company investing into what has been called today: ‘the war on terror’. Thus, Allah ta’ala destroyed it by means of the supplications of the Muslim victims of its international injustice; and not by any adverse actions from any belligerent *muhaaribi* fighter, such as ‘al-Qaeda’ or any of those associated with them who fight without sanction of a *Sultan*, or land, and without meeting any sound condition from the prerequisites of *jihaad*. It is thus, obligatory for them to repent to Allah ta’ala, put down their weapons, and stop their killing of people without right. Then take up the al-Munaaajaat of Shehu Uthman ibn Fuduye`, recite it abundantly and: “*see what becomes of the end of those who cause corruption.*”

Apart of the proper manner of reciting the al-Munaaajaat is that the place where it is recited must be clean, the one reciting it should be in the best of condition. His mouth should be cleansed from brushing, and he should be in a state of ablution. He should face the *qibla*, being attentive of his words, reflecting on its meanings and being attentive with his soul. He should also make sure to avoid what is forbidden in food, drink and attire. He should be sincere to Allah while reciting it and perform some good deed prior to it. If possible he should glorify Allah and send blessings upon the Prophet in the beginning and the end. He should also make intercession with its author, *Shehu Uthman ibn Fuduye`*, may the mercy of Allah be upon him.

For in this al-Munaaajaat from the *Amir`I-Mu`mineen*, the Light of the age, the reformer of the religion, the Sword of Truth and *Imam* of the *Awliyya* is a depiction of the ontological form of the cosmos as it is from the Divine realities, the spiritual realities, the celestial and temporal realities. It contains the harmonious governmental system of the *awliyya*, and the righteous servants of Allah from the Arch Angels, the Spirits, the Messengers, the Prophets, and the circle of the *awliyya* and the righteous. The al-Munaaajaat has tremendous manifest *baraka*, and whoever is constant in reciting it will discover *baraka*, nobility, and wealth. In it is refuge from the evils of the land and sea, from the evils of men and *jinn*, and from the evils of high and low people. It has an immense secret with regard to attaining the reverence of people, expansion, esoteric overflowing, spiritual illumination, and divine openings. I myself have tested it and found it to be absolutely sound. Many of the loved ones asked me to compose for them a commentary upon it, explaining its secrets and pinpointing its meanings, so Allah ta’ala gave me success in doing that. I have also included after the completion of the al-Munaaajaat a supplication making intercession with *Shehu Uthman ibn Fuduye`*, may Allah ta’ala be pleased with him, which can be recited after its completion, and success is with Allah.

Shaykh Abu Alfa Umar Muhammad Shareef bin Farid
Friday, 17th of *Dhu`l-Qa`ida* 1430 [12-04-2009]
Zunyi, Guizhou Province, the People’s Republic of China

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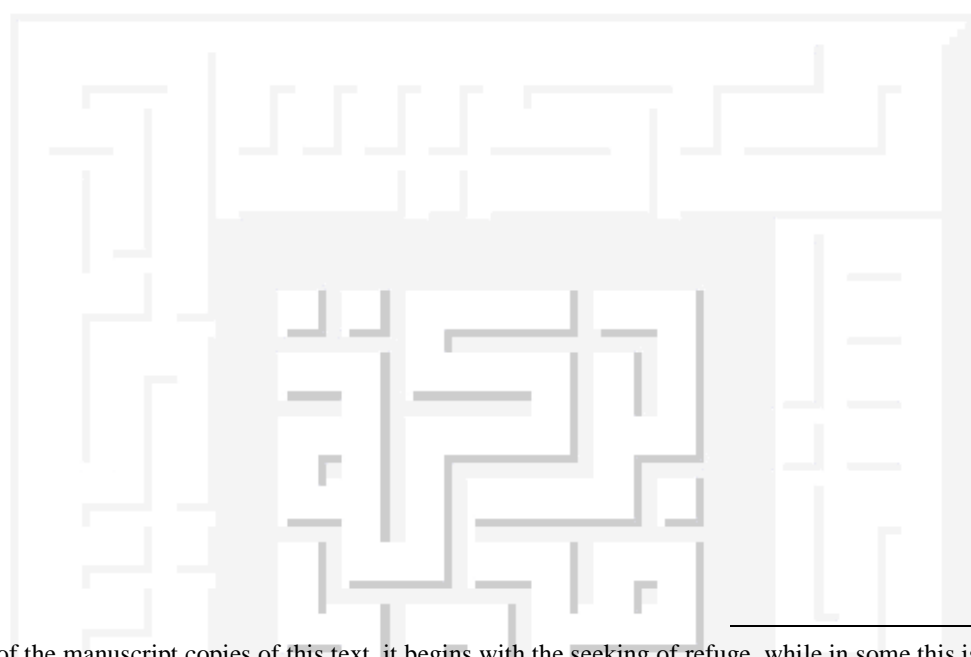


Divine Intimate Discourse of the Light of the Age

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I seek refuge with Allah from the accursed Satan.¹ In the name of Allah, the Beneficent, the Merciful,² may Allah send blessings upon our master Muhammad, his family and Companions and give them much peace.³

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¹ In some of the manuscript copies of this text, it begins with the seeking of refuge, while in some this is omitted. Its meaning is invoking protection of Allah, taking Allah for refuge and seeking sanctuary with Allah. That is to say – O Allah I seek refuge with You, or I seek You as a refuge, or I supplicate You seeking refuge. As for the expression which the majority of the scholars agree in seeking refuge is: “I seek refuge with Allah from the accursed Satan”; as Allah ta`ala says in His Noble Book: *“When you recite the Qur’an, seek refuge with Allah from the accursed Satan. He has no authority over those who believe and rely upon their Lord. His authority is only over those who take him as a protecting friend, and those who associate him as a partner with Allah.”* It has been related by Ibn Mas`ud who said: “I once said: ‘I seek refuge with Allah the Hearing the Knowing from the accursed Satan.’ Then the Prophet, may Allah bless him and grant him peace said; ‘O Ibn Abdallah! Say: I seek refuge with Allah from the accursed Satan. It is in this manner that Jibreel recited to me on the authority of the Guarded Tablet on the authority of the Primordial Pen.’” It has been related by Ibn Maja on the authority of Ibn Abass on the authority of the Prophet, may Allah bless him and grant him peace who said: “Whoever seeks refuge with Allah, He gives him refuge, and whoever among you ask for something by the countenance of Allah, He will give it to you.”

² It has been related by on the authority of Ibn Mas`ud that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever recites: ‘In the name of Allah the Beneficent, the Merciful’, Allah will record for him for each letter four thousand good deeds, wipe away from him its like in evil, and raise him up four thousand spiritual ranks.”

³ He follows in this his words, upon him be blessings and peace: “Whoever send blessings upon me in a book, there will remain Angels seeking forgiveness for him as long my name is in that book.” This was related by at-Tabarani in his al-Awsat on the authority of Abu Hurayra. This is the first of twenty blessings sent upon the Prophet, may Allah bless him and grant him peace in the al-Munaajaat.

Peace upon you O Messenger of Allah. **Peace upon you** O Prophet of Allah. **Peace upon you** O Beloved of Allah. **Peace upon you** O Best of the creation of Allah.⁴ Verily I entrust to you my religion, my worldly affairs, by after-life and my Hereafter,⁵ so suffice me in what I am incapable, I and all of the Muslims, by means of your rank, O Sincere friend of Allah!⁶

⁴ The foundation of sending peace upon the Prophet, may Allah bless him and grant him peace is from the words of Allah ta'ala: "*Verily Allah and His Angels send blessings upon the Prophet. O you who believe send blessings upon him and give him much peace.*" Imam al-Qurtubi said in his *al-Jaami' Li'l-Ahkaam al-Qur'an*: "His words: '*and give him much peace*' means as Qadi Abu Bakr ibn Bakeer said: 'When this verse was revealed upon the Prophet, may Allah bless him and grant him peace, Allah then ordered his Companions to send upon him peace. Likewise those after them were ordered to send peace upon him when present at his grave and at the mention of his name'." Shaykh Yusef ibn Isma'il al-Nab'haani that Ibn Abass said: "The Absolute Being sub'hanahu desires to express that Allah ta'ala sends His mercy upon the Prophet, and the Angels supplicate for him. Thus, the blessing from Allah is His mercy and from the Angels it is their seeking forgiveness for him." Abu al-'Aaliya said: "The blessings of Allah ta'ala are His praise of him with the Angels. The blessings of the Angels are their supplications for him." Shaykh Abdullahi ibn Fuduye' said in his *Diya'l-Qawaa'id*: "When Allah revealed: '*Verily Allah and His Angels send blessings upon the Prophet*', the Messenger of Allah, may Allah bless him and grant him peace said to his Companions: 'Allah has made me independent of your sending blessings upon me, however Allah azza wa jalla has ordered you to do so in order to bring honor to you'." On the authority of al-Hassan ibn Ali ibn Abi Talib who said: "It was once said: 'O Messenger of Allah do you have an opinion regarding the words of Allah azza wa jalla: '*Verily Allah and His Angels send blessings upon the Prophet*'? He said: 'That which you asked about are among those matters which are concealed. If you had not asked me by my Lord about it, I would not have informed you. Verily Allah azza wa jalla, has appointed two Angels to me, where I am never mentioned to a Muslim who then send blessings upon me, except that these two Angels say: 'May Allah forgive you.' Then Allah and His Angels say in answer to these two Angels: 'Ameen'." It has been related by an-Nisaai' on the authority of the Abdallah ibn Abi Talha on the authority of his father that the Messenger of Allah, may Allah bless him and grant him peace once came to us in middle of the day and the signs of joy were seen on his face. I said: 'We see the signs of joy on your face!' He then said: "Verily an Angel came to me and said: 'O Muhammad verily your Lord says: 'Are you not content that no one sends blessings upon you except that I send blessings upon him ten times; and no one sends peace upon you except that I send peace upon him ten times'." It has been related in the authority of Muhammad ibn Abd'r-Rahman that the Messenger of Allah, may Allah bless him and grant him peace said: "There is no one among you who sends peace upon me when I have died, except that his greetings of peace is brought to me by Jibreel saying: 'O Muhammad, this is so-and-so, the son of son-and-so who sends to you the greetings of peace, the mercy of Allah and his *baraka*'." It has been related by an-Nisaai' on the authority of Abdallah who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah has Angels who travel throughout the earth delivering the greetings of peace to me from my *Umma*." Al-Qushayri said: "The sending of peace is the saying of: 'Peace be upon you'."

⁵ The etymological root of the expression 'entrust' is to relinquish a thing and leave it to be entrusted to another. This by leaving it over to him he desires for him to protect it. Thus, it is a form of freeing oneself of power, might, and rejecting secondary causative factors. As a result he obtains preservation and protection for that thing. It is in this manner everyone who wishes to entrust something to someone, they usually say this expression. For the Prophet, may Allah bless him and grant him peace is the Vicegerent of Allah on His earth and His representative. Allah ta'ala says: "*When they act unjustly to themselves and come to you, seeking forgiveness from Allah, and the Messenger seeks forgiveness for them; they will find Allah Relenting and Merciful.*"

⁶ The meaning of his words: "...in what I am incapable ..." means in the responsibilities that I do not have the capacity to perform. 'Incapacity' is in two perspectives: the first of them is that which is not in the ability of the servant to endure, like the task of a blind person seeing. This type of task is the kind which Allah does not make the servant responsible for in any circumstance. The second perspective of 'incapacity' are those within the ability of the servant to endure, along with there being extremely severe for him and constitutes immense tasks, like the duty comprised in difficult actions, and heavy obligations, as it was in the beginning of Islam with the obligation of praying at night, and the like. It is for this reason that the believers ask their Lord by the rank of the Prophet, may Allah bless him and grant him peace, not to make them responsible for that which they are unable to endure. The meaning of his words: "O Sincere friend of Allah!"; is that the origin of 'sincere friend' (*saffaa*) is from 'pure' (*safwa*), and 'refinement' (*safaa*'), where the purity of a thing and its refinement means authenticity like the purity of wealth (*safwat'l-maal*) and the sincerity of brotherhood (*safwat'l-ikhaa*'). While the choosing of a thing (*istifsa*

O Allah! Correct for me my religion, my worldly affairs, my after-life and my Hereafter, and suffice me in what I am incapable, I and all the Muslims,⁷ by the rank of Muhammad the Prophet of Mercy, may Allah bless him and grant him peace.⁸

's-shay') means making it the choice over others (*astafaahu*). Al-Layth said: "Genuineness (*safaa*') means the purity of affection and brotherhood (*musaafat'l-mawadda wa'l-ikhaa*'), while the chosen (*astafaa*') means that which is picked (*ikhtiyaar*)." From this comes the reference to the Prophet may Allah bless him and grant him peace who is the genuine one of Allah (*safwatullahi*) chosen from all of his creation, and His choice (*mustafaahu*). In this respect all the Prophets are chosen since He chose them for His Divine messages. The sincere friend of a person (*safiyyu'l-insaan*) is his brother whom he has chosen as a genuine affectionate friend (*yusaafeehi 'l-ikhaa*'). It is related in a prophetic tradition: "Verily Allah is pleased with His believing servant, when his sincere friend (*safiyyahu*) departs from the people of this earth, and he remains patient, reckoning with himself, with a reward short of Paradise." Thus, the sincere friend of a man (*safiyyu 'r-rajuli*) is the one who has been chosen for genuine affection and is completely loyal to him. It has been related by Imam al-Qurtubi on the authority of Wahb in a narrative of Prophet Yusef ibn Is'haq that he said: "I am Yusef the son of the sincere friend of Allah Ya'qub..." It has been related by al-Hakim in his *al-Mustadrak* on the authority of Anas who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Musa ibn 'Imraan is the sincere friend of Allah." It has been related by ad-Darimi on the authority of 'Amr ibn Qays who said that the Messenger of Allah, may Allah bless him and grant him peace said in a long prophetic tradition: "Ibrahim is the bosom friend of Allah, Musa is the sincere friend of Allah, and I am the beloved of Allah." Thus, every Prophet who has been chosen by Allah for His revelation is in one since the sincere friend of Allah, and our master Muhammad, may Allah bless him and grant him peace is the best among them.

⁷ The meaning of his words: "Correct for me my religion"; is make my religion which includes my *Imaan*, my *Islaam* and my *Ihsaan* be in conformity with what our master Muhammad, may Allah bless him and grant him peace came with in the Book and *Sunna* or through consensus and sound analogy, which are the foundations of the principles of the religion. The meaning of his words: "...my worldly affairs"; is in this world's life, transform every hardship into ease, open for me in this world's life a clear opening, provide for me in it lawful, excellent and blessed wealth and provision, and make me in this world's life in a state of health and well being. The meaning of his words: "...my after-life"; is that the expression '*barzakh*' is what is usually between every two things. Or it is barrier between two entities. Thus, the meaning here is that which is between this world's life and the Hereafter before the Day of Gathering, from the time of one's death until the resurrection. For whoever dies he enters the world of the after-life (*barzakh*). Allah ta'ala says: "...and behind them is the after life until the Day they are resurrected." He, upon him be blessings and peace said it was related in a prophetic tradition on the authority of Abu Sa'id: "Regarding the after life (*barzakh*), it is what is between this world's life and the Hereafter." Subsequently, the meaning of his words is: O Allah correct me so that I may die upon true faith, make the answering of Munkar and Nakir easy for me, save me from the punishment of the grave and bless me with its blessings. The meaning of his words: "...and my Hereafter"; is my state in the Hereafter. The expression 'Hereafter' means the Abode of Eternal Continuity, that is to say, from the Day of Resurrection and what comes after it from the gathering of people in one place, the weighing of their actions, the giving of books of deeds, the Reckoning, the Intercession, the Bridge, the Hell Fires, the eternity in it except for those whom Allah wills, the Paradise, the eternity in it, the vision of Allah ta'ala in it, and other than these from the matters of the Hereafter. Thus, the meaning of his words is O Allah correct me in my Hereafter by resurrecting me underneath the Banner of the Prophet, may Allah bless him and grant him peace, by saving me from the Sun of the Day of Judgment, by giving me my book in my right hand, by making the reckoning easy for me on the Day of Judgment, by permitting me to cross the Bridge over Hell, by making the scales heavy for me, by including me in the intercession of the Prophet, may Allah bless him and grant him peace, by giving me to drink from the *Kawthar*, by redeeming me from the Fire, by entering me into Paradise without reckoning, by marrying me to the large eyed virgins, by permitting me to see the face of the Prophet, may Allah bless him and grant him peace, by making me his neighbor in Paradise, by including me among those who have the Vision of Inestimable Essence of Allah, and other than these from the matters of the Hereafter. The meaning of his words: "...and suffice me in what I am incapable, I and all the Muslims"; is taken from the words of Allah ta'ala: "...and do not burden us with what we are unable to bear"; which means do not make us responsible for actions which we are unable to perform, due to the burden of these upon us. The meaning of 'that which is unable' is in two perspectives. The first of them is that which the servant does not have the ability to do like the responsibility of the blind man seeing. This type of responsibility which Allah does not make the servant responsible for is actually impossibility. The second kind is that responsibility which a person is incapable, but which the servant actually is able to do, however along with that, it entails severe hardships, and an immense undertaking. Thus, the meaning of

O Allah! Correct me inwardly and outwardly.⁹ Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence.¹⁰ Subjugate my soul to me. Suffice me against Satan. Make easy for me the pangs of death. Provide me with the answers to *Munkar* and *Nakeer*. Save me from the punishment of the grave and bless me with its favors. Redeem me from the Fire and enter me into Paradise without any reckoning; and suffice me in what I am incapable, I and all the Muslims, by Your Inestimable Essence, by Your Exalted Attributes, by

his words is: suffice me and all the believers where we are unable in what we forget and err, and be our sufficiency in what is between us and the things we cannot endure like the afflictions of this world's life, every kind of hardship, our enemies, those who envy us, the injustice of oppressors, the repression of tyrants, the schemes of those who plot, and the envy of those who envy us. This supplication is actually an accepted supplication because it includes a supplication for all of the believers who are absent as it was related in the prophetic tradition on the authority of Waa'ila: "There are four supplications which are answered: those of the just leader; a man supplicating for his brother who is absent; the supplication of the victim of injustice; and a man who supplicates for his parents." It is for this reason that it was placed before the forthcoming place of prostration.

⁸ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

⁹ The etymological root of 'to correct' is from the expression 'uprightness' and is the opposite of corruption. What it means in this context is: correct or fix my affairs secretly and openly, or correct me in my character and in my actions, or correct me in the inward realities and in the outward law. Or it means bring about reconciliation and harmony between my outward and inward, between my behavior and my knowledge, between my words and deeds, and other than these from its conceivable meanings.

¹⁰ This is the crucial supplication in the *al-Munaajat* and the secret that lies in it. It is for this reason he repeated it eleven times. The meaning of his words: "Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence"; is that he desires from Allah ta'ala that he spreads and circulate the illuminations which result from the fear of the Essence of Allah in the heart. The meaning of fear of the Essence of Allah here is in three phases: the belief in the Essence of Allah; knowledge of the Essence of Allah; and direct experiential gnosis of the Essence of Allah. As for belief in the Essence of Allah ta'ala, it is as Allah ta'ala says: "...and fear Me if indeed you are believers." This means that the prerequisite of belief itself is that he fears Him and does not fear anything besides Him. In this way he is joined with the exalted assemblies about which Allah ta'ala says: "And to Allah prostrates what is in the heavens and the earth from creatures and Angels, and they are not arrogant. They fear their Lord from above them and do exactly what they have been commanded." Abu'l-Qasim al-Hakim said: "Whoever fears a thing normally flees from it, while those who fear Allah azza wa jalla flee to Him." As for knowledge of the Essence of Allah, it is as Allah ta'ala says: "Have fearful awareness of Allah and Allah will teach you." That is to say, you should do what you have been commanded and avoid what you have been prohibited and then Allah will teach you of His knowledge and acquaint you with Him. This is because knowledge of the Essence of Allah results from fearful awareness and righteous actions. It is for this reason that Bishr al-Hafi said: "Fear of Allah is actually an Angel, which Allah only deposits in the heart of the one who is fearfully aware of Him." Allah ta'ala says: "Indeed those who most fear Allah from His servants are the scholars." That is to say, that when Self Disclosure comes from Allah it induces humility in the heart of the recipient. Thus, that which results from unveiling from Allah is knowledge, and knowledge induces fear. This fear then brings about an increase in humility. It is for this reason that he upon him be blessings and peace said: "Indeed when Allah manifests Himself to something, it has humility with Him." Abu Hafs al-Hadaad said: "Fear is an illuminating lamp inside the heart by which a person can have piercing insight in it of everything good and evil." As for direct gnosis of the Essence of Allah it is as Allah ta'ala says: "Allah warns you about Himself." This means that He acquaints you with Him in a real manner, and teaches you about His Divine Names, Attributes and Actions, and then Allah ta'ala corroborates this knowledge in your social behavior and negates repulsive traits from your character. Abu 'Ali ad-Daqaq said: "Among the affairs of direct experiential gnosis of Allah is that it induces dreadful awe of Allah. Thus, whoever increases in direct gnosis of Him also increases in dreadful awe of Him." Ahmad ibn 'Aasim al-An'aaki said: "The one who is the most knowledgeable of Allah is the one who is the most fearful of Him." It is for this reason that the *Shehu*, may the mercy of Allah be upon him supplicated that his heart will be filled with the lights of the knowledge of the fear of the Holy and Inestimable Essence of Allah. Realize, that this supplication is the secret of this spiritual litany.

Your Beautiful Names¹¹ and by the rank of Muhammad the Best of Your creation, may Allah bless him and grant him peace.¹²

O Allah! open for me Your Book, and the *Sunna* of Your Prophet, inwardly and outwardly, and provide me with the ability to act in accordance with them, by means of Your Inestimable Essence.¹³ **O Allah!** show me the Truth as Truth and provide me with the ability to follow it. And show me falsehood as falsehood and provide me with the ability to avoid it.¹⁴ Make me live among those who give life to the *Sunna* of Your Prophet; make me die among them, and gather me in their company, by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹⁵

¹¹ If you wish you can enumerate here the Beautiful Names of Allah by saying: '...which are He is Allah the One whom there is no deity except Him, the Beneficent...' until the last of the Divine Names as it was related by at-Tirmidhi on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah azza wa jalla has ninety-nine Names, the hundredth one is not one of them. Whoever enumerates them will enter Paradise. It is Allah, there is no deity except Him, the Beneficent, the Merciful, the King, the Inestimable, the Peace, the Trustworthy, the Defender, the Mighty, the Overwhelming, the Almighty, the Creator, the Maker, the Fashioner, the Forgiving, the Benevolent, the Provider, the Opener, the Knowing, the Restrictor, the Expander, the Reducer, the Exalter, the Dignifying, the Humiliating, the Hearing, the Seeing, the Judge, the Just, the Subtle, the Aware, the Forbearing, the Immense, the Forgiver, the Grateful, the Great, the Preserver, the Nourisher, the Sufficient, the Majestic, the Generous, the Watcher, the Answerer, the Vast, the Wise, the Loving, the Glorious, the Reviver, the Witness, the Absolute Being, the Guardian, the Strong, the Firmly Established, the Friend, the Praised, the Enumerator, the Beginner, the Renewer, the Giver of life, the Giver of death, the Living, the Self Subsistent, the Finder, the Extoller, the Singular, the One, the Eternal, the Omnipotent, the Overpowering, the Presenter, the Withholder, the First, the Last, the Outward, the Inward, the Protector, the Exalted, the Dutiful, the Relenting, the Avenger, the Pardoner, the Kind, the King of kings, the Possessor of Majesty and Nobility, the Equitable, the Gatherer, the Preventer, the Damaging, the Benefiting, the Independent, the Enriching, the Light, the Guiding, the Originator, the Continuous, the Inheritor, the Guide, the Patient."

¹² Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

¹³ The expression opening is the opposite of locked. Its meaning in this context is: Open to me what is locked from every science of the *Qur'an*, from the causative factors of its revelation, the abrogating and abrogated verses, its recitations, its exegesis, its legal judgments, and its jurisprudence. Open to me what is locked from every science of the *Sunna*, from its verification, its causative factors, the legal judgments, and its jurisprudence; provide me with the ability to act in accordance with them secretly and openly, in my character and my outward actions; and acquaint me with You O Allah in Your Book, with Your Messenger, may Allah bless him and grant him peace in his *Sunna* in all of my matrices and presences, illuminate my heart with the lights and secrets of the Book and the *Sunna*, and establish me within the boundaries of the Book and the *Sunna*.

¹⁴ This supplication is extracted from the words of Allah ta'ala: "...and do not dress the Truth with falsehood." The Truth is the opposite of falsehood. Abu Is'haq said: "The Truth is the affair of the Prophet, may Allah bless him and grant him peace and what he came with from the *Qur'an*." This is in comparison with what Allah ta'ala says: "*Rather, We dispel falsehood with the Truth.*" The *Shehu*, may the mercy of Allah be upon him said in his *Fat'h'l-Basaa'ir*: "Realize that the realm of Truth are the four decisive evidences, which are: the judgment of reason, the text of the *Qur'an*, the text of the unbroken prophetic tradition, and the consensus of the scholars of the *Sunna*." He also said in the same text after a little: "Realize that the realm of falsehood is the root of falsehood which are the four principles diametrically opposed to the four above mentioned decisive evidences. They are: that which is contrary to the judgment of reason, that contradictory of the text of the *Qur'an*, that contradictory to the text of the unbroken prophetic traditions, and that which is in contrast to the consensus of the scholars of the *Sunna*, may Allah ta'ala be pleased with them."

¹⁵ This means: make me among the community which gives life to the *Sunna* of Your Prophet, upon him be blessings and peace as long as I live, at my death, when I am resurrected from death, and when I am gathered on the Day of Judgment. He, upon him be blessings and peace said: "Whoever gives life to a *Sunna* from my *Sunna* which had died, will have the reward of the one who acts in accordance with it from among the people, and this will not reduce anything from the reward of the people. Whoever invents a heretical innovation which Allah and His Messenger are not pleased with, he will have the sin of all those who act in accordance with it from among the

O Allah! forgive me, my parents, all of my teachers, my descendents, my brothers, my wives, my in-laws, my loved ones, the people of my age,¹⁶ and the entire *Umma* of Muhammad, may Allah bless him and grant him peace, their men, women, elderly and young. **Our Lord** accept my supplication by means of Your Inestimable Essence, and by Your Beautiful Names, by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace, and by the rank of the *Karuubiyyeen* and the *`Aaliyeen*,¹⁷ the Clear *Imam* and its secrets,¹⁸ the Guarded Tablets,¹⁹ its Pens, and what is recorded on it,²⁰ by the verses of *al-Faatiha*,²¹ the

people, and this will not reduce anything from the sin of the people.” Here you can prostrate and say: “O Allah, verily I ask You for such-and-such...”. It is a place for an accepted supplication.

¹⁶ That is to say, the disbeliever from among the people of your time, in order that they can be forgiven by entering into the religion of Islam, and that they may be guided to belief in Allah ta’ala; which include the living among them and not those who have died; it is for this reason that he said: “...from the people of my time...”; because it is not permissible to supplicate for the deceased among the disbelievers who died on their disbelief. As for the disbelievers who actively fight against the Muslims in their lands, and spread corruption throughout the earth, it is more appropriate to supplicate against them for their destruction, as the *Shehu* will in the end of the *al-Munaajaat*.

¹⁷ The etymological root of the *Karuubiyyun* is from the word *Karaa’ib* which means the formidable. The singular form is *Kareeba* and it means one who comes close or draws near, like when you say: ‘The sun is close (*karabat*) to setting’, when it is near to the time of setting. The *Karuubiyyun* are the most noble of the Arch Angels along with those who support the Throne. They are the Angels who are brought near to Allah; as Allah ta’ala says: “*The Messiah does not disdain of being the servant of Allah, nor does the Angels brought nigh.*” They are the closest of the Angels to those Angels that support the Throne. It has been related by Ibn `Asaakir on the authority of Jaabir who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Indeed Allah has Angels called the *Karuubiyyun* the distance between its earlobe and clavicle is the distance of five hundred years of travel of a swift bird without stopping.” It is said that these Angels are actually the Angels who support the Throne, as it has been related by Ibn al-Mundhir on the authority of `Amr al-Bikaala who said: “Indeed Allah ta’ala divided the Angels into ten parts, nine parts whom are the *Karuubiyyun*, who are the Angels who support the Throne, and also those who glorify Allah in the night and day without rest.” As for the *al-`Aaliyyun* they are the Angelic spirits who are completely dominated within the Majesty of Allah. They are secluded in the Presence of the Absolute Being sub’hanahu wa ta’ala, and do not know of anything besides Him, nor do they witness anything besides what they know of Him. In reality, they do not know of anything in existence besides Allah except themselves. It is said that *al-`Aaliyyun* is an expression referring to the comprehensive Book from the Divine Realities for all good deeds from the Angels, the believers of the men and *jinn*. Allah ta’ala says: “*Indeed, the Book of the righteous is in the `iliyeen. And what will inform you of what the `iliyyun is? It is a Recording Book that is witnessed by those brought near.*” It is said that it is a reference to a locale in the seventh heaven beneath the Throne. The foremost opinion, as we mentioned previously is that it is an expression making reference to Angels whom Allah created specifically for His worship, who do not know that Allah created anything besides themselves, and they never lift their heads from His worship even for an instant.

¹⁸ That is a reference to the words of Allah ta’ala: “*Everything We have enumerated in a Clear Imam.*” That is to say, that everything that was, is or will be, We have enumerated it, or established it in the Mother of the Book, which is the Clear *Imam*, because it clarifies the realities of everything which is established in it. Ibn Zayd said regarding His words: ‘*Everything We have enumerated in a Clear Imam*’; “It is the Mother of the Book which is with Allah, in which is listed all things. This is the Clear *Imam*.” Its secrets are everything which is concealed in it from the knowledge of Allah.

¹⁹ The etymological root of tablet is from the word ‘to make a signal’ which means to record signals in it for meaning. Allah ta’ala says: “*Rather, it is a Glorious Qur’an in a Guarded Tablet.*” This means that it is guarded and protected with Allah ta’ala from the reach of the devils. It is the Mother of the Book which is on the forehead of Israfeel from which was transcribed the *Qur’an* and the other Heavenly Books. In it is recorded all the varieties of creatures, their natures and an explanation of all their affairs. There is no disagreement that the *Qur’an* was revealed completely from the Guarded Tablet on the Night of Power. It has been related by Ibn Abi Hatim on the authority of Ibn Abass, may Allah be pleased with him who said: “Allah created the Guarded Tablet with a measurement which covers the span of one hundred years. He then said to the Primordial Pen before He created creation... ‘Write!’ It said: ‘What shall I write?’ He said: ‘My knowledge regarding My creation until the establishment of the Hour,’ Then the Pen began to record what exists in the Knowledge of Allah until the Day of Judgment.”

Qur'an,²² the *Torah*,²³ the *Injeel*,²⁴ the *Zabuur*,²⁵ the Heavenly Books,²⁶ by the religion of Islam,²⁷ the sciences of the religion,²⁸ and by the rank of Muhammad, the Best of Your creation, may Allah bless him and grant him peace.²⁹

²⁰ The etymological root of 'pen' is that which one writes with. Its plural are *aqlaam* or *qilaam*. What is meant here in this context by the Primordial Pen is the first thing which was created from the Divine Realities. Allah ta'ala says: "*Nuun. By the Primordial Pen and what they record.*" Ibn al-Mundhir al-Ifriqi said in his *Lisaan'l-Arab*: "Ibn Sayyid said: 'The Primordial Pen which is mentioned in the revelation, its how-ness is not precisely known'." Waki narrated a prophetic tradition on the authority of al-'Amash on the authority of Abu Dhabyaan on the authority of Ibn Abass: "Verily the first thing that Allah azza wa jalla created was the Primordial Pen. He then said to it: 'Write!' It said: 'O Lord what shall I write?' He said: 'Record the decree.' Then it began to record what exist from that Day until the establishment of the Hour." It has been related on the authority of Abdallah ibn Umar who said: "O Messenger of Allah, should I write down what I hear from you of prophetic traditions?" He said: "Yes, write it down, because Allah teaches by means of the pen." It has been related by Mujaahid on the authority of Abu Umar who said: "Allah azza wa jalla created four things with His hand, He then said to remaining creatures: 'Be!' and they came in to existence: the Primordial Pen; the Throne; the Paradise of Aden and Adam upon him be peace." Regarding those whom He taught by means of the pen there are three distinct opinions. The first is that it was Adam upon him be peace because he was the first to write. This was the opinion of Ka'b al-Ahbar. The second is that it was Idris, who was considered the first person to write. This was the opinion of ad-Duhaak. The third is that it includes every person who writes with the pen, because they did not learn this except by the teachings of Allah sub'hanahu. All of that is a blessings which He provides to His creatures, and He explains His blessings to them by means of instruction, as a form of perfected His blessings for them. It is for this reason that the author said: "its pens" using the plural. It has been related by Imam Malik ibn Anas on the authority of Rabi'a ibn Abu Abd'r-Rahman on the authority of Naafi' on the authority of Ibn Umar who said: "When Allah ta'ala revealed: '*Recite in the name of your Lord who created...*' the Messenger of Allah, may Allah bless him and grant him peace said to Mu'adh: 'Write it down O Mu'adh.' Mu'adh then took the tablet, the pen and *nuun*, which is another name for ink. Then Mu'adh began to write it down until he reached the verse: '*Rather, do not obey him, but prostrate and draw near*', then the tablet prostrated, the pen prostrated and the *nuun* fell in prostration, while each was saying: 'O Allah raise him in renown. O Allah lighten for him his burden. O Allah forgive him his sins'. Then Mu'adh said: 'I then fell down in prostration. I then went and informed the Messenger of Allah, may Allah bless him and grant him peace, and he too fell in prostration'."

²¹ Imam al-Qurtubi said in his *al-Jaami' Li Ahkaam'l-Qur'an*: "It has been related by at-Tirmidhi on the authority of Abu Ibn Ka'b who said that the Messenger of Allah, may Allah bless him and grant him peace said: 'Allah has not revealed in the *Torah*, nor the *Injeel* like what He revealed in the *Umm'l-Qur'an*. It is the Seven Oft Repeated verses and is divided between Me and My servant, and for My servant what he ask for'." He also said in the above mentioned text: "Ibn al-'Arabi said regarding his words: 'Allah has not revealed in the *Torah*, the *Injeel* nor the *Qur'an* anything like it'; he was silent regarding the remaining Books, like the Heavenly Scriptures, the *Zabuur* and others because those that were mentioned are the most superior of the Revealed Books. When a thing is superior to the superior it is in effect superior to all else; like your saying: 'Zayd is the superior of the scholars', which means he is superior to all people." In the *al-Faatiha* are attributes which cannot be found in anything else. Among them being that the entire *Qur'an* is gathered inside of it, which means that within its twenty five words is contained all the sciences of the *Qur'an*. Among its noble qualities is that Allah sub'haanahu has divided it between Himself and His servant. One cannot draw near to Allah except by means of it, and no actions come close to attaining its rewards. It is regarding this meaning that it has become known as the *Umm'l-Qur'an'l-Adheem* (the Mother of the Mighty *Qur'an*). The *al-Faatiha* comprises the secrets of Divine Unity, worship, admonition, and reminder, and none of this is far from the Omnipotence of Allah ta'ala.

²² It is the Infallible Book that Allah ta'ala revealed to the heart of our master Muhammad, may Allah bless him and grant him peace. It is the last of the Heavenly Books revealed by Allah ta'ala. It is "*the Immense Qur'an*", the "*Book wherein there is no doubt*", the "*Guidance and Reminder to those who possess cores*", the "*Cure for what is in the breast*", "*which falsehood cannot approach it from before it or behind it, a Revelation from the Wise and Praiseworthy*", and "*indeed it is in the Mother of the Book which is with Us, the Exalted the Wise.*" It has been related by Ibn Mardawayhi in a extraneous prophetic tradition on the authority of Umar ibn al-Khataab that the Messenger of Allah, may Allah bless him and grant him peace said: "The *Qur'an* has one million, and twenty seven thousand letters. Whoever recites it, being patient and reckoning with his own soul, will have for each letter a wife from among the Large Eyed virgins."

²³ It takes its root from the verbal conjugation *faw`ila* where the verbal noun *tawariy* (concealing) means to cover or secrete; like when you say: 'I concealed (*warraytu*) something and I secreted it (*waaraytuhu*)'; meaning I hid it. Thus, its meaning is the Heavenly Book revealed to Musa, upon him be peace upon Tablets made from chrysolite, which concealed within it legal judgments, the permissible, the prohibited, wisdom, admonitions, doctrines of belief, covenants, minute expositions, and Divine secrets. Allah ta`ala says: "*Verily I revealed the Torah in which is Guidance and Illumination; by which the Prophets judged those who surrendered to Islam from among the Jews, the Rabbis, and priests in what they memorized from the Book of Allah.*" Allah ta`ala also says: "*And I gave Musa the Book and the Criterion so that you can be guided.*" This means that Allah made it a criterion between truth and falsehood. Thus, the reference to 'the Book' is an adjective of the *Torah*, which He utilized to take the place of mentioning the name *Torah*. Then He placed the phrase 'Criterion' as a conjunction to it also as an adjective describing the *Torah*.

²⁴ The expression '*injeel*' is conjugated like the word '*ikleel*' and '*ihreet*'. It is said that it is derived from the etymological root of '*najl*' (issue) meaning the origin of something, like when you say: 'He is of noble issue (*kareem`n-najl*)', that is to say, he is of a noble origin or nature. Regarding the Companions, may Allah be pleased with them he upon him be blessings and peace said: "With him are people in their breast reside their gospels (*anaajeel*)", using the plural of the word *injeel*. In another narration he upon him be blessings and peace said: "...and their gospels (*anaajeel*) are in their breasts"; which meant that their books were memorized in their hearts. This meant that they recited the Book of Allah from their hearts and collected them in their breasts thoroughly memorized. This is in contrast to the people of the Book who recite their books from the written scriptures, and only a few of them have actually memorized them by heart. Thus, the *Injeel* is the Heavenly Book revealed to `Isa, upon him be peace. It can be expressed both feminine and masculine form. When it is expressed in the feminine form it is a reference to scriptures and when it is expressed in the masculine form it is a reference to the actual Book. It is a cognomen from the Aramaic or Syrian. It is said that it is Hebrew. Allah ta`ala says about it: "*And I succeeded them with `Isa the son of Mary, and gave him the Injeel and placed in the hearts of those who truly follow him compassion, mercy and austerity.*" Allah ta`ala also says: "...and I gave him the Injeel in which is Guidance and Illumination and a testament to what is with you from the Torah, and guidance and admonition to those fearfully aware."

²⁵ Its etymological root is from '*zabr*' (psalms) which is a heavenly book, the plural form being *zubuur* which is a cognomen that came to predominate for the heavenly scriptures revealed to Dawud, upon him be peace. Allah ta`ala says: "*And I gave the Zubuur to Dawud.*" Allah ta`ala says: "*And I wrote in the Zubuur after the Reminder.*" The expression 'the Reminder' is a reference to the *Torah* as Abu Hurayra said: "The *Zubuur* is what was revealed to Dawud after the Reminder, meaning after the *Torah*." It is said that the *Zubuur* contained one hundred and fifty chapters, in which there are no legal judgments, or what is permissible and forbidden. They only contain praise and exaltation of Allah, wisdom and admonitions. Whenever Dawud, would recite the *Zubuur* there would gather around him humans, *jinn*, birds, and wild beast due to the beauty of his voice. It is for this reason Allah ta`ala says: "*And I subjugated the mountains and the birds to glorify along with Dawud, Indeed it was I who did it.*"

²⁶ That is to say, the Heavenly Books revealed to the remainder of the Messengers and Prophets, upon them be blessings and peace. The total number of Heavenly Books revealed were 104 as it was transmitted in the prophetic tradition related by Abu Haatim on the authority of Abu Dharr who said: "I once asked: 'O Messenger of Allah how many Heavenly Books did Allah reveal?' He said: 'There were one hundred and four Books revealed. Allah revealed to Shith fifty scriptures, to Ukhnuukh (Idris) thirty scriptures, to Ibrahim ten scriptures; He revealed to Mus prior to revealing the Torah, ten scriptures; and He then revealed the Torah, the Injeel, the az-Zubuur and the al-Furqaan'."

²⁷ It is the religion which our master Muhammad, may Allah bless him and grant him peace came with, which abrogated all the revealed religions before it. In reality, however, Islam is the religion of Allah, with which all of the Messengers and Prophets practiced, and what our master Muhammad, may Allah bless him and grant him peace came with is actually a clarification and detailing of what came before. In this regard Allah ta`ala says: "*Verily the religion with Allah is Islam, and those who were given the Book did not disagree until after knowledge had been given them, as a form of enmity between them. Whoever denies the signs of Allah, indeed Allah is swift in reckoning.*" Allah ta`ala also says: "*Whoever desires a religion other than Islam it will not be accepted from him, and in the Hereafter he will be one of the losers.*" Allah ta`ala says on the tongue of Prophet Nuuh, upon him be peace: "*I have been commanded to be Muslim.*" Allah ta`ala says regarding Ibrahim upon him be peace: "*Ibrahim was neither a Jew or a Christian, but he was an upright Muslim and was not an idolater.*" Allah ta`ala says on the tongues of the Tribes who are the descendents of Prophet Ya`qub, upon him and them be peace: "*We worship your Deity and the Deity of Ibrahim, Isma`il and Is`haq – One deity and to Him we have become Muslim.*" Allah ta`ala

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of the *Ka'ba*³⁰ and what manifest from it from secrets,³¹ and those who visit it,³² by the sanctity of the Black Stone and the Corner,³³ the *Maqaam*,³⁴ by the

says on the tongue of Musa upon him be peace: “*O people if you truly believe in Allah, then rely completely upon Him, if to Him you have indeed become Muslim.*” Allah ta’ala says regarding ‘Isa upon him be peace and those who followed him: “*...and when I revealed to the Disciples that they should believe in Me and in My messenger, they said: ‘We believe, so bear witness that we are Muslim’*”; and other than these from the *Qur’anic* verses which establish that the religion of Islam is the religion of Allah ta’ala and the religion of all the messengers and prophets upon them be blessings and peace.

²⁸ That is to say, the sciences by which the religion of Islam is known. The divisions of these sciences are three: the first is the foundation of the religion, or the science of Divine Unity and the science of scholastic theology, which are the sciences by which *Imaan* is established; the second is the outward branch of the religion, or the science of jurisprudence and the science of the *shari’a*. It is the science which establishes *Islaam*; and the third is the inward branch of the religion, or the science of the Divine Reality and the science of spiritual purification. It is the science which establishes *Ihsaan*. For each of these three sciences are firmly established in the *Qur’an*, the *Sunna* and the *Ijma’*.

²⁹ Here you can prostrate and say: “O Allah, verily I ask You for such-and-such...”. It is a place for an accepted supplication.

³⁰ That is to say, the House of Allah. Allah ta’ala calls it *Ka’ba* in order to show honor to the Sacred House. Ibn al-Mundhuur said: “The expression ‘*ka’ba*’ refers to a house which has four sides; like when I form something into a cube (*ka’abtu*), I actually make it into four sides.” Thus, the *Ka’ba* is the Sacred House of Allah which is constructed as a cube or with four walls. It is said that the cubing of the house means to annex something to it where they cube it into four walls raising it higher. Thus, it is called *ka’ba* due to its elevation and four sidedness. It has been related by al-Azhari with his chain on the authority of Khalid ibn ‘Urwa who said: “I once heard Ali discuss the construction of the *Ka’ba* where he said: ‘Verily when Ibrahim was commanded to construct the House it was decreased in width by a cubit. Then Allah ta’ala sent down upon him the Angel of Tranquility in the form of a strong wind which had a head. It made circumambulation of the House like the circumambulation made by the pilgrim and then the wind settled. Then when the wind settled Ibrahim reconstructed it based upon the path the wind took. It was Isma’il who placed stones following the path of the wind. When the wind settled, Isma’il passed stones to Ibrahim where he was able to reconstruct the *Ka’ba* in accordance with the path the wind took.’” In a tradition of ‘Ataa’: “It has reached me that the navel or center of the earth starts from beneath the *Ka’ba*.”

³¹ Allah ta’ala has lodged within the *Ka’ba* sublime treasures and profound secrets which the one who will stand with the command of Allah, *Imam al-Mahdi* will extract in the End of Time, and who will fill the earth with equity and justice as it will have been filled with inequity and injustice. These secrets are the sciences of the Great Spiritual Unveiling, about which the sage *Shaykh Abd’l-Qaadir ibn Mustafa* said: “No one will have aspiration for these sciences besides us, and which will not be disclosed except by the Seal of the Muhammadan saints, who is the *Mahdi*, upon him be peace.” These secrets are among the consecrated Divine realities which flow from the visions of sleep. These sciences include the sciences of the resolute leaders of the Messengers who are Nuuh, Ibrahim, Musa and Muhammad, upon them be blessings and peace, as well as the science of the universal orbit, the science of the meaning of the concealed Great Name of Allah, the science of the talisman of the Book, the science of spiritual augmentation, the sciences of the Prophets which the *awliyya* inherit from them, the science of the emergence of the day and night, the science of the *Ka’ba* of secrets, and other than these from the Gnostic sciences specifically granted to the *awliyya* of the *Jama’at* of *Shehu Uthman ibn Fuduye* and which will be made manifest on the hands of *Imam al-Mahdi* upon him be peace.

³² That is to say, the Angels, the spiritual entities, the Messengers, Prophets, the men of the Unseen, the righteous among the *jinn* and human beings, the *awliyya*, the people of spiritual excellence, the believers and the remainder of the Muslims who visit and make pilgrimage to this Sacred House.

³³ What is meant here is the Black Stone and the corner in which the Black Stone is placed. As for the black stone, may Allah ennoble it, it is the stone at the corner of the Sacred House, may Allah guard it. In some cases, it is uniquely referred to as simply ‘the Stone’ as a way of showing esteem for it. In the prophetic tradition: “The Black Stone is the right hand of Allah on His earth.” Ibn al-Athir said: “Here in this prophetic tradition is speech of analogy and metaphor. Its origin is taken from the earthly king who when he shakes the hand of a person, that person responds by kissing his hand. It is as if the Black Stone to Allah is in the place of the right hand to an earthly

sanctity of what is between the Corner and the *Maqaam*,³⁵ the well of *Zemzem* and what is drank from its water,³⁶ by the sanctity of *Mina* and those who visit it,³⁷ by the sanctity of *`Arafah* and

king which is greeted and kissed. Consequently, realize that anything which comes in the *Qur'an* or prophetic traditions in connection to hand, two hands and other than these from the names of bodily parts to Allah azza wa jalla, then it must be understood by way of metaphor and allegory, because Allah is completely free of having resemblance to creation or having substantiated corporeal form."

³⁴ That is to say, the Station of Ibrahim, the Bosom Friend of Allah, upon him be blessings and peace which is near the *Ka'ba*. Allah ta'ala says: "...and take the Station of Ibrahim as a place of prayer." It has been related by Abu Nu'aym in his *ad-Dalaa'il* from the prophetic tradition of Ibn Umar: "The Prophet, may Allah bless him and grant him peace once took Umar by the hand and passed by the Station of Ibrahim and said: 'This is the Station of Ibrahim.' Umar then said: 'O Prophet of Allah, is it to be taken as a place of prayer?' Then Allah revealed the (above mentioned) verse." The traces of the footprint of Ibrahim continued to be visible in the station and was well known with the people of the Sacred House; so much so, that Abu Talib was known to have said in his famous poem: 'The trodden print of Ibrahim which dried in the rock was actually his barefoot without unshod.' In the *Muwatta* of Ibn Wahb on the authority of Yunus on the authority of Ibn Shihab on the authority of Anas who said: "I saw the Station and in it was the imprint of the toes of Ibrahim and the soles of his two feet, except that it had almost been effaced by the wiping of the people with their hands." It has been related by at-Tabari in his *Qur'anic* exegesis by way of Sa'id ibn Abi `Aruba on the authority of Qatada regarding the meaning of the (above cited) verse: "The people were simply commanded to pray at the Station and were not commanded to wipe it. The Station of Ibrahim during the time of Ibrahim was actually adjacent to the House up until Umar, may Allah be pleased with him had it moved back to the place where it is located now." It has been related by Ahmad and at-Tirmidhi on the authority of Ibn `Amr who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily the Corner and the Station are two corundum from the corundum of Paradise, the light of which Allah ta'ala has effaced. If He had not effaced their lights then it would have completely illuminated what is between the east and the west."

³⁵ This is the place which the Messenger of Allah, may Allah bless him and grant him peace used to pray in, placing the *Ka'ba* between him and Syria. Ibn Hisham said in his *as-Seera an-Nabawiyya*: "It has been related on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: 'Between the Corner and the Station is the *multazim*, in which no handicapped person makes supplication in it except that he is cured'." This means that his supplications are answered and he is cured of his infirmity. In the narration of at-Tabaraani also: "Between the Corner and the Station is the *multazim*. Whoever supplicates Allah azza wa jalla from those with a need, anxiety, or worry, Allah will give him relief." It is the place in which a group from the possessors of illuminated hearts, the repositories of the secrets of the Unseen, the *Abdaal* of Syria, the *Abdaal* of the people of Mecca and others from among the perfected will gather to give the Oath of Allegiance to *Imam al-Mahdi*, as it will explain, Allah willing.

³⁶ As for the well of *Zemzem* it has been related on the authority of the Prophet, may Allah bless him and grant him peace who said: "The best of water wells on earth is *Zemzem*, and the most malevolent wells on earth *barhuut*." *Barhuut* is a well located in Yemen in Hadramawt in which is deposited the spirits of the disbelievers. It has been related by Ibn Saabit on the authority of the Prophet, may Allah bless him and grant him peace who said: "The grave of Nuuh, Hud, Saalih and Shu'ayb is between the well of *Zemzem*, the Corner and the Station of Ibrahim." It is said that the grave of Prophet Hud is located in Yemen. As for the water of *Zemzem* it has been related on the authority of the Prophet, may Allah bless him and grant him peace who said: "Verily the *Zemzem* used to be called during the days of ignorance 'the one that satisfies' because its water would quench the thirst of the person thirsty and fill the stomach of the person hungry." He, upon him be blessings and peace said: "The water of *Zemzem* for whatever it is drunk." This is a well known custom which the scholars and the people of spiritual excellence do. They customarily drink it in order to seek by means of it sublime states which they obtain. The scholars say it is highly recommended for the one who drinking to ask for forgiveness, or a cure from sickness and the like; and that the one drinking it should say: 'O Allah! It has reached me that the Messenger of Allah, may Allah bless him and grant him peace used to say: 'The water of *Zemzem* for whatever it is drunk.' O Allah! Verily I am drinking it so that You can forgive me, and do such-and-such for me. So forgive me and do such-and-such for me.' Or he can say: 'O Allah! Verily I am drinking it as a curative so cure me'; and the like. He upon him be peace said: "The water of *Zemzem* will never be exhausted and drained." This means that its water will never become annihilated in spite of extensive usage. It has been related on the authority of Ibn Abass that he said regarding the water of *Zemzem*: "Verily it is food of the person seeking food, and a curative of the sick." This means that it satisfies the person when he drinks its waters in the same way that food satisfies.

those who visit it,³⁸ by the sanctity of the martyrs of Badr,³⁹ by the sanctity of the mosque of *Tayba*⁴⁰ and what manifest from it from secrets and those who visit it,⁴¹ by the sanctity of the

³⁷ Al-Jawhari said: "Mina is a locale in Mecca." Ibn Shimayl said: "It is called Mina because it is there that slaughtered sheep are dried out (*muniy*), or are actually slaughtered." Ibn 'Uyayna said: "Its name is taken from the phrases 'to face death' (*minaaya*)." Yunus said: "The people usually make their sacrifices (*amtanaa*) when they disembark at Mina." Ibn al-'Arabi said: "The people sacrifice their animals (*amniyy*) when they disembark at Mina." It says in the *al-Adhkaar*: "It is highly recommended that when one leaves the city of Mecca heading in the direction of Mina to say: 'O Allah! It is from You I hope! It is to You I supplicate. So make me attain the best of my hopes. Forgive me of my sins. Send Your favor upon me, with which You favored the people of Your obedience. Verily You are Omnipotent over everything'." The traditionist Abu Is'haq al-Harbi said in his *al-Munaasik*: "When journeying from Mina to 'Arafa it is highly recommended to say: 'O Allah! It is to You I am directing myself, and it is Your Generous Countenance that I desire. So make my sins forgiven and my pilgrimage accepted. Be merciful to me, and do not disappoint me. Verily You are Omnipotent over everything'." He also said in the *al-Adhkaar*: "It is highly recommended at Mina on the day of sacrifice, that when departing from the sacred rites and reach Mina to say: 'All praises are due to Allah who has made me reach here safely and in well being. O Allah! This is Mina, I have arrived at it, and I am Your servant and I am completely in Your grasp. I ask You that You favor me with what You favored Your *awliyya*. O Allah! I seek refuge with You from deprivation, and affliction in my religion O Most Merciful of the merciful'."

³⁸ That is to say, it is a locale in Mecca. It is said that it is called 'Arafa' because people are recognized in it. It is said that it is called so because Jibreel upon him be peace when he made the circumambulation with Ibrahim, upon him be peace he showed him all the apparent places for the rites of pilgrimage, and would say: "Can you recognize it? Can you recognize it?" To which Ibrahim replied: "I recognize it. I recognize it." It is said that it is called so because Adam upon him be peace when he was cast from Paradise, that he was separated from Hawa, and did not encounter her again until he met her at that location where he recognized her and she recognized him, and Allah knows best. It has been related on the authority of the Prophet, may Allah bless him and grant him peace who said: "The best supplication on the day of 'Arafa, and the best that I say and the prophets before me have said is: 'There is no deity except Allah the One who has no partner; to Him is the kingdom, to Him is the praise, and He is Omnipotent over everything'." It is considered highly recommended to repeat this supplication often as well make much supplication, extending extensive effort in that. This is a day which is the best day of the year for supplications, and stopping at 'Arafa is the greatest part of the pilgrimage. For if you catch it you have caught the pilgrimage, and if you forfeit it you have forfeited the pilgrimage. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: "The pilgrimage is 'Arafa." In another prophetic tradition he said: "There is no day which is more vanquished and more exasperated than the day of 'Arafa." Thus, it is essential that a person expend all of his effort in remembrance of Allah, supplications and recitation of the *Qur'an*. He should make all types of supplications, making supplication for himself, as well as doing the remembrance of Allah in every place. He can supplicate alone or in congregation. He should supplicate for himself, his parents, the relatives, his teachers, companions, friends, loved ones and the rest of those who have been good to him, all the Muslims, and against all those who envy him, have enmity towards him and the disbelievers.

³⁹ They are those who were killed in the Way of Allah during the Great Battle of Badr, which occurred on a Friday, the morning of the 17th of *Ramadan*. They were fourteen men: 'Ubayda ibn al-Harith ibn Abd'l-Muttalib; 'Umayr ibn Abi Waqaas; Safwaan ibn Baydaa'; Dhu's-Shimaalayn 'Umayr ibn Abd 'Amr; 'Umayr ibn al-Himaam ibn al-Jumuuh; Mu'adh ibn 'Amr ibn al-Kumuuh; Mu'adh ibn Ghafra'; his brother 'Awf ibn Ghafra'; Haaritha ibn Siraqa ibn al-Harith; Yazid ibn al-Harith ibn Qays; Raafi' ibn al-Mu'ali; Sa'd ibn Khutayma; Mubashir ibn Abd'l-Mundhir; and Ghaafil ibn al-Bakeer, may Allah ta'ala be pleased with all of them.

⁴⁰ That is to say, the *masjid* of the Prophet, may Allah bless him and grant him peace. It was once a place for growing date palms which belonged to two orphans: Sahl and Suhayl, the sons of 'Amr, who were under the guardianship of As'ad ibn Zaraara. It was related by ad-Daylami on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever makes the pilgrimage to Mecca, then makes as his objective my *masjid*, he will have recorded on his behalf two accepted pilgrimages." It has been related by Ahmad on the authority of Anas that the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever prays in my *masjid* forty prayers without missing a prayer, it will be written that he is free of the Fire, redeemed from the Punishment, and free from hypocrisy."

⁴¹ It has been related by al-Bayhaqi in his *Shu'b'l-Iman* on the authority of Anas who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever visits me in al-Medina, while reckoning with his

grave of the Chosen one,⁴² its gates,⁴³ the *minbar*,⁴⁴ the *Rawdah*, and the location of its River,⁴⁵ and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.⁴⁶

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of Abu Bakr,⁴⁷ Umar,⁴⁸ Uthman,⁴⁹ Ali,⁵⁰ Talha,⁵¹ Zubayr,⁵²

own soul, he will recorded has a martyr or he will attain the intercession on the Day of Judgment.” It has been related by ad-Daylami on the authority of Anas who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Allah azza wa jalla says: ‘Whoever visits Me in My House, or visits the *masjid* of My Messenger, or visits the *Bayt’l-Maqdas*, and dies, he will die as a martyr’.”

⁴² That is to say, the grave of the Prophet, may Allah bless him and grant him peace. It is the unanimous agreement of the scholars regarding the lawfulness of visiting the grave of the Prophet, may Allah bless him and grant him peace, although from what was transmitted by Malik that he considered reprehensible to say: ‘I visited the grave of the Prophet, may Allah bless him and grant him peace.’ The realized one from among his companions clarified that by saying that what he disliked about it was the actual expression and not the actual visitation, because it is considered among the most superior of actions, the best of the means of drawing near which connects to the Possessor of Majesty, and that its lawfulness is supported by consensus without any doubt. May Allah guide to what is correct. It has been related by Abu’s-Shaykh and at-Tabarani on the authority of Ibn mar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever makes the pilgrimage and then visits my grave after my death it will be as though he visited me while I was alive.” It has been related by al-Bayhaqi on the authority of Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever visits my grave he will attain my intercession, or he will be a martyr. Whoever dies in one of the sacred places, Allah will resurrect him among the trustworthy on the Day of Judgment.”

⁴³ The expression ‘*shibaak*’ (gates) is the plural of ‘*shabaka*’ and is the empty space of an aperture. It refers to the windows of his home, upon him be blessings and peace. Now there only remains the apertures in the front of his grave. It is also conceivable that it refers to the gates of al-Medina as it was related by Ahmad on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily al-Medina has gates which has Angels. At each of its openings are two Angels who guard it where pestilence and the *Dajjal* cannot enter it. And whoever desires to commit evil in it, makes him dissolve the way salt dissolves in water.” It is said that the gates actually refer to the grating of the windows of the house of the Messenger of Allah, may Allah bless him and grant him peace.

⁴⁴ It has been related by Ahmad in his *Musnad* on the authority of Umm Salama on the authority of the Prophet, may Allah bless him and grant him peace who said: “The legs of my *minbar* is from the tiers of Paradise.” It has been related by ad-Daylami on the authority of Abdallah ibn Abi Labeed that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever desires to pray in one of the meadows from the meadows of Paradise, then let him pray between my grave and my *minbar*.”

⁴⁵ That is to say, it is the locale of the rivers of his *rawdah*, upon him be blessings and peace. It has been related by Muslim on the authority of Abdallah ibn Zayd al-Mazini that the Messenger of Allah, may Allah bless him and grant him peace once said: “What is between my house and my *minbar* is one of the meadows from the meadows of Paradise.”

⁴⁶ Here you can prostrate and say: “O Allah, verily I ask You for such-and-such...”. It is a place for an accepted supplication.

⁴⁷ He was the *Khalif* of the Messenger of Allah, Abu Bakr as-Sideeq Abdallah ibn Abi Qahaafa Uthman al-Qurayshi at-Taymiyya al-Mekkiyya and then al-Mediniyya, and was nicknamed ‘Ateeq’ (the one set free). It has been related by at-Tabaraani from a prophetic tradition whose narrators are reliable that it was sworn that Allah sent down the honorific name of as-Sideeq (champion of truth) from the heavens for Abu Bakr due to his precedence in testifying to the Prophet, may Allah bless him and grant him peace. It has been related on the authority of Abd’l-Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no one among the people who was more trustworthy in their companionship and the generosity of their hands, than Ibn Abi Qahaafa. If I were to take a bosom friend then I would take Ibn Abi Qahaafa as that bosom friend. However, now we have been given mutual love, brotherhood and faith, love, brotherhood and faith. (He repeated that two or three times). Verily your Companion is the bosom friend of Allah.” It has been related by at-Tirmidhi on the authority of Umar ibn al-Khattab who said: “Abu Bakr is our master, the best of us and the most beloved of us to the Messenger of Allah, may Allah bless him and grant him peace. When Allah ta’ala revealed His words: ‘...and the one who came with sincerity and

the one who believed in him'; Ali ibn Abi Talib said: '...and the one who came with sincerity' is Muhammad, may Allah bless him and grant him peace; '...and the one who believed in him' is Abu Bakr, may Allah be pleased with him."

⁴⁸ He was Abu Hafs *Amir'l-Mu'mineen* Umar ibn al-Khattab ibn Nufayl ibn Abd'l-'Uzza al-Qurayshi al-'Adiyi. His mother was Huntama bint Haashim ibn al-Mughira al-Makhzumiyya, as Ibn az-Zubayr said. Initially during the early days of Islam he was extremely severe against the Muslims. He then accepted Islam, which was the cause of openings for the Muslims, and was a means of relief for them from distress. It has been related by Ya'qub ibn Sufyan with a chain going back to Zarra ibn Hubaysh who said: "I once saw Umar and he was severe looking, balding and dark skinned. He towered over people in height as if he were riding a mount." It has been related by Abu Ya'ala on the authority of Ibn Umar who said: "The Messenger of Allah, may Allah bless him and grant him peace once said: 'O Allah give honor to Islam by the most beloved of the two men to You; either Umar ibn al-Khattab or Abu Jahl ibn Haashim'. The most beloved of the two to Allah was Umar ibn al-Khattab." It has been related by al-Bukhari on the authority of Abu Hurayra who said that the Prophet, may Allah bless him and grant him peace said: "Among those before you among the Banu Isra'il were men to whom Allah spoke and they were not prophets. If such a one is in my *Umma* from among you, then it is Umar." Ibn Hajr said: "The reason in singling out Umar for mention was due to the many times in which Allah revealed revelation conforming to the opinions of Umar during the life time of the Prophet, may Allah bless him and grant him peace; as well as the innumerable miracle which occurred to him after the Prophet, may Allah bless him and grant him peace." There is unanimous agreement that he was the first to be called *Amir'l-Mu'mineen*, and there is consensus regarding his extensive knowledge, his ample reason and comprehension, his austerity, humility, his compassion, commitment and standing by the truth, his high estimation of the Messenger of Allah, may Allah bless him and grant him peace, the strictness in following him and his goodness towards him, which was innumerable.

⁴⁹ He was Abu Abdallah *Amir'l-Mu'mineen* Uthman ibn 'Afan ibn Abi'l-'Aas ibn Umayya ibn Abdushams al-Qurayshi al-Umawi. He had a large handsome face, amiable smile, a huge beard and was broad shouldered. He was called 'the possessor of the two lights' because he was joined with two of the daughters of the Messenger of Allah, may Allah bless him and grant him peace; who were Ruqayya and Umm Kulthum. He married the first who died during the days of the battle of Badr. He then married the other after that. It has been related by at-Tirmidhi on the authority of Talha who said that the Messenger of Allah, may Allah bless him and grant him peace once said: "Every prophet has a close friend, and my close friend in Paradise will be Uthman." He was the first person to make the emigration to Abyssinia and with him was his wife Ruqayya. Ibn al-Mubarak said in his *az-Zuhd*: "az-Zubayr ibn Abdallah narrated to us that his grandmother, who was a servant of Uthman, informed him saying: 'The family of Uthman never awoke from sleep except that they found him already awoke. He would summon them and they would make ablution from the left over water of his ablution.' He was extremely modest until even when the home was locked he would still not take off all his attire during bathing. He would fast during the day and stand in prayer at night. On many occasions he would seal the *Qur'an* in every *rak'at*. He used to feed the people the food of princes and enter his own home and eat vinegar and oil. His virtues were many and well known."

⁵⁰ He was *Amir'l-Mu'mineen*, the spiritual master, the *Imam*, Abu'l-Hassan Ali ibn Abi Talib ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf al-Qurayshi al-Hashimi, the martyr. He was the first male to accept Islam. He was born ten years before prophethood, based upon the soundest opinion. He was raised under the direct guardianship of the Prophet, may Allah bless him and grant him peace. He never parted from him and was present with him in every military campaign except the battle of Tabuk. He, may Allah bless him and grant him peace said to him regarding the reason that he left him behind in al-Medina: "Are you not content that you are to me in the same place as Harun was to Musa?" It has been related by Muslim on the authority of Ali who said: "By the One who breaks open the seed and creates human beings the Prophet, may Allah bless him and grant him peace gave me a covenant saying: 'Only a believer will love you and only a hypocrite will hate you'." In most of the military campaigns the war banner was in his hand. He was renown for his chivalry, courage and boldness on the battlefield. When the Prophet, may Allah bless him and grant him peace established fealty of brotherhood among his Companions he said to him: "You are my brother." He was married to Fatima the daughter of the Messenger of Allah, may Allah bless him and grant him peace. He had altogether fourteen sons and only five survived from these: al-Hassan, al-Husayn, Muhammad ibn al-Hanifiyya, Umar, and al-Abass, may Allah be pleased with all of them. The virtues of Ali, may Allah be pleased with him were many and well known.

⁵¹ He was Abu Muhammad Talha ibn 'Ubaydallah ibn Uthman ibn 'Amr ibn Ka'b ibn Sa'd ibn Tayyim ibn Murra ibn Ka'b ibn Luway ibn Ghalib al-Qurayshi at-Tayyimi, may Allah be pleased with him. He was one of the ten men promised Paradise, and one of the first eight men who came to Islam early. He was also one of five men who accepted Islam at the hands of Abu Bakr, as well as one of the six men of the Companions of mutual counsel. Al-

Sa'd,⁵³ Sa'id,⁵⁴ Abd'r-Rahman ibn `Awf,⁵⁵ and Abu Jurayda ibn al-Jarrah,⁵⁶ may Allah be pleased with all of them, by the sanctity of the graves of the Companions at Baqi'a,⁵⁷ those in the

Waqidi said that Talha ibn `Ubaydallah was brown skinned, with abundant hair, which was neither frizzled nor straight. He had a handsome face, slender build and when he walked he moved swiftly. Old age did not alter his looks. On the authority of Muhammad ibn Ibrahim ibn al-Harith who said: "The Messenger of Allah, may Allah bless him and grant him peace during the military engagement of Dhu Qard he passed some water which was called 'malevolent and salty', he then said: 'Rather, it is favorable and sweet.' Thus, he changed its name and it altered. As a result, Talha purchased the water and used to give it away as alms. The Messenger of Allah, may Allah bless him and grant him peace then said: 'You, Talha are nothing but bountiful.' As a result he was called Talha the Bountiful." The Messenger of Allah, may Allah bless him and grant him peace also called him Talha the Good.

⁵² He was Abu Abdallah az-Zubayr ibn al-`Awaam ibn Khuwaylid ibn Asad ibn Abd'l-`Uzza ibn Qusay ibn Kilaab al-Qurayshi al-Asadi. He was the Disciple of the Messenger of Allah, may Allah bless him and grant him peace and his paternal cousin. He was one of the ten men promised Paradise, and one of the six Companions of counsel. He accepted Islam when he was ten years old, as Ibn Sa'd narrated. On the authority of `Urwa and Ibn al-Musayyib who both said: "The first man to unsheathe his sword in the Way of Allah was az-Zubayr." It has also been related on the authority of Jaabir who said that the Prophet, may Allah bless him and grant him peace said on the day of the conflict with the Banu Quraytha: "Who will bring me news of the people?" Then az-Zubayr immediately stood and the Prophet, may Allah bless him and grant him peace said: "To every prophet there is a disciple, and my disciple is az-Zubayr." It has been related by Ya'qub ibn Sufyan on the authority of Mutee' ibn al-Aswad who said: "I once heard Umar say: 'verily az-Zubayr is a pillar from the pillars of the religion'."

⁵³ He was Abu Is'haq Sa'd ibn Abi Waqaas Malik ibn Wuhayb ibn Abdumanaf ibn Zuhra ibn Kilaab al-Qurayshi az-Zuhri. He was one of the ten promised Paradise and the last of them to die. He was also one of the chivalrous knights among the Companions and was one of the first warriors to shoot arrows in the Way of Allah. He was one of the six Companions of the people of mutual counsel. He was a person whose supplications were answered for which he was well known. It was related by at-Tirmidhi from the prophetic tradition of Qays ibn Abu Hazim on the authority of Sa'd that the Prophet, may Allah bless him and grant him peace said: "O Allah! Answer the supplications of Sa'd when he supplicates." Thus, whenever he never made any supplications accept Allah answered them.

⁵⁴ He was Abu'l-`Awra Sa'id ibn Zayd ibn `Amr ibn Nufayl ibn Abd'l-`Uzza ibn Riyaah al-Qurayshi al-`Adiyi. He was one of the ten promised Paradise. He was among the first of the foremost among the people of Badr. He was also among those whom Allah was pleased and who was pleased with Allah. He was present in most of the battles with the Messenger of Allah, may Allah bless him and grant him peace. He accepted Islam before the Messenger of Allah, may Allah bless him and grant him peace secluded himself in the Dar'l-Arqam and then made the *hijra*. He accepted Islam early before Umar, because Umar actually accepted Islam at his hand in his home, as he was married to Umar's sister, Fatima. He was a person whose supplications were answered by Allah. He was tall dark skinned with abundant hair. Al-haytham ibn `Adiy claimed that he died in Kufa and lived to be 73 years old.

⁵⁵ He was Abu Muhammad Abd'r-Rahman ibn `Awf ibn Abdi`Awf ibn Abd'l-Haarith ibn Zuhra al-Qurayshi az-Zuhri. He was among the ten famous men promised Paradise. He was also among the six Companions of counsel. He was the one who Umar informed from the Messenger of Allah, may Allah bless him and grant him peace, that when he died he was content with him. He was born ten years after the year of the Elephant. He accepted Islam early before the Messenger of Allah, may Allah bless him and grant him peace went into seclusion on the Dar'l-Arqam. He made the two emigrations to Abyssinia and al-Medina. He was present at Badr, and the remainder of the military engagements. He was also among those who gave legal decisions during the time of the Messenger of Allah, may Allah bless him and grant him peace. Ibn al-Mubarak said; "We were informed on the authority of az-Zuhri who said: 'Ibn `Awf used to alms during the time of the Messenger of Allah, may Allah bless him and grant him peace from about four thousand pieces of gold from a portion of his wealth. He would then give forty thousand silver coins in alms. He would also equip five hundred warriors in the Way of Allah. He would then equip five hundred camels in the Way of Allah. The majority of his wealth came from commerce. Among the best of the actions of Abd'r-Rahman is that he secluded himself from authority at the time of the counsel. He gave preference to the *Umma* when giving counsel to the people who loose and bind. In that regard he rose up in the best of manners on behalf of the entire *Umma* by choosing Uthman'." Ya'qub az-Zuhri narrated on the authority of Talha ibn Abdallah ibn `Awf who said: "The people of al-Medina were all dependent upon Abd'r-Rahman in `Awf. A third of them he would advance them money, another third he would pay their debts and he would maintain the ties of kinship between the last third."

valley of Nu'maan,⁵⁸ by the sanctity of the martyrs of Badr,⁵⁹ the grave of Hamza⁶⁰ and the martyrs of Uhud,⁶¹ by the sanctity of all the Companions,⁶² may Allah be pleased with them, and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.⁶³

⁵⁶ He was Abu `Ubayda `Aamir ibn Abdallah ibn al-Jaraah ibn Hilaal ibn Wuhayb ibn Dabba ibn al-Haarith ibn Fihri al-Qurayshi al-Fihri. He was one of the ten promised Paradise and among the foremost to accept Islam early on. He made the two emigrations, to Abyssinia and then al-Medina. He was present at the Battle of Badr and those military engagements which occurred after it. He was the one who removed the two chain links from the cheek of the Messenger of Allah, may Allah bless him and grant him peace and the incisor fell into the hand of Abu `Ubayda. The Messenger of Allah, may Allah bless him and grant him peace said about him: "Every *Umma* has a trustee, and the trustee of this *Umma* is Abu `Ubayda ibn al-Jaraah." It has been narrated by Ahmad in the authority of Anas that the people of Yemen when they sent a delegation to the Messenger of Allah, may Allah bless him and grant him peace, they said: "Send to us a man who can teach us the *Sunna* and Islam." He then took Abu `Ubayda ibn al-Jaraah by the hand and said: "This is the trustee of this *Umma*." He eventually journeyed to Syria and was appointed as its governor (*amir*). The majority of the lands of Syria were conquered at his hand.

⁵⁷ That is to say, *Baqi'a'l-Gharqad*, where the expression '*baqi'a*' means earth or land. It refers to a vast area of land, and it is not called '*baqi'a*' unless there are trees or the roots of trees located there. The *Baqi'a'l-Gharqad* is a well known place in the open part of al-Medina in which are located the graves of its people. It used to be a place with abundant vine trees, which later vanished and the name continued to be used to refer to it. It is the burial place of al-Medina. It has been related in the prophetic tradition of Ka'b: "Seventy thousand people will be resurrected from *Baqi'a'l-Gharqad* who will be the best people ever resuscitated from the earth." It has been related by Muslim on the authority of A'isha who said: "The Messenger of Allah, may Allah bless him and grant him peace used to go in the last part of the night to the *Baqi'a* and say: 'Peace upon you O believing people. What you were promised has come to you. Tomorrow will be the appointed time, and I, Allah will meet with you. O Allah forgive the people of *Baqi'a'l-Gharqad*.'" In this prophetic tradition are the legal evidences for: visiting the grave of *Baqi'a*, giving the *salaams* to the deceased and alive alike; as well as the preference for placing the expression 'peace' before the expression 'be upon you'. In contrast to what used to be said during the days of *Jahiliyya* when they said: '*alayka salaam Allah Qays ibn `Aasim, wa rahmatuhu maa sha'a yatarahaman*' (Upon you be peace of Allah, O Qays ibn `Aasim and His mercy, whom He wills He shows mercy to.)

⁵⁸ That is to say, the graves of the Companions located in the valley on the road to at-Taa'if when leaving from `Arafaat. It is called *Nu'maan'l-Araak*.

⁵⁹ See footnote # 41 for their exact number and names. It has been related by al-Hakim on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Indeed Allah ta'ala looked upon the People of Badr and said: 'Do whatever you like for I have already forgiven you'."

⁶⁰ He was Abu `Umara Hamza ibn Abd'l-Muttalib ibn Hashim ibn Abdumanaf al-Qurayshi al-Hashimi al-Mekki, and then al-Medini. He was one of the People of Badr, an *Imam*, a valiant hero, the 'Lion of Allah' and martyr. It was related in the *al-Ghaylaaniyaat* from the prophetic tradition of Abu Hurayra that the Prophet, may Allah bless him and grant him peace stood over the body of Hamza when he was martyred and he was shown his body; he gazed upon him with a gaze which clearly indicated the pain of his heart and then said: "May Allah be merciful O uncle! You used to keep the ties of kinship and performed excellent deeds." It the same text on the authority of Khalifa on the authority of Hamza ibn Abd'l-Muttalib on the authority of the Prophet, may Allah bless him and grant him peace who said: "Adhere to this supplication: 'O Allah verily I ask You by means of Your Most Immense Name and by means of Your Greatest Pleasure'."

⁶¹ This means the martyrs among the Muslims who were killed at the Battle of Uhud. Uhud is a mountain in al-Medina. As-Suhayli said: "It is called Uhud ('unicity') in order to unify it and distinguish it from all other mountains. Or it is called 'Uhud' because of what occurred with its people in giving victory to the concept of Divine Unity." In this regard it has been related by al-Bukhari on the authority of `Abass ibn Sahl on the authority of his father, Sahl ibn Sa'd on the authority of the Prophet, may Allah bless him and grant him peace who said: "Uhud is a mountain that loves us and we love it." It has been related by Ibn Sa'id on the authority of `Ubayd ibn `Umayr who said that the Messenger of Allah, may Allah bless him and grant him peace once said regarding the People of Uhud: "O people! Visit them, go to them and send to them the greetings of peace. I swear by the One in whose Hand is my soul, no Muslim sends the greetings of peace to them until the Day of Judgment except that they return the greetings of peace to him." Among the martyrs of Uhud from among the *Muhajirun* were: `Amr ibn Mu'adh al-Awsi, al-Haarith ibn Aws, al-Haarith ibn Unays, `Amaara ibn Ziyaad ibn as-Sakan, Rifaa't ibn Waqash, `Amr and Salama the two sons of Thabit ibn Waqash, Sayfi ibn Qaythi, Janaab ibn Qaythi, `Ibaad ibn Sahl, `Ubayd ibn at-Tayyihaan,

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of the Prophets that You sent as Messengers: Ibrahim upon him be peace,⁶⁴ Musa upon him be peace,⁶⁵ Haruun upon him be peace,⁶⁶ Isa upon him be peace,⁶⁷

Habib ibn Zayd, Iyaas ibn Aws, al-Yamaan the father of Hudhayfa, Zayd ibn Haatib ad-Dhafri, Abu Sufyaan ibn Haarith ibn Qays, Handhala ibn Abi `Aamir, Malik ibn Umayya, `Awf ibn `Amr, Abu Hayyat ibn `Amr, Abdallah ibn Jubayr ibn an-Nu`maan, Khuthayma the father of Sa`d, his ally, Abdallah, Subay`u ibn Haatib, his ally Malik, and `Umayr ibn `Adiy. The martyrs of Uhud from among the Aws were: `Amr ibn Qays, his son Qays, Thaabit ibn `Amr, `Aamir ibn Mukhlad, Abu Hubayra ibn al-Haarith, `Amr ibn Mutraf, Iyaas ibn `Adiy, Aws ibn Thaabit the father of Shadaad, Anas ibn an-Nadr, Qays ibn Mukhlad, most of whom were from the Nijaar clan, Kaysaan the freedman of Banu an-Najaar, Sulayman ibn al-Haarith, and Nu`maan bn Abd `Amr. The martyrs of Uhud from among the Banu al-Haarith ibn al-Khazraj were: Khaarija ibn Zayd ibn Abi Zuhayr, Aws ibn Arqam, Malik the father of Abu Sa`id al-Khudri, Sa`id ibn Suwayd, `Utba ibn Rabi`, Tha`laba ibn Sa`d, Thaqif ibn Furwa, Abdallah ibn `Amr, Damra al-Juhniy, `Amr ibn Iyaas, Nawfal ibn Abdallah, `Ubaada ibn al-Hashas, `Abass ibn `Ubaada, Nu`maan ibn Malik, al-Mujdhar ibn Ziyaad al-Balwi, Rifaa`t ibn `Amr, Malik ibn Iyaas, Abdallah the father of Jaabir, `Amr ibn al-Jumuuh, his son Khulaad, his freedman Aseer, Sulaym ibn `Amr ibn Hadida, his freedman `Antara, Suhayl ibn Qays, Dhakwaan, and `Ubayd ibn al-Mu`alli ibn Lawdhaan, may Allah be pleased with all of them.

⁶² They include every human and *jinn* who gathered with and believed in Muhammad, may Allah bless him and grant him peace, as well as kept his company, even if only for an hour, and they died in a state of Islam. It is said that their total number were 124,000 like the number of the Prophets, upon them be blessings and peace. It has been related by al-Haakim on the authority of Jaabir who said that the Messenger of Allah, may Allah bless him and grant him peace once said: "Verily Allah chose my Companions above all the people of the world, except the Prophets and Messengers. He then chose for me from my Companions four people: Abu Bakr, Umar, Uthman and Ali, and made them the best of my Companions. However, in all of them is some excellence. He then chose my *Umma* above all the remaining communities of the world. He then chose from my *Umma* four generations after my Companions: the first generation, the second generation, the third generation in succession and certain individuals from the fourth generation."

⁶³ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

⁶⁴ He was the Bosom Friend of Allah, our master Ibrahim ibn Taarikh ibn Naahuur ibn Saaruugh ibn Raaghu ibn Faaliq ibn `Aabir ibn Shaalih ibn Arfakhshadh ibn Saam ibn Nuuh upon him and his family be blessings and peace. His mother's name was Ameela bint Karbata bin Kartha from the *Banu* Arfakhshadh bin Saam ibn Nuuh. He was born in Babel. Az-Zujaaj said: "The meaning of 'bosom friend' is the one whose love has no blemish. It is acceptable to say that he be called the Bosom Friend of Allah because he was the one whom He adored and had chosen out of complete love. It is also suitable to say that he was called the Bosom Friend of Allah as an indication of his complete need for Him, because he only made his privation and need known to Allah ta`ala in which he was solely sincere." Allah ta`ala provided him with Divine guidance when he was young and sent him as a Messenger; and then took him as His Bosom Friend when had reached an advanced age. Allah ta`ala says: "*And We gave Ibrahim guidance from before, and We were well aware of him.*" The first person that he invited to Islam was his father. His father was among those who worshipped idols, so he invited his father to the Truth with subtle expressions and excellent spiritual indications, which clarified for him the falsity of that which he was upon in worshipping statues, which neither could hear the supplication of those who called upon them, see their own location or were independent of anything. Allah ta`ala says about him. "*And recall in the Book Ibrahim, indeed he was a champion of Truth and a Prophet. When he said to his father: O father why do you worship that which cannot hear, see or is not independent in anything? O father, I have attained knowledge which you have not attained, so follow me and I will guide you to the straight path. O father do not worship Satan, verily Satan is disobedient of the Beneficent One. O father, indeed I fear that you will be afflicted with a punishment from the Beneficent One, and that you will become a friend of Satan.*" When Ibrahim presented this guidance to his father and expounded this wise counsel to him, his father did not accept it or take it from him. On the contrary, he threatened and intimidated him. Then Ibrahim said to him: "*Peace be upon you. I will seek forgiveness for you with my Lord verily He is hospitable towards me. However, I will avoid you and that which you call upon besides Allah. I will call upon my Lord so that I will not be considered a scoundrel from calling upon my Lord. So when he avoided them and what they worshipped besides Allah, We bestowed upon him Is`haq and Ya`qub, each of them We made Prophets.*" Allah ta`ala placed

prophethood, messengership, knowledge, righteousness and guidance innately within some of the descendents of our master Ibrahim until the Day of Judgment, as Allah ta'ala says: *"And when his Lord tested Ibrahim with words, and he fulfilled them, He said: 'Indeed, I am making you into an Imam for the whole of mankind' He said: 'And for my descendents as well?' He said: 'My Covenant will not include the unjust among them'."* The meaning of the 'test' given to Ibrahim, was that he was tested with the rites of pilgrimage and Ibrahim completed them just as he was commanded. It is said that the meaning of test here is that Allah tested him by means of the stars, the sun, the moon, being thrown into the fire by the people of Nimrod, with the *hijra*, with the command to sacrifice his son Isma'il, and with command of circumcision; all of which he was patient with. With his completion of the command and his patience with the test, Allah ta'ala said: *"Indeed I am making you into an Imam for the whole of mankind."* Ibn Abass said: "Ibrahim, upon him be peace asked that his descendants would also be made into *Imams*, and the Allah instructed him that some of his descendents would be among those who were disobedient and said: *'My Covenant will not include the unjust among them'.*" Thus, Allah established within the descendents of Ibrahim, prophethood, the descent of Heavenly Books, knowledge, and leadership, except for the disbelievers among them. For, every Prophet who was subsequently sent after Ibrahim came from one of his descendents. Among them were Isma'il, the son ordered to be sacrificed, his mother was Haajir the Egyptian Coptic. He was the oldest of his children. Among them was Is'haq whose mother was Sara. Then after Sara died Ibrahim upon him be peace married Qantura bint Yaqtaan al-Kan'aaniyya, and she gave birth to Madyan, Mada'in, Nahshaan, Zamraan, Nasheeq and Shuyuukh. It has been related by al-Bukhari in the prophetic tradition of Ibn Abass who said regarding the words of Allah ta'ala: *"Verily the people have gathered together against you so fear them. This only increased them in faith and they said: 'Allah is a enough for us and the best of Guardians'."* This supplication was made by Ibrahim at the time he was thrown in the fire; and Muhammad said it when the people said to them: *'Verily the people have gathered together against you so fear them'.*"

⁶⁵ He was our master 'the Interlocutor of Allah' Musa ibn 'Imraan ibn Yas'har ibn Faahath ibn Laawi ibn Ya'qub ibn Is'haq ibn Ibrahim. Allah ta'ala says: *"And Allah spoke directly to Musa."* Wahb ibn Munabbah said: "Indeed Musa, upon him be peace once asked: 'O Lord by what did You take me as Your interlocutor?' Allah ta'ala said: 'Do you not recall when you called upon one of your sheep which had run off? How you followed after it most of the day until you became thoroughly exhausted. Eventually you found it, took it, kissed it and embraced it close to your breast and merely said: 'You have exhausted me and exhausted yourself!' And you did not become angry with it. Do you recall this? It is because of this that I took you as My Interlocutor.'" Allah ta'ala says regarding sending him as a Messenger to Pharoah: *"Verily Pharoah exalted in the earth and made its people into divided factions. He further oppressed a group among them by slaughtering their sons and letting their women live. Verily he was among those who cause corruption. So We desired to favor those who were oppressed in the earth, to make them leaders, to make them inheritors, and to place them firmly in the earth, in order to show Pharoah, Hamaan and their collaborators from among the oppressed what they feared most."* Here Allah ta'ala informs us about Pharoah that he was relentless tyrant who preoccupied with everything other than the Absolute Being, and that he had become excessive in all of his affairs, concerns and conditions in his slaughtering of the children of the banu Isra'il. Thus, Musa upon him be peace commanded the Banu Isra'il to rely upon Allah, seek His assistance and turn their hearts completely to Him. They submitted to that as exemplified in their words: *"Upon Allah do we rely. O our Lord do not make us a trial for an unjust people and save us by Your mercy from a disbelieving people."* Thus, when Musa saw that the Muslims among the Banu Isra'il were in the extreme limit of humility, need of Allah, reliance upon Him, seeking His assistance and turning to Him; and he saw that the state of Pharaoh and his people were that of extensive wealth, magnificence in attire, excellent comfortable mounts, well constructed palaces, delicious foods, grand taste, overconfident, influential power, consolidation and expansive stature in this world – the Interlocutor of Allah, Musa upon him be peace supplicated Allah with an immense supplication against the enemy of Allah, Pharaoh, out of anger for the sake of Allah for his persistent arrogance from obeying the Absolute Being, his barring people from the way of Allah, his opposition to Him, his tyranny, recalcitrance and persistence in falsehood as well as his schemes against the People of Allah ta'ala – he said: *"Our Lord verily You have given Pharoah and his assembly sublimity and wealth in this world's life, Our Lord, that they may lead people astray from Your Way. Our Lord obliterate their wealth, exert pressure upon their hearts and do not let them believe until they see the severe punishment. He said: 'Your supplications have been answered, therefore be upright'."* Thus, Allah destroyed Pharaoh and his people and gave the Bani Isra'il divine relief and a way out of what they were afflicted with. It has been related by al-Hakim on the authority of Abu Sa'id al-Khudri on the authority of the Prophet, may Allah bless him and grant him peace who said: "Musa once said: 'O Lord teach me something that I can remember You by and supplicate You by.' He said: 'O Musa say: There is no deity except Allah.' He said: 'O Lord everyone of Your servants say that.' He said again: 'Say: There is no deity except Allah.' He then said: 'There is no deity except You

O Lord. However, I desire that You provide me with something special.' He said: 'O Musa, if the seven heavens and all those who reside therein besides Me, and the seven earths were all placed upon the scale; and place: There is no deity except Allah in the other, then: There is no deity except Allah would out weigh them all.'"

⁶⁶ He was our master Haarun ibn `Imraan ibn Yas`har ibn Faahath ibn Laawi ibn Ya`qub ibn Is`haq ibn Ibrahim. Allah ta`ala says regarding him: *"And recall in the Book, Musa how he was sincere and was a Messenger and Prophet; and how We called him from the right side of the mountain and made drew him near as a confidant. And We bestowed upon him from Our mercy, his brother Haarun, as a Prophet."* Haarun was older than Musa, upon them be peace by three years, and he was more beloved to the *Banu Isra'il* than Musa, because he was tolerant and forbearing in his anger. Az-Zajaaj said: "It is said that Haarun was the brother of Musa by his mother and not his father." It has been related in the authority of Ali, may Allah be pleased with him who said: "Musa and Haarun once departed, may the blessings of Allah be on both of them up the mountain. Then Shibr and Shibeer, the two sons of Haarun departed following them, until they came to a mountain in which was a bed. Then Haarun stood upon it and then his spirit was taken." It has been related by Abd'r-Razaaq on the authority of Abu Hurayra who said: "Whenever Musa ibn `Imraan would make supplication Haruun would say: 'Ameen'. Abu Huryara also said: 'Ameen is among the Divine Names of Allah ta'ala'."

⁶⁷ He was our master, the Spirit belonging to Allah, His servant and Messenger, `Isa ibn Maryum bint `Imraan ibn Maathan. His mother was from the progeny of the Prophet/King Dawud, upon him be peace as Ibn Asaakir cited: She was Maryum bint `Imraan ibn Maathan ibn al-`Aazar ibn al-Yahud ibn Akhnar ibn Saaduq ibn `Ayazuz ibn al-Yaqayyim ibn Aybuud ibn Zaryaabeel ibn Shaalataal ibn Yuuhaynaa ibn Barshaa ibn Amuun ibn Mayshaa ibn Hizqaa ibn Ahaaz ibn Muthaam ibn `Azariya ibn Yuraam ibn Yushaafath ibn Ayshaa ibn Ruhba`aam ibn Sulayman ibn Dawud, upon him be peace. She gave birth to `Isa without a father, because Allah is Omnipotent over whatever He wills, for when He decides a matter he simply says to it: Be! And it is! Allah ta'ala says regarding their narrative upon them be peace: *"And recall in the Book, Maryum, when she isolated herself from her family in a place in the east and veiled herself from them. How We sent to her one of Our Spirits in the form of a well formed human. She said: 'Verily I seek refuge from the Beneficent One from you, if indeed you are fearfully aware!' He said: 'I am a messenger from your Lord, to inform you that He has bestowed upon you a pure and innocent boy. She said: 'How can I have a boy when no human has touched me and I have never been immoral? He said: 'It is as your Lord has said: 'It is a matter easy for Me, and that We may make him a sign to mankind and a mercy from Us. It is a matter which has been decided!' She thus became pregnant with him and secluded herself in a remote place, where she came to the trunk of a date palm tree, and said: 'If only I could have died before this and be something forgotten. Then the voice of the child called out from underneath her: 'Do not be saddened for your Lord has placed underneath you a rivulet and bend towards you a branch from the palm tree and there will fall on you freshly plucked moist dates. I have made a vow to the Beneficent One to fast from speaking to any human this day. She then came to the people carrying him, and they all said: 'O Maryum! You have come with something shameful. O sister of Haarun, your father was not an evil person and your mother was not immoral. However, she merely pointed to the child, and they said: 'How can we speak to one who is still a child in the cradle?' The child said: 'Indeed, I am a servant of Allah whom He has given the Book and has made me a Prophet. He has made me blessed wherever I am, and has commissioned me to pray and give alms as long as I am alive.' That was `Isa bin Maryum, a Word of Truth which they denied. It is not meet for Allah to take a son. Glory be to Him above that! When He decides a matter He merely says: Be! And it is. Verily Allah is my Lord and your Lord so worship him alone, that is the straight path."* For, `Isa ibn Maryum is a pure Prophet, noble, untainted, gracious and assisted with sublime miracles. Allah sent him to the Bani Isra'il with *Injeel*, but most of them rejected him and sought to kill him. However, Allah raised him up into the heavens. He will descend in the End of Days as a just ruler, and renewer of the religion of Muhammad, may Allah bless him and grant him peace. He will break the 'cross', deny those who came falsely in his name, slay the pigs, remove the tax for non Muslims, and kill the accursed *Dajaal*. In his day, the female camel will be left alone, enmity, mutual hatred and envy will depart from the hearts of men, and much wealth will be made available but no one will accept it. He upon him be blessings and peace is the Seal of the Universal Saints of Allah ta'ala. As for his mother, Maryum bint `Imraan, upon her be peace, she is without exception the best of all the women in the world. Allah ta'ala says about her: *"...and I chose you above all the women of the world."* It has been narrated by the traditionist Ibn `Assakir on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The master of the women of Paradise is Maryum bint `Imraan, then Fatima, then Khadija, then Asiyya the wife of Pharoah." It has been related in the prophetic tradition that Maryum bint `Imraan is among the wives of the Prophet, may Allah bless him and grant him peace in Paradise, along with Asiyya bint Mazaahim the wife of Pharaoh, as well as Kulthum the sister of Musa. It has been related by at-Tabari on the authority of Sa'd ibn Junada al-`Awfi who said that the Messenger of Allah, may Allah bless him and grant him

Adam upon him be peace,⁶⁸ Nuuh upon him be peace,⁶⁹ Huud upon him be peace,⁷⁰ Shu`ayb

peace once said: "Verily Allah has married me in Paradise to Maryum bint `Imraan, the wife of Pharoah and the sister of Musa." The traditionist Abu Ya`ala narrated on the authority of Abu Amama who said that the Messenger of Allah, may Allah bless him and grant him peace said: "I have been made to realize that Allah has married me to Maryum bint `Imraan, Asiyya bint Mazaahim, and Kulthum the sister of Musa." It has been related by Ibn `Asaakir from the prophetic tradition of Muhammad ibn Zakariyya al-Ghulaabi on the authority of Ibn `Abass that the Messenger of Allah, may Allah bless him and grant peace entered upon Khadija while she was suffering from the illness which led to her death and said: "O Khadija, when you meet with your sisters through marriage, give them the greetings of peace from me." She said: "O Messenger of Allah, did you marry someone before me?!" He said: "No. However Allah has married me to Maryum bint `Imraan, Asiyya bint Mazaahim and Kulthum the sister of Musa." For, the prophetic narrations regarding the marriage of the Prophet, may Allah bless him and grant him peace to Maryum bint `Imraan in Paradise is an immense secret connected to the origin of our master `Isa ibn Maryum upon him be peace because our master Muhammad, may Allah bless him and grant him peace is the ontological advent of the secret of existence celestial and terrestrial. He is the spirit of the corporeal form of the two existences and the spring well of life of the two abodes. He is the reality of existence and the living created entity with by was launched all existing things. He is the sole objective for the bringing into being the cosmos, who said of himself: "I was a Prophet when Adam was still between water and clay." He was a primordial spirit before Allah brought forth the corporeal form of humanity. Rather, our master Muhammad, may Allah bless him and grant him peace is the first father in spirit. About this Ibn al-`Arabi said in his al-Ahkaam: "It is said that the Messenger is the father of the believers, and it is also said that he is not the father of the believers, based upon the apparent meaning of the words of Allah ta`ala: '*Muhammad is not the father of any of your men.*' But the accurate opinion is the first opinion because Ibn `Abass recited the verse: '*The Prophet is foremost over the believers than themselves.*' He is their father *and his wives are their mothers*"; as it was cited in the Ghaayat'l-Amaani. This opinion is absolutely sound because in the world of the Unseen he, upon him be blessings and peace is the fundamental light from which Allah created the lights of all the Messengers, the Prophets, and the righteous. Rather, all of the spiritual entities emerged from his light as we mentioned previously. He is the secret treasure concealed between the letters *kaaf* and *nuun* in the saying of Allah ta`ala: "*The likeness of `Isa with Allah is like Adam, who He created from dust and then said to him: Be! And he was.*" It is for this reason that the mother of `Isa, upon her be peace is married to the Prophet, may Allah bless him and grant him peace in Paradise, and that `Isa upon him be peace will descend in the End of Time as a just ruler governing according to the *shari`a* of Muhammad, may Allah bless him and grant him peace among his community, as a son inherits from his father. I have given an indication of an immense secret concealed beneath the cover of sacrosanct expressions and have disclosed a sealed treasure beneath the seal of spiritual indications; so understand.

⁶⁸ He is our master, Adam upon him be peace, the father of mankind (*Abu'l-Bashr*) in this world, and Abu Muhammad in the Hereafter. Allah ta`ala says about him: "*And when your Lord said to the Angels: 'I will place in the earth a vicegerent'; they said: 'Will You place in it someone who will cause corruption in it and cause blood shed, while we glorify You with Your praises and sanctify You?' He said: 'Verily I know that which you do not know. And He taught all the Names to Adam, and then showed them to the Angels and said: 'Inform Me about these Names if indeed you are truthful.'*" They said: '*Glory be to You, we have no knowledge except what You have taught us. Verily You are the Knowing the Wise.*' He said: '*O Adam inform them about these Names.*' So when he informed them of these Names, He said: '*Did I not say to you that I am the most knowledgeable of the heavens and the earth and that I know what you reveal and what you conceal?*' And when We said to the Angels: '*Prostrate to Adam!*' They all prostrated except Iblees. He refused, was arrogant and was from the disbelievers." For, our father Adam upon him be peace was the first corporeal father of humanity, just as our master Muhammad, may Allah bless him and grant him peace was our first spiritual father. The first human being to physically come into physical existence was Adam, upon him be peace. He was the vicegerent of Allah in the earth who had many children as Allah ta`ala says: "*He created you from a single soul and created its mate from it, and then there emerged from these two many men and women.*" Allah then revealed to them the prohibition of consuming carrion, blood, and swine flesh. It is said that he lived to be 930 years, as the people of the *Torah* mention. However, it has been narrated on the authority of Wahb ibn Munabbah that he lived to be one thousand years old, and Allah knows best.

⁶⁹ He was our master, Nuuh ibn Laamek ibn Matuushalikh ibn Ukhnukh (Enoch who was Idris) ibn Yarud ibn Mahlaa'il ibn Anuush ibn Qaynaan ibn Shith ibn Adam, upon him be peace. It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abass who said: "Between Adam and Nuuh were ten generations all of whom were upon the religion of Islam." This means between the death of Adam and sending Nuuh as a Prophet and Messenger, upon both of them be peace. Allah ta`ala says: "*And the people of Nuuh when they denied the Messengers, We*

upon him be peace,⁷¹ Saalih upon him be peace,⁷² Luut upon him be peace,⁷³ Ayyub upon him be

drowned them and made them a sign for all mankind and recompensed the unjust with a severe punishment.” For, Nuuh upon him be peace was sent by Allah ta’ala as a result of the introduction of the worship of idols and false images and mankind initiating error and disbelief. The reason for this as it was transmitted by Ibn Jareer on the authority of Muhammad ibn Qays who said: “The people were upright between the time of Adam and Nuuh. These generations had many followers who obeyed them. However, when these righteous descendents of Adam died, their companions who followed them said: ‘Maybe if we fashion images of them it will induce us to worship Allah when we remember them.’ They then fashioned statues of these righteous descendents of Adam. When that generation died another generation came whom Iblees deceived by his words: ‘The generation before used to worship these statues and call for rain by means of them’. As a result that generation began to worship them.” Then Allah sent him as a mercy to the servants. He was the first Messenger sent to the people of the earth as it has been related by Qatada on the authority of `Abass on the authority of the Prophet, may Allah bless him and grant him peace who said: “The first messenger which was sent to mankind was Nuuh who was sent to all the people of the earth.” He invited them to the worship of Allah the One without partner, and forbade them the worship of anything besides Him. Thus, Nuuh and his followers called the people to Allah with every variety of invitation, in the night and day, secretly and openly, with messages of designed to awake their yearning for Allah at times and in other times with messages designed to frighten them. However, none of that had any positive effect upon them. The majority of mankind persisted in their error, repression, and the worshipping of statues and idols. They said as Allah says: “*We only see you as a human just like us, and we only see that the most abject people among us of weak outlooks follow you. We see in you no superiority over us. On the contrary we consider that you are all liars.*” As a result pure enmity emerged from them against Nuuh and his followers at all times. They belittled him and those who believed in him. They went further to threaten them, excluding them and driving them out of the lands. Thus, they received from them severe castigation which reached an extreme level in all their affairs. When it became clear to Nuuh that the majority of mankind would not believe in him and in what he came with from his Lord, he supplicated to his Lord for their punishment. He said: “*My Lord verily my people have declared me a liar, so make an opening between me and them, and save me and those with me from among the believers. So We saved him and those with him in the loaded Ark, and when then drowned after that the rest of humanity. Verily in that is a Sign, and most of them were not believers.*” It is for this reason that when they denied him Allah sent a Deluge which drowned the entire earth.

⁷⁰ He was our master Huud ibn Abdallah ibn Rabaah ibn al-Khuluud ibn `Aad ibn `Aws ibn Iram ibn Saam ibn Nuuh, whom Allah sent as a Prophet to the people of `Aad. Based upon the historical narrations `Aad was divided into thirteen ethnic groups and were people of gardening, agriculture and great building construction. Their land was the most fertile land of its time. Allah ta’ala says: “*The people of `Aad denied the Messengers, when their brother, Huud said to them: ‘Will you not have fear of Allah. I am indeed a trustworthy messenger to you. So fear Allah and be obedient. For I do not ask you for any recompense, for my recompense is from the Lord of the worlds. Do you construct monuments in every elevated place out of vanity? Do you take up manufacturing in order to live forever? And when you attack with violence do you not attack like tyrants? So fear Allah and be obedient.*” As a result, Allah caused their monuments to collapse upon them and made them to be vanquished. The kingdom of `Aad, according to what has been narrated was located in the outer regions of Hadramawt in Yemen, and its people used to worship idols. Huud survived among his people after the destruction of `Aad, for one hundred and fifty years.

⁷¹ There is some disagreement regarding the lineage of our master, Shu`ayb upon him be peace. `Ataa’, Ibn Is’haq and others said: “He was Shu`ayb the son of Meekayl ibn Yashjar ibn Madyan ibn Ibrahim upon him be peace; and that his mother was Meekaa’eel bint Lut.” However, as-Sharqi ibn al-Qahtaan claimed that: “Shu`ayb was the son of `Ayfa’ ibn Yujab ibn Madyan ibn Ibrahim.” While Ibn Sima’an claimed that: “Shu`ayb was the son of Jizya ibn Yashjar ibn Luway ibn Ya`qub ibn Is’haq ibn Ibrahim.” The name ‘Shu`ayb’ is the diminutive form of Shu`b or Sha`b. Qatada said: “He was Shu`ayb ibn Yujab.” It is said that he was Shu`ayb bin Safwaan ibn `Ayfa’ ibn Thaabit ibn Madyan ibn Ibrahim, and Allah knows best. Allah ta’ala says: “*The People of al-Aykat denied the Messengers, when Shu`ayb said to them: ‘Will you not be fearfully aware? Indeed I am a trustworthy Messenger to you. So fear Allah and be obedient. I do not ask you for recompense, indeed my recompense is with the Lord of all the worlds. Therefore give full measure and do not be among those who give less than is due.. When you measure, you should measure with true balance. Do not cheat mankind in their commodities, and do not cause evil making corruption in the earth’.*” Ibn Abass said: “In the Sacred Precincts of Mecca there are two graves in which no one else lies: the graves of Isma’il and Shu`ayb, upon them be peace. The grave of Isma’il is located within the *Hijr*, while the grave of Shu`ayb is located facing directly opposite the Black Stone.” Abdallah ibn Damra as-Saluli said: “What is between the Corner and the Station to the well of *Zemzem* are the graves of ninety-nine Prophets, who came to the House for the pilgrimage. Their graves are located there, upon all of them be blessings and peace.”

peace,⁷⁴ Ya`qub upon him be peace,⁷⁵ Yusef upon him be peace,⁷⁶ Is'haq upon him be peace,⁷⁷

⁷² He was our master Saalih ibn `Ubayd ibn Asaf ibn Kaashih ibn `Ubayd ibn Haadhir ibn Thamuud ibn `Aad ibn Iram ibn Saam ibn Nuuh. Allah ta`ala says: *"And to the people of Thamuud We sent their brother Saalih who said: 'O people worship Allah there is no other deity besides Him. I have come to you with a clear proof from your Lord – this she camel of Allah is a sign for you, therefore leave her to consume from the earth of Allah and do not commit evil against her or you will be seized with a severe punishment'."* The people of Thamuud were in the height of opulent livelihood and were from a scion of the original Arabs, who constructed their kingdom in the rock formations of al-Hijr which lies between the Hijaaz and Tabuk. They existed after the people of `Aad and like them worshipped idols. Then Allah sent to them Saalih, upon him be peace. A group from among them believed in him, while the vast majority of them did not. They persisted in acting contrary to the commands of Allah and worshipped other than Him, as well as amplified corruption in the earth. As a result they received from Saalih teachings and deeds in order to correct them. However, rather than accepting him, they were determined to kill him and to slaughter the she camel which Allah placed as a proof against them. Subsequently, Allah seized them with a tremendous disaster. Allah ta`ala says: *"They plotted their schemes and We plotted a Scheme but they were unawares. So see what became of the end of their plots. Indeed we destroyed them completely along with their people. These are their homes completely barren as a result of their injustice. In that is a Sign for a people who know. And We saved those who believed and who were fearfully aware."* It is said that Saalih, upon him be peace, thereafter relocated to the Sacred Precinct of Allah in Mecca and resided there until he died. It is said that his grave is located between the Corner and the Station of Ibrahim.

⁷³ He was our master Lut ibn Haaran ibn Taarikh ibn Naahuur ibn Saaruugh ibn Raaghu ibn Faaliq ibn `Aabir ibn Shaalih ibn Arfakhshadh ibn Saam ibn Nuuh upon him and his family be blessings and peace. Lut was the son of the brother of Ibrahim al-Khalil. In fact, Ibrahim, Haaran and Naahur were all brothers from the same father. Lut, with the permission and command of his uncle Ibrahim relocated from their place to the city of Sodom in the country of Guur. Its people were the most debauched of mankind, those most steeped in disbelief, the most malevolent of them in their inward thoughts, and the most debased of them in conscience and character. They were accustomed to highway robbery, and they committed the most shameful kinds of acts. They did not prohibit one another from evil, rather they encouraged it. They were guilty of the most evil of deeds. They instigated a kind of abominations which had not been committed by the children of Adam before. It is that their men would approach above all others, other men for sexual favors. They neglected what Allah had created for them from women and preferred to have their way with the male righteous servants of Allah ta`ala. Allah ta`ala says: *"The people of Lut denied the Messengers, when their brother, Lut said to them: 'Will you not be fearfully aware. Indeed I am a trustworthy Messenger to you. So fear Allah and be obedient. I do not ask you for any recompense, indeed my recompense is with the Lord of all the worlds. Do you you approach men for sexual favors above all others?! And forsake what your Lord created for you from your wives. Indeed you are a people who have crossed all limits'."* For, Lut invited them to the true worship of Allah ta`ala, alone who has no partner; and tried to prevent them from committing those prohibitions, abominable evils and atrocious deeds. However, they persisted in their errors and disobedience, and continued in their sinfulness and disbelief. Then to them Allah ta`ala says: *"Then they were seized with a Single Shout at sunrise, We turned them completely upside down and rained upon them stones of baked clay. In that are Signs for a people who will consider. Indeed it is on a road which is still uneffaced. In that is a Sign for those who believe."*

⁷⁴ He was our master Ayyub ibn Maws ibn Ruuhayl ibn `Eis ibn Is'haq ibn Ibrahim, upon him be peace. Allah ta`ala says about him: *"And recall our servant Ayyub, when he called out to his Lord: 'Verily Satan has touched me with affliction and torment! Thus,(it was said to him) strike the ground with your foot, this is a bathing spring cooling and a refreshing drink. And We bestowed upon him his household and doubled the like thereof, as a mercy from Us, and as a reminder to those who possess a core'."* It has been related by al-Hassan on the authority of al-Hudhayl `Imraan as-Sana`ani who said: "I once heard Wabih say: 'Ayyub was afflicted with his torment for seven years'." Al-Haakim narrated on the authority of Ibn Abzi that the Messenger of Allah, may Allah bless him and grant him peace said: "Ayyub was the most forbearing, the most patient and the most controlling of his anger of all the people." Realize that our master Ayyub is from the progeny of `Eis ibn Is'haq upon them be peace, from the children of Ru`ayl or ar-Ruum who was also called al-Fulaan. He was the root of our ethnicity the *Turuudi Fulani*, which is the ethnic group of *Shehu* Uthman ibn Fuduye`, may be merciful to him. All of the *Fulaata* even the *Turuudbe`* and all the other ethnicities of the *Fulbe`* trace their descent from the descendents of Isma'il and Is'haq the two sons of Ibrahim al-Khalil upon him be peace. Their mother was Bajju Mangu the daughter of one of the rulers of ar-Ruum. This ar-Ruum was the son of `Eis ibn Is'haq ibn Ibrahim al-Khalil upon him be peace. As for the mother of this ar-Ruum she was Nasmah bint Isma'il ibn Ibrahim upon him be peace. They are the most important ethnicity regarding the dissemination of the religion of Islam, its sciences and its civilization in the whole of the

Bilad as-Sudan. More than a third of the captured and kidnapped Blacks imported from West Africa into the Islands of the Caribbean, Central and South America and especially the southeastern states of the United States of America from North Carolina to east Texas were from this ethnicity, and are known today as the Gullah and Geeche Nations. It is for this reason that we say that our master Ayyub upon him be peace was from our righteous ancestors.

⁷⁵ He was our master and source of the Banu Isra'il, whose honorific name was 'Isra'il', Ya'qub ibn Is'haq ibn Ibrahim, upon him be peace. Allah ta'ala says: *"Likewise did Ibrahim enjoin on his sons, as did Ya'qub saying: 'O my sons! Indeed Allah has chosen for you the true religion, therefore do not die except as Muslims. Or were you present when death approached Ya'qub and he said to his sons: 'What will you worship after me?' They said: 'We will worship your God, the God of your fathers, Ibrahim, Isma'il and Is'haq – One God! And we have surrendered to Him as Muslims'."* The name 'Isra'il' is a non Arabic cognomen which means 'servant of Allah'. Ibn Abass said: *"The expression 'isra' in Hebrew means 'the servant of...' while the expression 'el' is the Name of Allah."* It is said that the expression 'isra' means 'the choice of...' while 'el' is Allah. It is also said that 'isra' is means 'strengthened' and it as if means that Allah has strengthened him and fortified his character. This was cited by al-Mahdawi. As-Suhayli said: *"He was called 'Isra'il' because he took flight (asraa) in middle of the night when he made the hijra to Allah ta'ala. Thus he was renamed 'Isra'il' that is to say, 'the one who took flight to Allah'."* And other than these from the possible meanings of his name, whose names could possibly accord with Hebrew and Arabic. He had twelve sons; some of whom are mentioned in this al-Munaajaat.

⁷⁶ He was our master Yusef ibn Ya'qub ibn Is'haq ibn Ibrahim. As we mentioned previously, Ya'qub had twelve male children, and it is to them that all of the genuine descendents of the Bani Isra'il attribute their lineage. However, Yusef upon him be peace, was the most noble, most sublime and the greatest of them. Allah ta'ala says: *"And likewise did We firmly establish Yusef in the earth, and in order to instruct him in the interpolation of speech. For Allah is Overpowering over His affair, but most people are unawares. And when he attained the age of strength We gave him wisdom and knowledge, for in this way do We recompense those who are spiritually excellent."* A group among the scholars hold the opinion that there were no children of Ya'qub who were appointed as Prophets other than Yusef, and that the rest of his brothers received no revelation from Allah. Realize, that Prophet Yusef, upon him be peace has a special relationship with *Shehu* Uthman ibn Fuduye', because each sage or saint of Allah (*waliy*) spiritually inherits from two directions: directly from the light of Muhammad, may Allah bless him and grant him peace, and from the direction of another prophet. Thus, *Shehu* Uthman ibn Fuduye' possessed his spiritual inheritance from the light of the Prophet Yusef as he himself said in his Kitaab'l-Wird in which 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 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 rasulullah**, and a white turban designed with the chapter, '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; and then he commanded me with what he commanded me."* This account is evidence that *Shehu* Uthman ibn Fuduye' possessed spiritual inheritance from the light of the Prophet of Allah Yusef, and from the light of our master Muhammad, may Allah bless him and grant him peace.

⁷⁷ He was our master Is'haq ibn Ibrahim ibn Taarikh ibn Naahuur ibn Saaruugh ibn Raaghu ibn Faaliq ibn 'Aabir ibn Shaalih ibn Arfakhshadh ibn Saam ibn Nuuh upon him and his family be blessings and peace. Is'haq was the brother of Isma'il, *"the knowledgeable youth"*. He was younger than him by thirteen years. The news of his birth was announced when Ibrahim was ninety-nine years old. This announcement came from three Angels: Jibreel, Mikaa'eel and Isra'eel to Ibrahim and Sara, as they passed them on their way to the cities of the people of Lut in order to destroy them because of their disbelief and corruption, as we mentioned previously. Allah ta'ala says: *"Peace be upon Ibrahim, thus do We recompense the people of spiritual excellence. Verily he was from among our believing servants. We gave him the goods news of Is'haq a Prophet from among the righteous. We blessed him and Is'haq as well as the people of spiritual excellence from among their descendents."* It is from this verse that Muhammad ibn Ka'b al-Qarthi and others take as evidence that the son which was to be sacrificed was Isma'il, because it could not have been conceivable for Is'haq to have been ordered to be sacrificed after the good news was announced regarding

Isma'il upon him be peace,⁷⁸ Idris upon him be peace,⁷⁹ Dhu'l-Kifl upon him be peace,⁸⁰ Yunus

his existence and the existence of his son Ya'qub. Is'haq lived to be 180, and died in the Holy Lands buried near his father Ibrahim al-Khalil upon them be peace.

⁷⁸ He was our master Isma'il ibn Ibrahim ibn Taarikh ibn Naahuur ibn Saaruugh ibn Raaghu ibn Faaliq ibn `Aabir ibn Shaalih ibn Arfakhshadh ibn Saam ibn Nuuh upon him and his family be blessings and peace. The meaning of 'Isma'il' is 'Listen O Allah', because as we previously mentioned 'el' in the Syrian language means Allah. It is said that when Ibrahim used to call out to his Lord he would say: "Listen O Allah (*asma` yaa el*)!" And when his Lord answered him by providing him with a son, he named him with the same supplication that he made. This was cited by al-Mawrudi. Allah ta'ala says about him: "*And recall in the Book, Isma'il indeed he was true in his promise and was a messenger prophet. He used to command his family to pray and give alms and was content in the eyes of his Lord.*" He was the first of the children of Ibrahim, and was born when Ibrahim was 86 years old. He was the son about whom Allah ta'ala says: "...and We gave him the good news of a forbearing boy. When he had reached with him the place of worship, he said: 'O my son I have seen in my sleep that I am to sacrifice you. So examine what do you think?' He said: 'O father! Do what you have been commanded. Allah willing, you will discover me to be among the patient'." His mother was Haajir upon her be peace, who when she gave birth to Isma'il, the jealousy of Sara towards became too severe, so she sought from al-Khalil to take her out of her sight. So he went with her and her son and traveled with them until he placed them where the Ancient House of Allah was located, near a large tree just above where the water of Zemzem flowed at the highest part of the *masjid*. There was no one at that time residing in Mecca, nor was there any water there. He left them there and placed with them a sack of dates and a water skin filled with water. When he stood to leave and turned his back, Haajir stood and grabbed his garment and said: "O Ibrahim! Where are you going? Will you leave us here, and there is no one here to suffice us?!" He did not answer her. When she beseeched him and he did not answer, she then said: "Has Allah ordered you to do this?" He said: "Yes." She then said: "In that case He will not forsake us." Then Ibrahim departed until he reached a mountain pass where they could not see him. He then turned and faced towards the House of Allah, raised his hands and supplicated saying: "*Our Lord! Verily I have settled one of my descendents in an uncultivated valley near Your Sacred House, our Lord, that they may establish the prayer. Therefore make the hearts of some people incline towards them, and provide them with fruits so that they can be grateful*" Abdallah ibn Abass said that the Prophet, may Allah bless him and grant him peace said: "For this reason the mother of Isma'il became adored and loved by the people. People then began to settle with them and send provision to their people. The people settled with them until they became one family among them. The boy, Isma'il grew up among them and learned Arabic from them and the people grew extremely fond of him as he matured. When he eventually became a man they married him to one of their women." Isma'il eventually died at the age of 137 years, while some say 130. When his father, Ibrahim upon them be peace died, he was 89 years old.

⁷⁹ He was our master Idris ibn Yarud ibn Mahlaa'il ibn Anuush ibn Qaynaan ibn ibn Shith ibn Adam may Allah bless him and grant him peace. He was called 'Idris' due to the abundance of studying the Book of Allah ta'ala. Allah revealed to him 30 scriptures as we cited previously in the prophetic tradition of Abu Dharr. He original name was Ukhnukh (Enoch). Allah ta'ala says about him: "*And recall in the Book, Idris indeed he was a champion of truth and prophet. He raised him to an exalted place in heaven.*" He, upon him be peace was the first to transcribe with a pen, the first to sew garments and wear sewn garments, the first to look into the science of the stars, calculations and their movements. He was the great grandfather of Nuuh, for Nuuh was the son of Laamek ibn Matuushalikh ibn Ukhnukh, who was Idris the Prophet based upon what has been claimed and Allah knows best.

⁸⁰ He was our master, whose given name was Bishr ibn Ayyub ibn Maws ibn Ruuhayl ibn `Eis ibn Is'haq ibn Ibrahim, upon him be peace. At-Tabari narrated on the authority of Muhammad ibn Qays who said: "There was once a righteous king among the Banu Isra'il who when he grew old, he gathered his people and said: 'Which of you will be responsible for taking over my kingdom with the condition that he fast during the day, stand in prayer during the night and govern and judge the Banu Isra'il with what Allah has revealed, and not become angry?' No one stood except a young boy, but he showed disregard for him due to his young age. The king then said to his people a second time: 'Which of you will be responsible for taking over my kingdom with the condition that he fast during the day, stand in prayer during the night, not become angry and govern and judge the Banu Isra'il with what Allah has revealed?' Again no one stood except that youth. Again he showed disregard for him. However, when the king repeated the request a third time and no one stood except that youth, he then said to him: 'Come here!' He then turned the kingdom over to him. On the first night the young boy stood the entire night in prayer. When the morning came he came out and gave judgment between the Banu Isra'il. At midday the boy entered in order to take a nap, when Satan came to him in the form of a man and pulled on his clothes and said: 'Will you sleep while there are legal disputants at your door?' The boy said: 'At evening time come to me!' At evening time the boy waited but no

upon him be peace,⁸¹ al-Yasa`a upon him be peace,⁸² Dawud upon him be peace,⁸³ Sulayman

one came. On the next day at midday the boy entered in order to take a nap, and again the man came and pulled his clothing and said: 'Will you sleep while there are legal disputants at your door?' The boy said: 'I said to you yesterday to come to me during the evening, but you did not come. So come to me this evening!' When the evening came the boy waited for the man, but he did not come. On the third day when the boy entered to take a nap, the man came a third time and pulled on his clothing and said: 'Will you sleep while there are legal disputants at your door?' The boy then said: 'Tell me who are you really?! If you are really human you would have heard what I repeatedly said to you!' The man said: 'I am Satan. I came to you in order to tempt you, but Allah protected you from me'." Thus, the boy lived a long time governing and judging between the Banu Isra'il. This just governor was Dhu'l-Kifl. He was named 'Dhu'l-Kifl (the possessor of the weighty responsibility) because he was the one made responsible for governing the kingdom. Allah ta'ala says about him: "*And recall Isma'il, al-Yasa'a and Dhu'l-Kifl. Each of them were from among the people of spiritual excellence.*"

⁸¹ He was our master Yunus ibn Matta, the companion of the whale, also called Dhu'n-Nuun. Allah sent Yunus upon him be peace to the people of the land of Mosul. He invited them to Allah azza wa jalla, but they denied him and were obstinate in their disbelief and intransigence. Allah ta'ala says about him: "*And Dhu'n-Nuun when he left his people out of anger thinking that We had no power over him, nevertheless he had to cry out in the darkness: There is no deity except You, glory be to You verily I have been among the unjust. So We answered him and saved him from grief. Thus, do We redeem those who believe.*" He used to threaten his people with the descent of Divine punishment at a particular time. As a result he departed from among them at that time. When the Divine punishment overshadowed them, they entreated Allah and He raised it from them. However, Yunus was unaware of their collective repentance. It was out of his ignorance of their remorse that he departed from them in anger. What an-Nahaas said regarding his understanding of this event is one of the best interpolations that have been given. It is that Dhu'n-Nuun departed from his people out of anger for the sake of his Lord. That is to say, that he was angry with his people as a result of their disbelief in his Lord. It is said that he was angry at his people when they persisted for a long time in their affair, thus he departed from them taking flight with his soul, because he could not endure their evils. This was in spite of the fact that Allah commanded him to persevere with them and invite them to Him. Thus, his offense was in leaving them without the permission of Allah. He traveled until he reached the Mediterranean Sea, where he was severely afflicted in the belly of the whale for leaving his people. It is for this reason that Allah ta'ala said to the Prophet, may Allah bless him and grant him peace: "*Be patient with the judgment of your Lord and do not be like the companion of the whale.*" It has been related by Ahmad on the authority of Sa'd who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The supplication of Dhu'n-Nuun with which he supplicated with when he was in the belly of the whale was: '*There is no deity except You, glory be to You verily I have been among the unjust.*' There no Muslim man who supplicates with it for anything except that Allah answers him."

⁸² He was our master al-Yasa'a ibn Akhtuub ibn al-Ajuuz ibn Adiy ibn Shawtalam ibn Afrayim ibn Yusef ibn Ya'qub ibn Is'haq ibn Ibrahim al-Khalil upon them be peace. Allah ta'ala says about him: "*Isma'il, al-Yasa'u, Yunus and Luut, each of them We made superior to all the worlds.*" He was the vicegerent of Prophet Elias upon him be peace, and was his paternal nephew. Abd'l-Mun'im ibn Idris ibn Sinaan said on the authority of his father: "When Elias was raised up into the heavens, he appointed al-Yasa'a as his vicegerent over his people and Allah then made him a Prophet." Ibn Is'haq narrated on the authority of Qatada on the authority of al-Hassan who said: "After Elias upon him be peace, al-Yasa'a lived for sometime, as Allah willed, inviting people to Allah, holding firmly to the spiritual teachings of Elias and his shari'a, until Allah azza wa jalla seized his soul to Him." Then the affair of the Banu Isra'il became confused, where misfortunes and mistakes became immense, and they killed some of the Prophets. As a result Allah subjugated them by replacing the presence of the Prophets among them with those tyrannical kings, who acted unjustly towards them and wantonly shed their blood. Allah also subjugated them by foreign enemies. In the past whenever they fought against foreign enemies the Ark of the Covenant which was in the Rock of Ages was with them, and they would attain victory by means of its baraka due to what resided in it from spiritual tranquility and the remnants Musa and Haarun. However, in one of their wars with the people of Asqalaan, they were conquered, defeated and the Ark of the Covenant was seized from them. When the king of the Banu Isra'il heard of this he bent his neck and died immediately. As a result the Banu Isra'il remained as sheep without a shepherd, until Allah sent again among them a Prophet from among the prophets named Samuel. They sought from him that he established among them a king who would successfully fight and defeat their enemies; as Ibn Jareer and others explained.

⁸³ He was our master Dawud ibn Isha ibn Uwayd ibn Aamir ibn Salmon ibn Nahshun ibn Uwaynaadeb ibn Iram ibn Hasrun ib Faarid ibn Yahuudha ibn Ya'qub ibn Is'haq ibn Ibrahim al-Khalil. He was the servant of Allah, His

upon him be peace,⁸⁴ Zakariyya upon him be peace,⁸⁵ Yahya upon him be peace,⁸⁶ Elias upon

prophet, and vicegerent in the earth at the *Bayt'l-Maqdas*. It is said that he was Dawud ibn Zakariyya ibn Rashwa, however, the first lineage is the soundest. Muhammad ibn Is'haq said on the authority of some of the people of knowledge on the authority of Wahb ibn Munabbah: "Dawud upon him be peace had a short body structure and the bluest of eyes, little hair, and a pure and innocent heart." He was from among the people of the *Bayt'l-Maqdas*. Prophethood and governmental authority had been joined for him, after he had been a shepherd. He was the youngest of his brothers and used to herd sheep. Ibn Jareer said: "He was appointed to the authority after he killed Jaluut (Goliath)." Allah ta'ala says: "*Dawud killed Jaluut and Allah gave him the kingdom, wisdom, and taught him from what He willed.*" Al-Hassan al-Basri and others said: "Allah made iron pliant to him, for he used to twist and bend it without the use of fire or hammer." Allah ta'ala says about that: "*And We gave Dawud bounty from Us saying: 'O mountains and birds glorify along with him the psalms of praise. And We made iron pliant to him saying: 'Make long coats of mail and measure their links.'*" For, he was the first to utilize coats of mail. Prior to that mankind utilized iron plated armor. Allah ta'ala says: "*And We gave Dawud the Psalms.*" The Messenger of Allah, may bless him and grant him peace said as it was related by al-Haafidh in his *Taariikh* on the authority of Ibn Abass: "He used to recite the *Zabuur* in seventy different variants of recitation." Dawud, upon be peace himself had an excellent voice. He was humble and used to consume what he produced with his hands. He possessed extreme vigor in obedience, worship and righteous actions. He used to stand the night in prayer and fast half of the time. It has been established in the two *Saheeh* collections that the Messenger of Allah, may Allah bless him and grant him peace said: "The most beloved of prayers to Allah is the prayer of Dawud. The most beloved of fasting to Allah is the fast of Dawud. He would sleep the first half of the night, stand in prayer during a third of it and then sleep the remaining sixth. He would also fast one day and breakfast the next. And he never fled from a military encounter." Is'haq ibn Bishr said on the authority of al-Hassan who said: "Dawud upon him be peace died suddenly when he was 100 years old on a Wednesday."

⁸⁴ He was our master Sulayman ibn Dawud ibn Iesha ibn `Uwayd ibn `Aamir ibn Salmon ibn Nahshun ibn `Uwaynaadeb ibn Iram ibn Hasrun ib Faarid ibn Yahudha ibn Ya`qub ibn Is'haq ibn Ibrahim al-Khalil. Allah ta'ala says about him: "*And Sulayman inherited from Dawud and said: 'O mankind, we have been taught the speech of the birds, and We have been given something from everything. Indeed that is a clear bounty.'*" Allah singled out Sulayman with what He had given Dawud from wisdom and prophethood, but augmented him from His bounty with a kingdom that no one after him has been given. For, Sulayman was a greater king than Dawud and was more precise in his judgments than him. However Dawud was stronger in his worship than Sulayman. No one among the prophets had attained what he had attained from governmental authority. Allah subjugated to him humans, *jinn*, birds and wild creatures and gave him what no one had been given in the world. Allah ta'ala says: "*And to Sulayman was gathered the forces from jinn, men and birds.*" He inherited from his father and after him established the *shari`a* which his father came with, and his station with Allah was from among the thankful Allah ta'ala says: "*and he said: 'Lord induce me to be thankful for Your favors which You have blessed me and my father with, to do righteous deeds which You are pleased with, and to enter me by Your mercy among Your righteous servants.'*" At-Tabari said that what was meant by His words: "*and We have been given something from everything*" is what was given to Sulayman from governmental authority but also to the many women that he was permitted. For, it is said that Sulayman, upon him be peace had more women than all the prophets. The advantage in his many wives is that he was given the sexual potency of forty men. Thus, whoever is stronger physically is normally more sexually potent than others. Among his wives was our grandmother and Queen, Bilqis bint Sharaahil ibn Dhu Jadan bin as-Seerah ibn al-Haarith ibn Qays ibn Sayfi ibn Sabaa ibn Yashjab ibn Yu'arab ibn Qahtan. Her father was among the greatest of the kings, who refused to marry from the daughters of Yemen, but instead married a girl from the children of the king of Abyssinia, who eventually inherited the authority of Abyssinia after her father's death. Thus, her kingdom was joined with the kingdom of her husband, making the kingdom of Yemen and that of Abyssinia into a single vast kingdom. Its location was in the lands southeast and northwest of the southern sea of Musa, known today as the Red Sea. It is in this meaning that Allah ta'ala said: "*There was indeed for Saba' a sign in their dwelling places: two gardens on the right hand and the left, and it was said: 'Eat of the provision from your Lord and render thanks to Him, and fair land and a Forgiving Lord.'*" This queen gave birth to a daughter named Bilqis, and in the language of Amharic, Makeda, who eventually inherited the kingdom of Saba' after the death of her father. At-Tha'labi said: "Indeed Sulayman when he married her, he confirmed her authority over her kingdom in Yemen and returned her to it. He used to visit her once in every month, and stay with her for three days. He would then return flying upon a carpet. He ordered the *jinn* to construct for her three palaces in Yemen: Ghamdan; Saaliheen and Baytuun." It has been transmitted in the *Kebrä Nagast* that Bilqis gave birth for Sulayman a son named Dawud, named after his father. And that when this son reached the age of maturity, it was revealed to Sulayman upon him be peace to send

this son along with the first born sons of the Banu Isra'il to Abyssinnia, accompanied with the Ark of the Covenant. It is said that this will remain there until the *al-Mahdi* who will arise emerges in the End of Time. After dispatching them to Abyssinnia, there remained no good among the Bani Isra'il. *"That was because of their disobedience and that they used to exceed the limits. They did not forbid evil, and used to commit it. Evil is what they used to do."* For, Allah sent among them after Sulayman, Sha'iyya ibn Amsiyya and they denied him and sought to kill him. Then Allah sent among them Armiyya ibn Halqiyya and the disobeyed Allah, denied him, harassed him and imprisoned him. Then Allah sent among them 'Uzayr. He was the son of Suurayq ibn 'Adiyya from the descendents of Haruun ibn 'Imran. A group from among the Bani Isra'il claimed that he was the son of God, and they worshiped him.

⁸⁵ He was our master Abu Yayha Zakariyya ibn Ya'qub ibn Maathan. This Ya'qub was the brother of 'Imran ibn Maathan, the father of Maryum, the paternal cousin of Zakariyya. These two brothers were from the descendents of Sulayman ibn Dawud upon them be peace. The Banu Maathan were the leaders of the Banu Isra'il, as Muqaatil and others said. As for Maathan he was the son of al-'Aazar ibn al-Yahud ibn Akhnar ibn Saaduq ibn 'Ayazuz ibn al-Yaqayyim ibn Aybuud ibn Zaryaabeel ibn Shaalataal ibn Yuuhaynaa ibn Barshaa ibn Amuun ibn Mayshaa ibn Hizqaa ibn Ahaaz ibn Muthaam ibn 'Azariya ibn Yuraam ibn Yushaafath ibn Ayshaa ibn Ruhba'aam ibn Sulayman ibn Dawud, upon him be peace. Allah ta'ala says: *"Kaaf Haa Yaa 'Ayn Saad. A Reminder of the mercy of your Lord upon His servant Zakariyya, when he cried out to his Lord secretly, saying: 'My Lord verily my bones have grown weak and my head is shinning grey, and I have never been unfortunate in my supplications to You my Lord. Indeed I fear for those under my guardianship after me, and my wife is barren; so provide with a guardian from Your very presence. One who will inherit from me and inherit from the family of Ya'qub; and make him acceptable to You Oh My Lord.'"* Zakariyya upon him be peace was a carpenter by trade, who worked with his hands and consumed ate from the sweat of his brow, the way Dawud upon him be peace ate from the sweat of his brow. After he had become weak and feeble from old age, he stood in the night and cried out this his Lord secretly from those present with him so that would not know of his anxiety. His Lord answered him, by His words: *"O Zakariyya, We give you the good news of a son whose name is Yahya, a name which We have given to no other before. He said: 'My Lord, how can I have a son when my wife is barren and I have reached and ripe old age?' He said: 'So it is! Your Lord says: 'It is easy for Me, even as I created you before when you were nothing.' He said: 'My Lord, give me a sign.' He said: 'Your sign will be that you without defect will not be able to speak to people for three nights.' Then he came out to his people from the sanctuary and he inspired them to make glorification at day break and at night fall."* When Allah ta'ala informed Zakariyya of the existence of a son and that He will teach him the Book and Wisdom while he is still a young child, it increased Zakariyya in belief, certainty and gratitude. Abdallah ibn al-Mubaarak said on the authority of Wuhayb ibn al-Warid who said: *"Once Zakariyya missed his son, Yahya, for three days, so he went in search of him among the people. However, he discovered him standing inside an empty grave that he had dug himself, and he was crying for his own soul. Then he said to him: 'O my son, I was searching for you for three days. Have you been all this time standing in a grave that you dug yourself and crying?' He said: 'O my father! Did you not inform me once that between Paradise and the Fire is a wilderness that cannot be traversed except by the tears of those who weep?' He answered: 'In that case, weep, my son.' And they both stood there weeping together."* Zakariyya was murdered after the killing of his son, our master Yahya, as it will be cited, Allah willing.

⁸⁶ He was our master Yahya ibn Zakariyya upon them be peace. Allah ta'ala says about him: *"O Yahya, hold firmly to the Book. And We gave him wisdom while he was still a child. And We gave him compassion from Our presence and purity, and he was among those who were fearfully aware. And We made him dutiful to his parents and not arrogant and disobedient. Peace be upon him the day he was born, the day he dies and the day he will be resurrected alive."* Muqaatil said: *"He was named 'Yahya' because he was brought to life between a father who was elderly and a mother who was barren."* Abdallah ibn al-Mubaarak said: *"Mu'amir said: 'Once some children said to Yahya ibn Zakariyya: 'Come with us and let's play.' He said: 'I was not created in order to play.' He said: 'That is the meaning of His words: 'We gave him wisdom while he was still a child.'"* Qatada said: *"His age when he received wisdom was two or three years old."* Muqaatil said: *"He was three years old."* It has been related by Abdallah ibn Umar on the authority of the Prophet, may Allah bless him and grant him peace that he said: *"The children of Adam will come on the Day of Judgment and each will have sins except from Yahya ibn Zakariyya."* Qatada said: *"Yahya upon him be peace never disobeyed Allah either with a minor or major sin; nor did he have a passion for women."* Mujaahid said: *"The food of Yahya upon him be peace was herbs."* As-Sadi said: *"The king of the Banu Isra'il at that time used to honor Yahya ibn Zakariyya and used to seek his counsel in affairs. Once the king sought his counsel regarding marrying the daughter of one of his wives, but he prohibited him from that. He said: 'She is not lawful for you.' The girl's mother harbored hatred against Yahya upon him be peace for that. She then dressed her daughter in a red delicate alluring dress and fine perfume, and sent her to the king, while he was intoxicated. She ordered her to present herself to him but when he shows desire her, she should refuse him until she*

him be peace,⁸⁷ Jirjees upon him be peace, and all Your Prophets, upon them be peace,⁸⁸ by the sanctity of Jibreel and its forces,⁸⁹ Mikaa'il and its forces,⁹⁰ Israfeel and its forces,⁹¹ 'Azra'eel

gives him what she ask of him. When he assents she should ask him to bring the head of Yahya ibn Zakariyya in a golden basin. So she did this until he eventually had the head of Yahya ibn Zakariyya brought. His head continued to speak until he was brought to him saying: 'She is not lawful to you! She is not lawful to you!'.’”

⁸⁷ He was our master Elias ibn Yaaseen ibn Fanhaas ibn al-'Izaaar ibn Haarun ibn 'Imraan, upon him be peace. Ibn Abass said: "He was the paternal uncle of al-Yasa'a upon him be peace." Allah ta'ala says: "*Verily Elias was from among the Messengers; when he said to his people: 'Will you not be fearfully aware? Do you call upon Ba'al and forsake the Best of Creators, Allah your Lord and the Lord of your ancient fathers'?*" Abd'l-'Aziz ibn Abi Riwaad said: "Both Elias and al-Khadr, upon them be peace fast together every year in the *Bayt'l-Maqdas*." Ibn Abi ad-Dunya mentioned: "When they part company at the end of the fasting they say: 'It is what Allah has willed. It is what Allah has willed. Nothing motivates good except Allah. It is what Allah has willed. It is what Allah has willed. Nothing wards off harm except Allah. It is what Allah has willed. It is what Allah has willed. What blessings exist, then it is from Allah. It is what Allah has willed. It is what Allah has willed. I rely upon Allah. Allah is enough for us and He is the Best of Guardians'." It has been related by Muhammad ibn al-Mutawwakil on the authority of Damra ibn Rabi'a on the authority of Abdallah ibn Shudhab who said: "al-Khadr upon him be peace is the son of a Persian, while Elias is the son of the Banu Isra'il. They meet every year during the holiday season." On the authority of 'Amr ibn Dinar who said: "Al-Khadr and Elias are still alive in the earth as long as the *Qur'an* is upon the earth. Once it is lifted up they will die." He also mentioned that Elias met together with the Prophet, upon him be blessings and peace.

⁸⁸ He was a Prophet from among the prophets of Allah, upon him be blessings and peace. It is said that he resided in Hadramawt where he died. It is also said that Jirjees was after 'Isa ibn Maryum upon him be blessings and peace, however this is not true, based upon the saying of the Messenger of Allah, may Allah bless him and grant him peace regarding 'Isa: "There was no prophet between me and him." The total number of the Prophets upon them be blessing and peace were one hundred and twenty four thousand prophets, as it was transmitted by al-Haakim in his *al-Mustadraak* on the authority of Abu Dharr who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The Prophets were one hundred and twenty four thousand prophets, and the Messengers were three and thirteen. Adam was a conversing Prophet." Upon all of them be the most abundant blessings and most perfect peace.

⁸⁹ After mentioning the Prophets, the *Shehu*, then cites the Angels of Allah, the Possessor of Bounty, upon them be blessings and peace. For, they exist, are noble, and are of a subtle spiritual substance. They were created from light, and do not disobey Allah in what He commands, rather they do exactly what they are ordered to do. They are able to transform their shapes into diverse excellent forms. They are not intrinsically described as male or female and they do not intermarry, eat, drink, or sleep. The Angels are divided into a multitude of diverse types, as I will explain, Allah willing. The first of them is our master Jibreel the most superior of the Angels and it is well known that it is their *Amir* as it was related in the prophetic tradition: "My *amir* among the Angels is Jibreel." The origin of its name as Kara' said is from the expression '*al-jibr*' (the coerced) which means the slave. Al-Asma' said: "The meaning of '*el*' is lordship. It is said that *jibr* is slave and '*el*' is Allah." Abu 'Ubayd said: "It is as though the meaning of his name is 'the slave of *El*' or 'the slave of Allah.'" For, Jibreel is the Angel responsible for revelation, war against the enemies of Allah and the weighing of actions on the Day of Judgment. For, Jibreel, upon him be peace is the one sent to all the Prophets, and Messengers among human beings. Thus it upon him be peace is a Messenger and its *Umma* is every Prophet. As for as his forces are concerned, they are from the Forces of Allah who says: "*No one knows the forces of your Lord except Him.*"

⁹⁰ After Jibreel, there is our master, Mikaa'il, the next Angel in superiority as it is well known. It is said that the expression '*mikaa'*' means the servant under the employ of '*El*', that is to say, Allah. It is the Angel responsible for daily provision, the rains, the oceans, the formation of infants in the wombs, and the formation of the physical structure of creatures. It is said that it is the one responsible for every single rain drop which falls, for every plant that grows and for every leaf that falls from a tree. As for as its forces are concerned, they are from the Forces of Allah who says: "*No one knows the forces of your Lord except Him.*"

⁹¹ After Mikaa'il, there is our master, Israfeel, the next Angle in superiority as it is well known. It is the Angel responsible for the Guarded Tablet, and blowing in the Trumpet on the Day of Judgment. It is the trusty of Allah between Himself and the remainder of the Angles. Its name as it was related by Ibn Jareer on the authority of Ali ibn Hussayn is 'Abd'r-Rahman.' It is also the closest of Angels to Allah azza wa jalla. It has been related by Abu's-Shaykh on the authority of Ibn Mas'ud who said: "Once Jibreel came to the Prophet, may Allah bless him and grant

and its forces,⁹² Nuuha'eel and its forces,⁹³ Suura'eel and its forces,⁹⁴ Ridwaan and its forces,⁹⁵ Munkar, Nakeer and Malik and their forces,⁹⁶ Ra'd and its forces,⁹⁷ ar-Ruuh and its forces,⁹⁸

him peace and he said to it: 'O Jibreel, I desire for you to enumerate for my station with you.' It said: 'Immediately! By the One who sent you with the Truth, I have never been sent to a Prophet, who is more beloved to me than you!' He said: 'Indeed, I desire for you to acquaint me with my station.' It said: 'Well, if I am able to do that, because by the One who sent you with the Truth, you have a station in nearness to with Allah which I have never attained. The extent of my nearness to Him is the distance of five hundred years, and the closest created thing to Allah azza wa jalla is Israfeel, because the extent of nearness to Him is seventy years, between each year are seventy veils of lights. If it attempted to get closer the sight would be taken away. So how is it possible to know what is beyond that? However, what happens is the Guarded Tablet is presented to Israfeel, I am then summoned and then He sends me'." This is an indication that the station of our master Muhammad, may Allah bless him and grant him peace with his Lord is the nearest of all created things; and Allah knows best. As for as the forces of Israfeel are concerned, they are from the Forces of Allah who says: *"No one knows the forces of your Lord except Him."*

⁹² After Israfeel, there is our master, 'Azraa'il, the next Angel in superiority as it is well known. The meaning of its name is 'the slave of the Overpowering'. It is an immense Angel known as the messenger of death, or the Angel of Death and is responsible for seizing the spirits, souls and breadths of creatures. It has a terrifying glance and is extremely frightening. It has assistants or forces who as numerous as the creatures that die. It has been related by Ibn Jareer on the authority of ar-Rabi' ibn Anas that he was once asked about the Angel of death, is it just one Angle which seizes the spirits? He said: "It is the one ordered to seize the spirits, and it has assistance to perform that. However, the Angel of death is their leader and every step it takes is like what is between the east and the west." As for the exact extent of its forces, Allah ta'ala says: *"No one knows the forces of your Lord except Him."*

⁹³ The etymological root of *Nuuhaa'eel* is from the expression 'naaha' (to mourn), as Labeed once said: "Let us two stand and mourn with those who mourn." Thus, the mourning for a person is when one cries until it causes others to cry along with him. The *Nuuhaa'eel* is an Angel responsible for weeping and those who weep. It has been related by Ibn 'Asaakir on the authority of Ka'b who said: "When a servant does not cry until an Angel is sent who then touches his liver with one of its wings. When it touches his liver, he begins to weep." It is also said that it and its forces are responsible for the mourning of the whales in the oceans when a saint from among the saints of Allah ta'ala dies, they mourn as a result of him in the oceans for a complete year. As for the extent of its forces, they are from the Forces of Allah who says: *"No one knows the forces of your Lord except Him."*

⁹⁴ The etymological root of *Suura'a'eel* is from the expression *sawira* (to incline), *yaswaru* (it inclines), and *sawran* (inclining) for it is inclined (*aswari*), which means the bending of the neck. Thus, the *Suura'a'eel* is the leader of the Angels surrounding the Angels who support the Throne, whose necks are inclined out of the majesty of their Lord. They are also those Angels surrounding Israfeel whose necks are inclined waiting for it to blow in the Trumpet for the Day of Judgment. It is said that these Angels are actually a description of those who support the Throne, as it was transmitted in the prophetic tradition of 'Akrama: "The supporters of the Throne each of them have their necks bent." This is the plural of the expression '*aswaru*' which means to incline one's neck due to the heaviness of what it is carrying. As for the forces of *Suura'a'eel*, they are from the Forces of Allah who says: *"No one knows the forces of your Lord except Him."*

⁹⁵ It is our master, the Angel responsible for Paradise. It has been related by ad-Daylami on the authority of Ali that the Messenger of Allah, may Allah bless him and grant him peace said: "When Allah desires good for a servant He sends to him an Angel from among the treasurers of Paradise who wipes his back and causes his soul to be generous in giving alms." Al-Khalili related on the authority of Anas that the the Messenger of Allah, may Allah bless him and grant him peace said: "I will be the first person who will knock on the Gate of Paradise. For the treasurer of Paradise will say: 'Who are you?' I will say: 'I am Muhammad.' It will say: 'I will even stand and open the Gate for you, when I have never stood to open the Gate for anyone before you, nor will I stand for anyone after you'." As for its forces, among them are the large eyed virgins, the eternal youth, endless palaces and other than these from among the Delights of the Garden. Allah ta'ala says: *"No one knows the forces of your Lord except Him."*

⁹⁶ These two Angels are so called because they come to the deceased in the grave in forms which are terrible and atrocious as it was transmitted in the prophetic traditions. It has been related on the authority of Abu Hurayra, that the Messenger of Allah, bless him and grant him peace said: "When one of you is placed in the grave, there comes to him two Angels both of them black and blue. One is called Munkar and the other Nakeer. They will both say: 'What did you use to say about that man?' And he will say what he used to say: 'He is the servant of Allah and His Messenger. I bear witness that there is no deity except Allah and that Muhammad is His servant and Messenger.' They will then say: 'We knew you would say that.' They will then widen his grave seventy cubits by seventy cubits,

and then cause it to be illuminated, and then say to him: 'Sleep.' He will say: 'Can I return and inform my family what has happened?' They will say: 'Just sleep the sleep of a bridegroom who will only awaken to the love of his family for him.' This will be his state until the Day Allah resurrects him from his resting place. As for the hypocrite, he will say to the question: 'Well, I used to say what I heard the people say, and I only said what they said; however I do not know.' They will say to him: 'We knew that you would say that.' They will say to the earth engulf him, and the earth will engulf him until his ribs are joined together. He will remain in that state being punished until Allah resurrects from his resting place like that." It is said that these two Angels when they encounter the successful believe, their names will be Mubashir (the harbinger of good news) and Bashir (good news), and as for the disbeliever and the disobedient Muslim, their names will be Munkar and Nakeer, who will question them after the completion of their burial, after the people have dispersed from around them. In the prophetic tradition of Anas that the Messenger of Allah, may Allah bless him and grant him peace said: "Indeed the servant when he is placed in his grave, and his companions all leave, he can actually hear the sound of their footsteps leaving him. Then there comes to him two Angels, who sit him up in his grave and say: 'What did you used to say about that Prophet Muhammad?' As for the believer he will say: 'I bear witness that he is the servant of Allah and His Messenger.' They will then say say to him: 'Look upon your place in the Hell Fires, for Allah has changed it into a place in Paradise.' The Prophet, may Allah bless him and grant him peace said: 'They will be shown all of that.' As for the disbeliever and hypocrite they will say: 'I do not know. For, I used to say what I heard the people say.' They will say to them: 'Indeed, yo do not know nor can you know!' Then they will strike him between his ears with mallets made from iron, and his screams can be heard from all around except from the men and *jinn*." This is what the majority of the scholars, believe, and it is apparent in the prophetic traditions that there will be a number of days which this dialogue will take place in which the deceased will be questioned. The believer will be questioned for seven days, while the disbeliever will be questioned for forty days. Each person will be questioned in his own language based upon the soundest opinion. It is essential that the deceased be questioned even if limbs have been torn asunder, or if they are in the stomach eaten by wild animals. This is because it is not inconceivable that Allah ta'ala will return the spirit into their limbs, even if they have been separated from the body, because Allah ta'ala has the power to do this; even when large groups of people die at one time in different regions of the world. Al-Qurtubi said that it is permissible that hese two Angels are extremely immense and have the ability to question all of them in one moment or that they have many Angels who question, as the traditionist as-Suyuti held to, and was corroborated by al-Halimi and those who resemble him, that the questioning of the Angels are many where to each deceased are sent two from among them, and Allah knows best. That is the meaning of the *Shehu's* word: "...and their forces". As for Malik the guardian of Hell Fires, upon it be peace, it has an assembly in the center of the Fire from where it can see the highest part of the Fire like the lowest part. Allah ta'ala says about it: "*They will cry out: O Malik! Ask your Lord to terminate this punishment from us. It will say: 'In it you will abide'.*" It has been related by al-Qutbi in his *Uyuun'l-Ahkbaar* on the authority of Taa'us: "Indeed Allah azza wa jalla created Malik, and made for it fingers whose numbers are like the numbers of the people of Hell Fires. There is no person from its people that are punished except that Malik punishes them with a finger from one of its fingers. By Allah! If Malik were to place anyone of its fingers upon the heavens it would dissolve it." It has nineteen helpers from among the Angels of punishment named *Zabaaniyya*, who possess pure impudence over the Fire. Allah ta'ala says about them: "*Those in the Hell Fires who are the keepers of Hell.*" Allah ta'ala says: "*Over it are Angels rough and severe.*" Allah ta'ala says: "*Over it are nineteen.*" It has been related by Abdallah ibn Ahmad in his *Zawaa'id 'z-Zuhd* on the authority of Abu 'Imraan al-Juuni who said: "It has reached me that the keepers of Hell Fires are nineteen. The distance between the shoulders of anyone of them is like the distance of one hundred years. They have no mercy in their hearts. They were created merely in order to punish. One of the Angels will strike a man from the people of Hell with a single strike and will leave him pulverized from head to foot." O Allah redeem us from them by the rank of the Prophet Muhammad, may Allah bless him and grant him peace with you. It has been related by on the authority of Ibn Mas'ud also that he upon him be blessings and peace said: "Whoever desires that Allah will redeem him from the nineteen Angels of Hell (*zabaaniyya*), he should recite: 'In the name of Allah, the Beneficent, the Merciful', Allah will make for each letter a shield which protects him from each one of them."

⁹⁷ The etymological root of Thunder is the quaking which results from being terror-stricken or the like. Allah ta'ala says: "*And the Thunder glorifies His praises and so do the Angels in awe of Him. He sends lightening and strikes with it those whom He wills while they are disputing regarding Allah, for He is Mighty in wrath.*" The Jews once asked the Messenger of Allah, may Allah bless him and grant him peace about the thunder and he said: "It is an Angel responsible for the clouds. It possesses swords of fire by which it drives the clouds to wherever Allah wills. The sound which is heard is its driving of the clouds." It has been related by Ibn al-Mundhir on the authority of Ibn Abass who said: "The thunder is an Angel which drives the clouds by means of glorification in the same way that a

Maytaataruus and its forces,⁹⁹ the Angels of the Veils,¹⁰⁰ and all of the remaining Angels upon them be peace,¹⁰¹ by the sanctity of the children of the Chosen One: Fatima,¹⁰² Zaynab,¹⁰³

cameleer drives the camel with his cameleer song.” As for the forces of the Thunder, they are from the Forces of Allah who says: “*No one knows the forces of your Lord except Him.*”

⁹⁸ Az-Zujaaj said: “The Spirit is a created entity just like the creation of human beings but it is not human.” Allah ta’ala says: “*On the Day the Spirit and the Angels stand in ranks, and none will speak except for him whom the All Compassionate One has given permission.*” Allah ta’ala says: “*The Angels and the Spirit ascend into it in a single day whose extent is like fifty thousand years.*” Allah ta’ala says: “*The Angels and the Spirit descend in it by the permission of their Lord with every command.*” Thus, the Spirit is as Ibn Abass said: “It is an Angel in the seventh heaven whose face is like the form of a human, but whose body has the form of an Angel.” As for its forces are concerned, they are from the Forces of Allah who says: “*No one knows the forces of your Lord except Him.*”

⁹⁹ It is also called Maytaa Taruush, and is the Angel responsible for the Veils, as ar-Rabi` ibn Anas said from the narration of Is’haq ibn Rawahawyh, Ibn al-Mundhir and others. It is also said it is also responsible for the preservation of books, and paper in which contains sciences and knowledge, and from the forces of this Angel is an Angel named *Keekataaji*. As for the exact extent of its forces, they are from the Forces of Allah who says: “*No one knows the forces of your Lord except Him.*”

¹⁰⁰ These are also from among the forces of the above mentioned Maytaatarush, responsible for the lifting of the veils between the servant and his Lord when he establishes the prayer, responsible for the removal of the veils of light and darkness between Allah and His creation, and responsible for the lifting of the veil between the supplication of the servant and his Lord, when he sends blessings upon the Prophet, may Allah bless him and grant him peace, and other than these from their forces. Allah says: “*No one knows the forces of your Lord except Him.*”

¹⁰¹ That is to say, all of the Angels of the day and the Angels of the night, those Angels made responsible for the sending of blessings upon the Prophet, may Allah bless him and grant him peace, and other than these. Here I will explain something about the reality of the Angels as it has been transmitted in the Book, the *Sunna* and in accordance with what the scholars of the people of the *Sunna* and the *Jama`at* believe. As for the obligation of believing in the Angels Allah ta’ala says: “*The Messenger believes in what was revealed to him from his Lord, and the believers, all of them believe in Allah and His Angels.*” Here Allah places the belief in the Angels second after the belief in Him. Similarly, the Messenger of Allah, may Allah bless him and grant him peace placed the belief in the Angels second to the belief in Allah, as it has been related by al-Bukhari and Muslim on the authority of Umar when he upon him be peace was asked about belief: “It is that you believe in Allah and His Angels...”. Apart of belief in the Angels is that they are created from light as we mentioned. Our evidence for this is the narration of Muslim on the authority of A`isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The Angels were created from light. The *jinn* were created from smokeless fire. Adam was created from what has been described to you.” In the narration of Abu’s-Shaykh on the authority of `Akrama who said: “The Angels were created from the light of majesty.” Apart of the belief in the Angels is that they are innumerable, as it has been transmitted by al-Bizaar on the authority of Abdallah ibn `Amr who said: “There is no creation of Allah which are more numerous than the Angels. He created some of them as small as flies, then Allah tabaarak wa ta’ala says to them: ‘Be two million’.” In the narration of at-Tabaraani on the authority of Jaabir ibn Abdallah who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no place the length of a foot, a hand span or a palms length in the seven heavens except there is an Angel standing or an Angel prostrating. When the Day of Judgment comes, they will all say: ‘Glory be to You, we did not worship You as You should be worshipped, however we never associated partners with You’.” In another narration by way of Mujaahid on the authority of Ibn Abass on the authority of the Prophet, may Allah bless him and grant him peace who said: “There is no creation of Allah which are more numerous than the Angels. There is nothing which develops in creation except that there is an Angel made responsible for it.”

¹⁰² She is our master, the mother of the two excellent sons, Fatima, the daughter of the Messenger of Allah, may Allah bless him and grant him peace. Her mother was Khadija. She was the master of all the women of the world of her time. She was a portion of prophecy, the chosen locality, and the daughter of the best of creation, the Messenger of Allah, may Allah bless him and grant him peace, Abu’l-Qaasim Muhammad ibn Abdallah ibn Abd’l-Muttalib ibn Haashim ibn Abdumanaf al-Qurayshi al-Hashimi. She was born a little time before the Messenger of Allah, was appointed to his mission, She was married to *Imam* Ali ibn Abi Taalib in the month of *Dhu’l-Qa`ida* or before it, during the second year after the Battle of Badr. Ibn Abd’l-Barr said: “Ali consummated the marriage just after the Battle of Uhud, and she gave birth to al-Hassan, al-Husayn, Muhsin, Umm’l-Kulthum and Zaynab.”

Ruqayya,¹⁰⁴ Umm'l-Kulthum,¹⁰⁵ al-Qaasim,¹⁰⁶ Abdallah at-Taahir 't-Tayyib,¹⁰⁷ Ibrahim,¹⁰⁸ al-

¹⁰³ She was our master Zaynab, the daughter of the Messenger of Allah, may Allah bless him and grant him peace. She was the eldest of her sisters. Her mother was Khadija. She was from among the women who were spiritual masters who emigrated for the sake of Allah and His Messenger. Zaynab accepted Islam and made the emigration prior to husband by six years. Az-Zuhri said on the authority of Anas who said: "I saw Zaynab the daughter of the Messenger of Allah, may Allah bless him and grant him peace (when she had died), and on her was a Yemeni cloak made of silk." She died at the beginning of the 8th year of the *hijra*. 'Aasim al-Ahwaal related on the authority of Hafsa on the authority of Umm Attiya who said: "When Zaynab, the daughter of the Messenger of Allah, may Allah bless him died he said: 'Wash her an odd number of times, three or five times. Place in camphor or something from camphor in the water for the final washing. When you have completed the washing, then inform me'. When we completed washing her he came and gave us his waist cloth and said: 'Cover her with this'."

¹⁰⁴ She was our master Ruqayya the daughter of the Messenger of Allah, may Allah bless him and grant him peace. Her mother was Khadija. Ibn Sa'd said: "She was married to 'Utayba ibn Abi Lahab before her father was commissioned with prophecy. When Allah revealed His words: '*Perish the hand of Abu Lahab*'. His father said: 'It will be forbidden for my and your head to ever come together, if you do not divorce his daughter!' He thus divorced her without consummating the marriage." She thus accepted Islam along with her mother, Khadija and sisters. Then she was married to Uthman. Ibn Sa'd also said: "She made the emigration with Uthman to Abyssinia, making two emigrations together. The Messenger of Allah, upon him be peace said: 'These two were the first to make emigration to Allah after Prophet Lut'." She gave birth for Uthman a son named Abdallah, after whom Uthman was given his *kunya*. The boy reached the age of six, when a rooster pecked his face which infected it and he died. She then made the emigration to al-Medina after Uthman. She became sick just before the Battle of Badr. For this reason the Prophet, may Allah bless him and grant him peace left him behind to take care of her. Thus, she died while the Muslims were at Badr.

¹⁰⁵ She was our master Umm Kulthum, the daughter of the Messenger of Allah, may Allah bless him and grant him peace. She was a fourth portion of prophecy. Her mother was Khadija. It is said that she emigrated after the Prophet, may Allah bless him and grant him peace. When her sister died, she was married to Uthman while she was still a young virgin during the month of *Rabi' l-Awwal* in the 3rd year A.H. She did not give birth to any children. She died in the month of *Sha'baan* in the 9th year A.H.. The Prophet, may Allah bless him and grant him peace said: "If I had ten other daughters I would marry them to Uthman."

¹⁰⁶ He was our master al-Qaasim the son of the Prophet Muhammad ibn Abdallah, may Allah bless him and grant him peace. He was the first child born to him and it by him that he received his *kunya*. He died young in Mecca before the commission of prophecy and his age was seventeen months. He was the first of the children of the Prophet, may Allah bless him and grant him peace to die.

¹⁰⁷ He was our master Abdallah the son of the Prophet Muhammad ibn Abdallah, may Allah bless him and grant him peace. He was born after the commission of prophecy. He was also called '*at-Taahir*' (the Pure one) and also '*at-Tayyib*' (the Good one). Az-Zubayr ibn Buqaar said: "During the time of ignorance Khadijah was called *at-Taahira* bint Khuwaylid. She gave birth to al-Qaasim, her first child, by whom the Messenger of Allah, may Allah bless him and grant him peace was given his *kunya*. She then gave birth to Zaynab, then Abdullahi who was called *at-Tayyib* and also *at-Taahir*. He was the first child after he was commissioned as a prophet. He died when he was young. Then she gave birth to Umm Kulthum, then Fatima and then Ruqayya." Ibn Jurayj said: "Many narrators informed me that Zaynab was the oldest daughter of the Messenger of Allah, may Allah bless him and grant him peace, while Fatima was the youngest of them and the most beloved of them to the Messenger of Allah, may Allah bless him and grant him peace." This is the soundest opinion.

¹⁰⁸ He was our master Ibrahim the son of the Prophet Muhammad ibn Abdallah, may Allah bless him and grant him peace. His mother was Mariya bint Sham'uun the Coptic. He was born in the month of *Dhu'l-Hijja* in the year 8th A.H. It has been related on the authority of Abd'r-Rahman ibn Ziyaad who said: "When Ibrahim was conceived, Jibreel came and said: 'Peace be upon you O Abu Ibrahim! Indeed Allah has given you a son from Mariya. He commands you to name him Ibrahim. Allah will bless you by means of him and He will make him to coolness of your eyes in this life and the Next'." Asbaat said on the authority of Isma'il ibn Abd'r-Rahman who said: "I once asked Anas ibn Malik: 'How old was Ibrahim the son of the Prophet, may Allah bless him and grant him peace in years when he died?' He said: 'He reached the age where he filed his cradle. If he had remained he would have been a prophet, however it is inconceivable for him to remain because there could be no prophet after your Prophet, may Allah bless him and grant him peace, the last of the Prophets'." *Imam Ahmad* said on the authority of Anas ibn Malik who said: "If Ibrahim the son of the Prophet, may Allah bless him and grant him peace had lived he would have been prophet champion of truth." He died when he was sixteen months. The Messenger of Allah, may Allah

Hassan,¹⁰⁹ al-Husayn,¹¹⁰ the grandchildren,¹¹¹ his wives, may Allah bless him and grant him peace, his family,¹¹² the family of Ali,¹¹³ the family of `Aqil,¹¹⁴ the family of `Abass,¹¹⁵ the family of Ja`far, and all the descendents of the Prophet,¹¹⁶ and his personal servants, may Allah

bless him and grant him peace said: "Bury him in *Baqi`a*, since he was nursing his nursing will be completed in Paradise."

¹⁰⁹ He was *Amir'l-Mu'mineen* Abu Muhammad al-Hassan ibn Ali ibn Abi Taalib ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf al-Haashimi, the grandson of the Messenger of Allah, may Allah bless him and grant him peace from his daughter, Fatima az-Zahra. He was born on the 15th of *Ramadan* in the year 3 A.H. It was the Messenger of Allah, may Allah bless him and grant him peace who called the *adhaan* in his ear and named him al-Hassan. He was tolerant, generous, and scrupulously pious until he abandoned this world life and gave up the *khilaafa* for the sake of Allah azza wa jalla. He was among those who took the initiative in assisting Uthman, may Allah be pleased with him. He was appointed to the *khilaafa* after the killing of his father, when more than forty thousand people who had given the oath of allegiance to his father, gave it to him. He remained for seven months as the *Khalifa* over the lands of the Hijaz, Yemen, Iraq, Khurasan and others. He then sent a letter to Mu`awiyya seeking a truce, for which Mu`awiyya endorsed. Subsequently, there manifested one of the prophetic miracles in his words, may Allah bless him and grant him peace: "Verily, this son of mine is a spiritual master. By means of him Allah will bring about a truce between two mighty parties of the Muslims." He was the one who most resembled the Messenger of Allah, may Allah. He performed the pilgrimage to Mecca twenty times walking on foot from al-Madina, walking alongside his provisions. He used to donate to a single person one hundred thousand silver coins and he never said no to a person who asked. He used to say to his sons and nephews: "Seek knowledge and if you are unable to memorize it, then write it down, and place these in your homes."

¹¹⁰ He was our master Abu Abdallah al-Husayn ibn Ali ibn Abi Taalib ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf al-Haashimi, the grandson of the Messenger of Allah, may Allah bless him and grant him peace from his daughter, Fatima az-Zahra. He was born in the month of *Sha'baan* in the year 4 A.H. He was killed, may Allah be pleased with him as a martyr at Karbala on Friday, the day of *Ashura* in the month of *Muharram* in the year 61 A.H. He was 56 years old. Yunus ibn Abu Is'haq said on the authority of al-'Ezaar ibn Hurayth while in the presence of Abdallah ibn `Amr ibn al-`Aas who was sitting in the shade of the Ka'ba and he saw al-Husayn approaching: "That person is the most beloved of the people of the earth to the people of heaven in these times."

¹¹¹ That is to say, the grandchildren of the Messenger of Allah, may Allah bless him and grant him peace. Among them were: Muhammad ibn al-Hassan, al-Hassan ibn al-Hassan, Zayd ibn al-Hassan, Umar ibn al-Hassan, Abdallah ibn al-Husayn, Ali al-Akbar ibn al-Husayn, *Imam* Ali Zayn'l-Abideen ibn al-Husayn, Ja`far ibn al-Husayn, Fatima bint al-Husayn, Sakina bint al-Husayn, Zayd ibn Umar ibn al-Khataab from his mother Umm Kulthum bint Ali ibn Abi Talib, Abdallah ibn Uthman ibn `Afan from his mother Ruqayya the daughter of the Messenger of Allah, may Allah bless him and grant him peace who died at the age of six; and others.

¹¹² This is a reference to the Mothers of the believers. Allah ta'ala says: "*The Prophet is foremost with the believers than themselves, and his wives are their mothers.*" Az-Zuhri said: "The Messenger of Allah, may Allah bless him and grant him peace married twelve women: [1] *Sayyidat* Khadija bint Khuwaylid ibn Asad al-Asadiya; [2] *Sayyidat* Sawda bint Zayd ibn Qays al-`Aamariya; [3] *Sayyidat* A'isha bint as-Sideeq Abu Bakr at-Taymiyya; [4] *Sayyidat* Umm Salama bint Abu Umayya al-Makhzumiya; [5] *Sayyidat* Hafsa bint Umar ibn al-Khataab al-`Adawiya; [6] *Sayyidat* Zaynab bint Jahsh ibn Rabaab; [7] *Sayyidat* Juwayriya bint al-Harith ibn Abi Daraar al-Mustalaqiya; [8] *Sayyidat* Umm Habiba Ramlah bint Abu Sufyan al-Umawiya; [9] *Sayyidat* Safiya bint Hayy ibn Akhtab ibn Say'a; [10] *Sayyidat* Maymu'na bint al-Harith ibn Hazan al-Hilaaliya; [11] *Sayyidat* Zaynab bint Khuzayma ibn al-Harith ibn Abdallah al-Hilaaliya, may Allah ta'ala be pleased with all of them. The meaning of family includes all of their descendents.

¹¹³ This is a reference to the children of Abu'l-Hassan Ali ibn Abi Taalib ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf al-Qurayshi al-Haashimi.

¹¹⁴ This is a reference to the children of Abu Yazid `Aqil ibn Abi Taalib ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf al-Qurayshi al-Haashimi.

¹¹⁵ This is a reference to the children of Abu'l-Fadl al-Abass ibn Abd'l-Muttalib ibn Haashim ibn Abdumanaf al-Qurayshi al-Haashimi.

¹¹⁶ This is a reference to the children of Abu Abdallah Ja`far ibn Abu Talib ibn Haashim ibn Abdumanaf al-Qurayshi al-Haashimi. The phrase '*shurafa*' (the nobleman) is a reference to all the descendents from Ali, `Aqil, al-Abass, al-Harith and Ja`far.

bless him and grant him peace,¹¹⁷ by the sanctity of the ten people given the good news of Paradise,¹¹⁸ the people of Badr, Uhud, those who gave the Oath of Fealty,¹¹⁹ and all of the Companions, the *Taabi`uun*, the *Taabi`-t-Taabi`een*,¹²⁰ the spiritual pivots of the earth,¹²¹ all of

¹¹⁷ This is a reference to those who were the personal attendants of the Messenger of Allah, may Allah bless him and grant him peace, who accompanied him, ate with him and entered freely in his home. His servants from among men were: Abu Hamza Anas ibn Malik, Abdallah ibn Thaabit al-Ansari, Abu Thamaama al-Ansaari, Abu Abdallah Thawbaan, Abu Abd'r-Rahman Safina, Arbad, Abu Raafi` Ibrahim al-Qibt al-Misri, Aslam, Abu Sallaam, and Abu Salma ar-Raa'iy. Some of his servants from among women were: Khawla, Razina, Salma, Safiya, Umm `Iyaash al-Habashiya, and others, may Allah ta`ala be pleased with all of them.

¹¹⁸ Their names were mentioned previously, however there is a prophetic tradition related by Ahmad on the authority of Abdallah ibn `Awf who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talha is in Paradise. Az-Zubayr is in Paradise. Abd'r-Rahman ibn `Awf is in Paradise. Sa`d ibn Abi Waqaas is in Paradise. Sa`id ibn Zayd is in Paradise. Abu `Ubayda ibn al-Jaraah is in Paradise. May Allah be pleased with all of them."

¹¹⁹ They were the people who gave the oath of allegiance to the Messenger of Allah, may Allah bless him and grant him peace beneath the tree at Hudaibiyya. The Messenger of Allah, may Allah bless him and grant him peace said about them as it was related by Ahmad in his *Musnad*, Abu Dawud, and at-Tirmidhi on the authority of Jaabir ibn Abdallah, as well as Muslim on the authority of Umm Mubashir: "No one from those who gave the oath of allegiance beneath the tree will enter the Fire." Allah ta`ala says about them: "*Allah was pleased with the believers who gave the oath of allegiance beneath the tree.*" This oath of allegiance was the famous Oath of Fealty and took place during the Treaty of Hudaibiyya. In the narration of Jaabir ibn Abdallah he said that the Messenger of Allah, may Allah bless him and grant him peace said about them: "You today are the best people upon earth." The jurists disagree about the number of people who gave the oath of allegiance then. Some say their number were one thousand five hundred as it was related in the narration of Sa`id ibn al-Musayyib and Saalim ibn Abu al-Ju`d. Some say their number were one thousand four hundred as it was related in the narration of `Amr ibn Dinar. Some say their number were one thousand three hundred as it was related in the narration of Ibn Abi Awfa. Some say their number were one thousand eight hundred as it was related in the narration of `Urwa ibn az-Zubayr.

¹²⁰ *Shehu* Uthman ibn Fuduye` said in his *Ihya as-Sunna*: "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: 'The best generations are my generation, then those who follow them, and then those who follow them'." 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. 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.

¹²¹ This expression is one of the most significant expressions in the lexicon of the People of Allah with respect to Divine spiritual stations. The etymological root of *aqtaab* (spiritual pivots) is the plural of *qutb* (pivot), which is the axis of a thing, or that point around which the thing gathers. It states in the *at-Tahdheeb*: "The pivot is the point around which the milestone rotates." It states in the *as-Suhaah*: "The pivot of the milestone is the point around which the upper part of the milestone rotates." In the prophetic tradition regarding Fatima, may Allah ta`ala be pleased with her: "...and in her hand were the marks of the pivot of the milestone." Ibn al-Athir said: "This is a reference to the iron wheel in the middle of the lowest part of the milestone. The plural is *aqtaab* and *qutuub*." The pivot of a celestial orbit is its axis or center. It is said that the pivot is a reference to a small white star which sits between the constellation of Capricorn and the two stars called *Farqadaan* around which the entire celestial orbit turns, and which never moves. It resembles the pivot of milestone around which the stars rotate, thus it is called *qutb*. Al-Jadyu said: "It is the star by which the people of the northern lands are able to determine the direction of the *qibla*." Thus, the pivot of a thing is also that which controls or masters that thing. Consequently, the master of the army is referred to as the *qutb* (pivot) of the milestone of war. And the pivot of a people is their master, like when you say: 'So-and-so is the pivot of the Banu so-and-so'; which means he is their master or leader around whom all their affairs revolve. Thus, the spiritual pivot is the master or leader of the People of Allah in existence because he gathers and controls the rotation and circulation of knowledge of Allah ta`ala in his time, and around him revolves Divine stations, as well as the spiritual affairs of the People of Allah in his time. He is the vicegerent of Allah in His earth. Thus, every Messenger, upon them be peace were the spiritual pivots of their times, and every Prophet was the spiritual pivot of their times. After them, one individual from the *Umma* of Muhammad, may Allah bless him and

the *Imams*,¹²² the spiritual representatives,¹²³ the *awliyya*,¹²⁴ the scholars of the *Sunna*, the vicegerents of the religion of Islam,¹²⁵ the righteous¹²⁶ and all the believers,¹²⁷ and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹²⁸

grant him peace inherits this spiritual station. The *Shehu*, may Allah be merciful to him said in his *Bayaan Wujuub'l-Hijra*: "It states in the commentary upon the *Muqaddimat'l-Wusuul* of *Shaykh* Ibrahim al-Mawaahibi transmitted on the authority of his teacher, the Knower of Allah Abu'l-Mawaahib at-Tunuusi: 'Verily the first person to be given the station of spiritual pivot (*qutbaaniya*) from the Chosen one, may Allah bless him and grant him peace was Fatima az-Zahra throughout his life. Then it was transferred to Abu Bakr; then to Umar; then to Uthman; then to Ali; and then to al-Hassan, may Allah be pleased with all of them'." The station of spiritual pivot is the central point or locus from which Allah gazes upon the world in every age. The person who attains this station is upon the heart of the Angel Israfeel, upon it be peace. He is the perfected man, the vicegerent of Allah on His earth. Thus, the temporal ruler (*Sultan*) or leader (*Imam*) of the Muslims, when he is just is the spiritual pivot of his time/ It is for this reason the Messenger of Allah, may Allah bless him and grant him peace said: "The *Sultan* is the shade of Allah in His earth." In every land there is a spiritual pivot. Among every people there is a spiritual pivot, and in every region of the earth there are spiritual pivots, as the *Shehu* will explain.

¹²² They are the *Imams* of the religion who attained the status of independent judgment. Among them were *Imam* Malik ibn Anas, *Imam* Abu Hanifa Nu'man, *Imam* Muhammad ibn Idris as-Shafi', *Imam* Ahmad ibn Hanbal and others, may Allah ta'ala be merciful to them.

¹²³ The etymological root of the expression '*an-Nawwab*' (spiritual representatives) is from the verb 'he represented' (*naaba*), 'he represents' (*yanuubu*), 'representing' (*nawban*) and 'representative' (*manaaban*); which means to stand in the place of something, as a representative of that thing. *Sultan* Muhammad Bello said in his *Kitaab'l-Adab*: "They are the elite of the *awliyya* just below the *awliyya* who are the members of the highest spiritual circle. In each region of the earth there is a representative. Their responsibility is to administer and look after the needs of the servants, the nomination of rulers, their administrators as well as their removal from authority. This is due to their nearness to the lower worlds' with regard to standing, and their exaltedness above it in description." It is through their permission that a man enters a country and leaves it.

¹²⁴ It is the plural of '*waliy*' (protected friend) and its root is from 'to befriend something', 'to protect something', 'governance' and 'giving assistance'. Allah ta'ala says: "*Indeed the protected friends of Allah, there is no fear on them nor do they grieve; those who believe and are fearfully aware. They have good news in this world's life and in the Hereafter. There will be no alteration of the words of Allah. That is the Immense Achievement.*" It has been related by Sa'id ibn Jubayr that the Messenger of Allah, may Allah bless him and grant him peace was once asked: "Who are the protected friends of Allah?" He said: "Indeed from among the servants of Allah are those who are neither prophets nor martyrs, but for whom both the prophets and martyrs will envy on the Day of Judgment due to their places with Allah ta'ala." It was said: "O Messenger of Allah, inform us who they are, and what are their deeds, so that we can love them?" He said: "They are a people who love each other purely for the sake of Allah, although between them there are no ties of kinship or wealth which they exchange between one another. For by Allah, their faces will be illuminated and they will have *minbars* made of light. They do not fear when the people fear, nor are they saddened by what saddens people." He then recited the verse: "*Indeed the protected friends of Allah, there is no fear on them nor do they grieve.*"

¹²⁵ As for the scholars of the *Sunna* they are the ones about whom the Prophet, may Allah bless him and grant him peace, said regarding them as it was related by at-Tirmidhi on the authority of `Amr: "Whoever gives life to a *Sunna* from my *Sunna* which had died after me, will have the reward like the reward of those who act upon it among the people, and this will not diminish the reward of the people in anything. And whoever invents a heretical innovation which Allah and His Messenger are not content with, will have the sin of those who act upon it from among the people, and this will not diminish the sins of the people in anything." As for the vicegerents of the religion of Islam, they are those about whom he upon him be blessings and peace said as it was related by al-Asbahaani in his *at-Targheeb*: "The mercy of Allah are upon the vicegerents." It was said: "What are your vicegerents?" he said: "Those who give life to my *Sunna* and teach it to the people. For whoever, gives life to my *Sunna*, has given life to me. Whoever gives life to me will be with me in Paradise."

¹²⁶ They are the protected friends, may Allah be pleased with them whom Allah has befriended and strengthened them with righteousness. He has made their spiritual fourth after the rank of the martyrs. The four spiritual ranks are: prophethood, martyrdom, the champions of truth and the righteous. They are those who establish what is obligatory upon them from the rights of Allah, and the rights of His servants. Their spiritual degrees vary. In reality the protected friends of Allah include every righteous servant in the heavens and the earth and what is between them, as

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the rank of Muhammad, the Best of Your creation, may Allah bless him and grant him peace.¹²⁹ **O Allah!** accept my supplications by the sanctity of the Companions among the *Jinn*, their *awliyya*, scholars, righteous, worshippers, and believers,¹³⁰ by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹³¹

it was related in the prophetic tradition. The designation is from the comprehensive speech which was given to the Messenger of Allah, may Allah bless him and grant him peace because it is inclusive of the Prophets, the Messengers, the martyrs, the champions of the truth, the *awliyya* and others.

¹²⁷ They are from among the protected friends of Allah, may Allah be pleased with them. They include the believing men and believing women, whom Allah befriended by reinforcing them with faith, which includes words, deeds and beliefs. For the believer is the one whose words and deeds are congruent with their beliefs. For this reason Allah ta'ala says about them: *"Their light proceeds before them and to their right."* It has been related in the prophetic tradition: "The believer is the one whom the people instruct with their wealth and souls."

¹²⁸ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

¹²⁹ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

¹³⁰ They are those about whom Allah ta'ala says: *"Indeed we heard an amazing Qur'an that guides to what is right. So we believed in It and we do not associate anything with our Lord."* It has been related by Ahmad on the authority of Ibn Abass who said: "The Prophet, may Allah bless him and grant him peace went out one day with a group of his Companions heading for the 'Ukaadh market place. At that time a barricade had occurred between the demons and news from the heaven, and they were pursued by shooting stars whenever they attempted to steal news from the heavens. The demons, as a result were impelled to return to their people to whom it was said: 'What is wrong with you?' They said: 'A barricade has come between us and the news of heaven, and then shooting stars pursue us.' They said: 'What has created a barricade between you and the news from heaven is an immense occurrence on earth. Therefore, disperse through the eastern and the western regions of the earth and see what has been the cause of the barricade between us and heaven'. So they dispersed through the earth, and those that went in the direction of Tihaama towards the Prophet, may Allah bless him and grant him peace, while he was sitting under a date palm on the way to the 'Ukaadh market place. At the time he was praying the *fajr* prayer with his Companions. When the demons heard the *Qur'an*, they paused to listen to it. Then they said: 'This, by Allah, is what has come between us and heaven'. They then returned to their people and said: 'O people! *"Indeed we heard an amazing Qur'an that guides to what is right. So we believed in It and we do not associate anything with our Lord"*. Then Allah ta'ala revealed to His Prophet: *"Say: It has been revealed to me that a group among the Jinn listened..."*. What was revealed to him was the dialogue of the *Jinn*." It has been related by Ibn al-Mundhir on the authority of Abd'l-Malik who said: "The heavens were not protected during the period between 'Isa and Muhammad. When Allah sent Muhammad, may Allah bless him and grant him peace, the lower heavens became protected and the *Jinn* were stoned with shooting stars. As a result, they all gathered before *Iblees* who said: 'An immense event has occurred on earth, so go and learn what happened and then inform us.' Thus, the most noble of the *Jinn* and their masters from the direction of Yemen, were those sent to Tihaama. They discovered the Prophet, may Allah bless him and grant him peace praying the early morning prayer underneath a date palm tree. They listened to his reciting of the *Qur'an*. When they approached him, he said: 'Be silent!' When he completed the prayer of *subh* he turned to his people and warned them and incited them to faith and gave no heed to the *Jinn* until Allah revealed: *"Say: It has been revealed to me that a group among the Jinn listened..."*. It is said that they were seven *Jinn* from among the people of Naseebin." This is evidence that some of the *Jinn* are among the believing Muslims of spiritual excellence. As for the meaning of his words: "...their *awliyya*, scholars, righteous, worshippers ...", it is a reference to the right acting scholars among them whom Allah ta'ala took as protected friends as a result of the spiritual struggle discipline and worship of their Lord. Some of them are among the people of narration of prophetic traditions and the people of chains of authority. *Shehu* Uthman ibn Fuduye' said in his *Asaneed'l-Faqir* in the first section regarding the chain of authority of the *Faatiha* by way of the *Jinn*: "As for the *Faatiha*, we received transmission in it from our *Shaykh* Abu'l-Amaana Jibreel ibn Umar and his noble son, Abu't-Tawfeeq Umar. They received it from Abu'l-Fayd Muhammad Murtada. He received from Muhammad at-Tataa'iy al-Maliki al-Adh'hari. He received it from al-Burhan, the *Qur'an* instructor of children and *Shaykh* of the *Jinn*. He received it from the Chief Judge of the *Jinn* Shamharush, the sage. He received it from the Prophet, may Allah bless him and grant him peace." All the above

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of the Throne and its secrets,¹³² by the Footstool and its secrets,¹³³ by the sanctity of what is to the right of the Throne and its secrets,¹³⁴ by the sanctity of the Lote Tree at the Furthest Limit and its secrets,¹³⁵ by the sanctity of the Paradise,¹³⁶ by the

indicates that some of the *Jinn* are from among the Companions of the Prophet, may Allah bless him and grant him peace. Among them are those who live a long time, believers, righteous and are among the right acting scholars.

¹³¹ Here you can prostrate and say: "O Allah, verily I ask you for such-and-such...". It is a place for an accepted supplication.

¹³² The throne is a chair of a monarch indicating his authority. Allah ta'ala says: "*And He is the Lord of the Tremendous Throne.*" It has been related on the authority of Ibn Abass, may Allah be pleased with them that the Messenger of Allah, may Allah bless him and grant him peace said: "No one can truly measure the extent of the Throne except the One who create it. For the heavens in comparison to the Throne is like a small cupola in a vast desert." It has been related on the authority of Humaad that the Messenger of Allah, may Allah bless him and grant him peace said: "When the Throne was created, it was created with one thousand tongues. Allah then created in the earth one thousand communities, each glorifying Allah with one of the tongues from the tongues of the Throne." It has been related on the authority of Mujaahid that the Messenger of Allah, may Allah bless him and grant him peace said: "Indeed between the Throne and the Angels are seventy veils, veils of light and veils of darkness, veils of darkness and veils of light, veils of darkness and veils of light until the total number reach seventy." Among the secrets of the Throne are those Angels surrounding it and supporting it, as Allah ta'ala says: "*And you see the Angels gathered around the Throne glorifying with the praises of their Lord.*" Allah ta'ala says: "*And the support of the Throne of your Lord, then will be eight.*" This means the Supporters of the Throne, which are eight. Their names are: Dadwayaa'eel, Dadfayaa'eel, Satisfayaa'eel, Atmayaa'eel, Kamkayaa'eel, Samkayaa'eel, Sasmayaa'eel and Zanjayaa'eel, as *Shaykh Ahmadu Bamba Khadim Rasuululahi*, may Allah bless him and grant him peace said in his poem *Mawaahib'l-Quduus*. In it he, may Allah be pleased with said: "Whoever memorizes their names will not die except after knowing his place in Paradise."

¹³³ The etymological root of the Footstool is from '*takarras*' (to consolidate), which is the foundation of a thing, or root of a thing, or strengthening of a thing. Allah ta'ala says: "*His Footstool is as wide as the heavens and the earth.*" It has been related on the authority of Wahb that the Messenger of Allah, may Allah bless him and grant him peace said: "Between the Angels of the Footstool and the Angels of the Throne are seventy veils of darkness, seventy veils of ice, seventy veils of light. The thickness of each veil is equal to the distance of five hundred years."

¹³⁴ It has been related by at-Tabarani in his *al-Kabir* on the authority of Ibn Abass that the Prophet, may Allah bless him and grant him peace: "Indeed Allah ta'ala on the Day of Judgment will have an assembly to the right of the Throne, who will sit upon *minbars* made from light. Their faces will be illuminated, however they will not be prophets, martyrs, or champions of truth; but will be those who loved each other purely out of the majesty of Allah azza wa jalla." It has been related by at-Tirmidhi on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said: "I am the first person that the earth will crack upon for. I will then be dressed in cloak from the cloaks of Paradise. I will then be stationed on the right side of the Throne, and no created thing will stand in that station except me."

¹³⁵ It has been related by al-Bukhari on the authority of the Prophet, may Allah bless him and grant him peace who said: "When I was ascended to the Lote Tree of the furthest limit, whose limit is in the seventh heaven., I saw that its jujube were like"

¹³⁶ This means the Abode of Divine Reward and Eternal Blessings, which Allah ta'ala has prepared for the believers in the Paradise. Allah ta'ala says: "*And give the God News to those who believe and do good deeds, that for them are Paradises underneath which rivers flow, and each time they are provided provision from its fruits, they will say: 'This is what we were provided with before.' Thus, it is given to them in resemblance. And therein for them will be pure wives with which they will abide eternally.*"; and other than these from its delights such as the Large-Eyed Pure Virgins, the eternal youth, the meat of birds as desired, rivers of sweet water, pure honey, and milk, whose taste never alters, wine which is a delight to those that drink it, and in It is what no eye has seen, nor ear heard, nor which has crossed the mind of mankind. Its guests are compatriots reclining upon couches facing one another. Allah ta'ala will remove every hatred from their hearts until they truly love each other joyfully. Their greetings to one another will be 'Peace'. The blessings that they will enjoy in the Abode of Peace will be eternal. The Paradise has eight Gates and is divided into different sections and ranks. The highest part of It is the Paradise of *Firdaws*. Its people

sanctity of the Large Eyed virgins¹³⁷ and the Youth,¹³⁸ by the sanctity of the White Pearl and its secrets,¹³⁹ by the sanctity of the Universal Orbit and its secrets and lights,¹⁴⁰ by the sanctity of

will never taste of death nor will extermination ever approach them. The Paradise exist now in a Place that only Allah ta`ala knows.

¹³⁷ They are the women of the People of Paradise whom Allah created from the glorification of the Angels and whom Allah ta`ala will marry to the believers who attain Paradise. Allah ta`ala says regarding them: *"Indeed those who are fearfully aware will be in a trusted station. In Paradises and Springs; wearing embroidered silk facing one another. Likewise We will marry them to Large Eyed virgins. They will supplicate for every fruit in safety. They will not experience death therein, except the first death. For, He redeemed them from the punishment of Hell; as a Bounty from your Lord for that is the Supreme Achievement."* Allah ta`ala says: *"Indeed those who are fearfully aware will be in Paradises and bliss; happy for what their Lord has given them, and for their Lord saving them from the punishment of Hell. Eat and drink wholesomely as a result of what you used to do. Reclining on arranged couches and We will marry them to Large Eyed virgins."* Allah ta`ala says: *"And Large Eyed virgins; like hidden pearls as a recompense for what they used to do. They will not hear anything therein of vanity nor recrimination. Only the saying: Peace! Peace!"* It has been related by Ibn `Asaakir on the authority of Abu Amaama that the Prophet, may Allah bless him and grant him peace said: *"There is no servant who enters Paradise except that there will sit at his head and feet two women from the Large Eyed virgins who will sing for him in such a beautiful voices that has not been heard before by Jinn and human beings. They will not sing with the entertainment of Satan, but with praises to Allah and extolling Him."*

¹³⁸ These are the eternal youth who comprise of boys created in Paradise. It is said that they are the infants among the children of the people of Paradise who died prior to them, by whom Allah ta`ala brings coolness to the eyes of their parents. It is said that they are those whom Allah places at the service of the people of Paradise from among their own children and others. It is said that they are the children of the disbelievers who died before reaching maturity who are the servants of the people of Paradise. The responsibilities of these eternal youth are to go about Paradise serving fruits, foods and beverages. Allah ta`ala says about them: *"Waiting upon them are immortal youth; with bowls, containers and cups from a pure spring; wine from where they get no hangovers or foolishness. And they serve them fruits of their own choosing; and the meat of birds as they desire."* Allah ta`ala says: *"And there go around, waiting upon them their own young boys, as if they were hidden pearls."* Allah ta`ala says: *"Therein are brought round them trays made of gold and cups, in which are everything that the soul desires and which eyes find sweet."* Allah ta`ala says: *"A cup from a gushing spring is brought round to them; whose color is white, delicious to the drinkers; wine which causes no hangover nor are they rendered foolish therewith."* Al-Kalbi said regarding the description of the immortal youth: *"They never become old."* It has been related on the authority of A`isha, may Allah be pleased with her that the Prophet of Allah, may Allah bless him and grant him peace said: *"The least of the people of Paradise in status will be those who summon a servant from his servants and he will be answered by one thousand, each saying: 'At your service!' 'At your service!'"* It has been related on the authority of al-Hassan that once the Messenger of Allah, may Allah bless him and grant him peace was asked: *"O Messenger of Allah, is the servants in Paradise will be like guarded pearls, then what will those they serve be like?"* He said: *"What is between them is like what is between the brightness of the full moon and that of the smallest star."* It has been related on the authority of Abdallah ibn Umar that the Prophet, may Allah bless him and grant him peace said: *"There is no one from the people of Paradise except that rushes to his service one thousand young boys. Each boy has a distinct duty to perform than his companion."*

¹³⁹ This is a reference to the First Intellect based upon his words, upon him be peace: *"The first thing that Allah created was the White Pearl."* This is corroborated by the prophetic tradition: *"The first thing that Allah created was the Primordial Intellect."* For these two prophetic traditions are indications of the Primordial Light of Muhammad as it was narrated by Abd'r-Razaaq with his chain of authority on the authority of Jaabir ibn Abdallah who said: *"I once said: 'O Messenger of Allah, I ask you by my father and mother, inform me about the first thing which Allah created before all things?' He said: 'O Jaabir, verily Allah ta`ala created from His Light the light of your Prophet before everything. He then placed this light revolving with the Divine Decree wherever Allah desired. At that time there was no Guarded Tablet, Primordial Pen, Paradise, Fire, Angel, heaven, earth, sun, moon, jinn or mankind. And when Allah desired to create creation, he divided this light into four parts. He then created from the first part the Primordial Pen; from the second part the Guarded Tablet, and from the third part the Throne. He then divided the fourth part into four parts. He created from the first part those who carry the Throne, from the second part the Footstool, and from the third part remaining the Angels. He then divided the fourth part into four parts. He created the heavens from the first part, the earths from the second part and from the third part he created the Paradise and the*

the All Encompassing Ocean and its secrets,¹⁴¹ by the sanctity of the Guarded Tablet¹⁴² and the Tablets of Effacement and Establishment and its secrets,¹⁴³ by the sanctity of the Oft Visited House, its secrets, what manifests from it from secrets and those who visit it,¹⁴⁴ by the sanctity of Your Sea which is above Your heavens, and below Your earth,¹⁴⁵ and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹⁴⁶

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Fire. He then divided the fourth part into four parts. He then created from the first part the light of vision of the believers, from the second part the light of their hearts, which direct experiential knowledge of Allah, and from the third part He created the light of their humanity which the Divine Unity concealed in the expression: There is no deity except Allah, Muhammad is the Messenger of Allah'."

¹⁴⁰ The universal orbit is from among the matrices of existence. It is an essential existing orbit beneath the Footstool, but it is above all the remaining orbits. Our words 'existing' is a clarification that the orbits before it like the orbit of particles, the orbit of nature and their like are all definitive orbits and not essential orbits like the Universal Orbit. This particular orbit is called 'universal' because in it there are no stars or planets. It also does not have signs by which the duration of its rotation or the ceasing of its rotation can be known. From the dynamics of this Universal Orbit constitutes the primary engine of all the orbital rotations. Its dynamic movement emanates in nature based upon a singular coordination and singular volition. It is for this reason that the cosmos remains for a long time by the Will of Allah ta'ala.

¹⁴¹ Allah swears by means of this Primordial Ocean in His words: "*And by the All Encompassing Ocean.*" Ali ibn Abi Talib said about this verse: "It is an ocean beneath the Throne of Allah." Imam Abu Is'haq Ahmad at-Tha'labi said in his Kitaab'l-Kashif wa'l-Bayaan on the authority of Ali ibn Abi Talib who said regarding His words: "*And by the All Encompassing Ocean*" – 'It is an ocean beneath the Throne of Allah. It engulfs an area like the distance between the seven heavens and the seven earths. Its waters are rough and turbulent and it is also called 'the Ocean of animals'. From its waters will rain down upon the servants after the first blowing in the Trumpet for forty days, and they will sprout from their graves'."

¹⁴² Shaykh Abdullahi ibn Fuduye' said in his Diraa'u'l-Kay'a Fee Heejaa' 'Ilm'l-Hay'a on the authority of Ibn Abass: "Allah created the Tablet from white pearl and encompassed it with red ruby and embroidered gold.. Its Pen is made of light, its writing is light and its width is like what is between the heavens and the earth."

¹⁴³ Allah ta'ala says: "*Allah effaces and establishes what He wills.*" This is an expression referring to the Divine Tablets in which Allah removes and effaces a thing after it had the judgment of establishment and existence. In legal judgments it refers to the termination of its legal judgment, while in an entity it refers to the termination of its duration. Allah ta'ala says: "*Everything flows towards its appointed time.*" Thus, it is established until a specific moment, then its judgment is removed but not its essence. Thus, His saying that it flows to its appointed time, when its flowing reaches its end, its flowing ceases even though its essence remains.

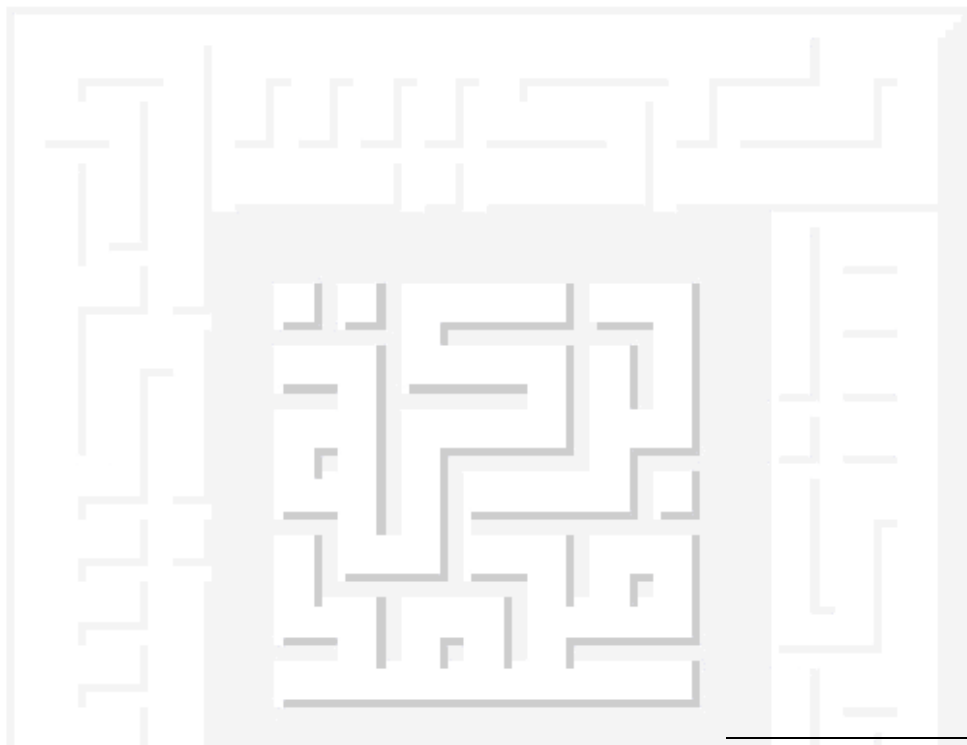
¹⁴⁴ Allah ta'ala swear by the Oft Visited House by His words: "*And by the Oft Visited House.*" It has been related by Ahmad, an-Nisaai, al-Haakim, and al-Bayhaqi on the authority of Anas that the Messenger of Allah, may Allah bless him and grant him peace said: "The Oft Visited House is in the seventh heaven, in which enters everyday seventy thousand Angels, then return to it. This persists until the establishment of the Hour."

¹⁴⁵ As for the ocean above the heavens a prophetic tradition has been transmitted by Shaykh Abdullahi ibn Fuduye' in his Diraa'u'l-Kay'a Fee Heejaa' 'Ilm'l-Hay'a on the authority of Ibn Abass on the authority of the Messenger of Allah, may Allah bless him and grant him peace in which he said: "Above the seventh heaven is an ocean, from its highest point to its lowest point is like what is between the heavens and the earth." And as for the ocean below the earth he also transmitted in it on the authority of Ibn Umar: "The Prophet, may Allah bless him and grant him peace was once asked: 'About the earth, what is it upon?' He said: 'It is upon the water...'"

¹⁴⁶ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of *Bayt'l-Muqaddas*, those who visit it and what manifests from it from secrets,¹⁴⁷ by the sanctity of the graves of the Prophets in the land of Syria, by the sanctity of the remaining Prophets buried in Your earth, and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹⁴⁸

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¹⁴⁷ This is a reference to the Sacred Precincts of *Masjid al-Aqsa* in the *Quds* (The Holy Land). It was known as Dar's-Salaam or Jerusalem. It has been related by Ibn Maja on the authority of Umm Salama that the Messenger of Allah, may Allah bless him and grant him peace said: "For the people who visit the *Bayt'l-Maqdas* have atonement for all sins committed before that." It has been related by Ibn Maja also on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: "Sulayman ibn Dawud when he had completed construction of the *Bayt'l-Maqdas* he asked Allah azza wa jalla for three things. He asked Allah that his legal judgments would concur with the judgment of Allah. He asked Allah for a kingdom the like of which He will not give to anyone after him. He asked Allah when he completed building the *masjid* that no one will come to it being urged to it only for prayer, except that when he leaves it that he comes out of all of his errors like the day his mother gave birth to him. As for the first two these were given to him, as for the third hope that it will be given as well." It has been related by at-Tabarani on the authority of `Ubaada ibn as-Saamit that the Messenger of Allah, may Allah bless him and grant him peace said: "The Rock is the boulder in the *Bayt'l-Maqdas*, which lies upon a date palm tree. The date palm tree lies upon a river from among the rivers of Paradise. Sitting beneath the shade of this date palm are Asiyya bint Mazaahim the wife of Pharaoh, and Maryum bint `Imraan both being entertained by the people of Paradise until the Day of Judgment."

¹⁴⁸ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of my master Abd'l-Qadir al-Jaylaani,¹⁴⁹ by the sanctity of the grave of Ahmad ar-Rufai',¹⁵⁰ by the sanctity of the grave of Ahmad al-Badawi,¹⁵¹ by the sanctity of the grave of Ibrahim ad-Dusuqi,¹⁵² by the sanctity of the grave of Ma'ruuf al-Karkhi,¹⁵³ by the

¹⁴⁹ He was our master the *Sultan* of the *Awliyya*, *Shaykh* Muhy'd-Deen Abu Muhammad Abd'l-Qadir ibn Abu Saalih Musa ibn Abdallah ibn Yahya az-Zaahid (known as Junki Dawsat) ibn Musa ibn Muhammad ibn Dawud ibn Musa ibn Abdallah Abu'l-Kiraam ibn Musa al-Juun ibn Abdallah al-Kaamil ibn al-Hassan al-Muthna ibn al-Hassan as-Sabt the son of Ali ibn Abi Talib, may Allah be pleased with him and Fatima az-Zahra, the daughter of the Muhammad, may Allah bless him and grant him peace. He was learned, ascetic, a Knower of Allah, a spiritual exemplar, the *Shaykh'l-Islam*, and a token of the *Awliyya*. He was born in the year 470 A.H. He went to Baghdad while he was youth and studied jurisprudence with Abu Sa'd al-Mukrami. He also listened the transmission of prophetic tradition from a large group from among the scholars of prophetic traditions. Then he adhered to spiritual retreat, discipline, spiritual struggle, traveling, and residing in wastelands and deserts. He then became the spiritual companion of *Shaykh* Hamaad ad-Dabass. Then Allah ta'ala manifested him before creation, and provided him with immense acceptance. He then established an assembly for admonition in the year 521 A.H., in which Allah manifested Divine wisdom on his tongue. In his *riibaat*, he established lessons in religion, gave legal decisions, and composed works on the foundations of the religion as well as its branches. Allah ta'ala opened for him the sciences of the Divine Reality and manifested upon him many miracles. Sometime he would actually walk in mid air over the heads of the people, and then return and sit upon his chair. The *Shehu* mentioned him before all the spiritual guides because he became in his time the *Imam* of the *Awliyya* whom they followed, their spiritual master to to who, they resorted in times of need; for Allah ta'ala appointed *Shaykh* Abd'l-Qadir over them as their governor and made him the ruler in their affairs, spiritual stations and other than that. It is for this reason he once said: "These two feet of mine rest upon the neck of every protected friend of Allah." He also said: "Whatever person among the Muslims passes by the door of my school, Allah will lighten for him the punishment on the Day of Judgment." He died in the year 560 A.H. and was buried in Baghdad.

¹⁵⁰ He was our master, the *Sayyid*, *Shaykh* Abu'l-Abass Ahmad ibn Abu'l-Hassan Ali ibn Ahmad ibn Yahya ibn Haazim ibn Ali ar-Rufai' al-Maghrabi al-Bataa'ih. He was the *Imam*, the spiritual exemplar, the ascetic servant and *Shaykh* of the Knowers of Allah. He was among those who had completely subjugated his spiritual states and had mastered his innermost secrets. He possessed exalted speech in the language of the people of Divine Realities. Among his miracles is that his speech could be heard from a long distance in the same manner that it was heard by those near him. It is said that the people of the villages which surround his village used to sit upon the roofs of their homes and listen to his speeches and understood everything he spoke about. Even the deaf and dumb who were present in his lectures, Allah would open their hearing abilities as long as he was speaking. All his life he never returned evil for evil, nor did he ever sit upon a rug out of humility. He only spoke very little. He used to say: "I have been ordered to silence." He died on the 10th of *Jumad'l-Ulaa* in the year 570 A.H. The last of his words were: "I bear witness that there is no deity except Allah and I bear witness that Muhammad is the Messenger of Allah."

¹⁵¹ He was our master the *Sayyid*, the *Shareef*, the esteemed nobleman Abu'l-Abass *Sidi* Ahmad al-Badawi ibn Ali al-Badri may Allah be pleased with him. His fame had reached throughout the regions of the earth that it suffices from having to discuss it. However, here we will mention a few of his miracles and merits. *Shaykh* Ahmad al-Badawi had attained the station of protected friendship with Allah in the world of the unseen. He began fasting when he was merely three years old. His spiritual secret ascended to the Angels when he was merely two months old. The Large Eyed virgins of Paradise used to serve him when he was three months. And he made circumambulation of the House of Allah when he was two years old. He witnessed his grandfather, the Messenger of Allah, may Allah bless him and grant him peace openly when he was four years old; and finally Allah ta'ala provided him with His Self Disclosure when he was five years old. As a result he drank from the wine of Divine Majesty. He was among the perfected *Awliyya* and among the four fixed stars of the *awliyya*. They were: *Shaykh* Abd'l-Qadir'l-Jaylaani, *Shaykh* Ahmad ar-Rufai', *Shaykh* Ibrahim ad-Dusuqi and *Shaykh* Ahmad al-Badawi, may Allah be pleased all of them. He died in the month of *Rabi'l-Awwal* in the year 675 A.H.

¹⁵² He was our master Burhan'd-Deen Abu'l-'Aynayn Ibrahim ibn Abi'l-Majd Abd'l-Aziz ad-Dusuqi. He was born in the year 633 A.H. He was from among the most majestic of the spiritual guides of the wayfarers, the people of passionate yearning for Allah. He was from among the issue of those drawn near to Allah, and was the possessor of manifest miracles, sublime spiritual stations, clear spiritual influence, marvelous spiritual insight, miraculous spiritual states, sincere inspirations, exalted spiritual resolution, sublime spiritual ranks, magnificent clairvoyance,

sanctity of the grave of `Aqil al-Manbijī,¹⁵⁴ by the sanctity of the grave of Hayyat ibn Qays,¹⁵⁵ by the sanctity of the grave of Ali ibn Hitta,¹⁵⁶ by the sanctity of the grave of Baqaa ibn Battuw,¹⁵⁷

illuminated intimations, and splendid spiritual conferrals. He possessed secrets of the unseen kingdom and sanctified presences. He had the highest ascent in spiritual gnosis of Allah, the most radiant methodology in the Divine Realities, the most exalted development in the highest abodes, a firm footing in the final spiritual states, a brilliant hand in the sciences which descend miraculously, a long arm in expenditure over creation, miraculous unveilings of the realities of the *Qur'anic* verses, and multifaceted openings in the meanings of seen kingdoms. He was one of those whom Allah manifest in existence, and made him emerge as a mercy to the creation. He gave him complete acceptance in the hearts of the spiritually elite and the common. He gave him expenditure in the world and firmly established him in the judgment of protected friendship, transformed for him the essences, broke norms for him, made him speak about the matters of the unseen, and made amazing miracles manifest on his hand. He used to fast when he was still in the cradle and he possessed extensive high teachings in the language of the people of the spiritual path. He died in the year 699 A.H.

¹⁵³ He was our master *Shaykh* Abu Mahfuudh Ma`ruuf ibn Fayruuz al-Karkhi. He was from among the company of the spiritual guides famous for their asceticism, piety, chivalry, the answering of supplications and seeking rain at his grave. He was from among the clients of Ali ibn Musa ar-Ridaa, may Allah be pleased with him. His parents were originally Christians, when Ma`ruuf accepted Islam at the hands of Ali ibn Musa ar-Ridaa. When he returned to his home he knocked on the door, and it was said: "Who is at the door?" He said: "Ma`ruuf." They then said: "Upon which religion have you come?" He responded: "Upon the upright religion." His parents then accepted Islam. He was the companion of Dawud at-Taa'iy and was the teacher of as-Sari as-Saqti. He used to say: "If you have a pressing need with Allah, then swear to Him by means of me." He died in Baghdad in the year 201 A.H. and was buried there. His grave is well known and is visited night and day. Ibrahim al-Harbi said: "The grave of Ma`ruuf has been tested and tried!" He meant by that his grave is a place of the answering of supplications for the one in need.

¹⁵⁴ He was our master *Shaykh* `Aqil al-`Umari al-Manbijī who was called 'the one who flies'. He was the spiritual guide for the *shaykhs* of Syria in his time. Counted among his companions were the majority of the most notable *awliyya* of the time, such as *Shaykh* `Adiy ibn Musaafir. He was called 'the one who flies' because when he desired to relocate from the village in which he resided in the east, he climbed the minaret and summoned the people. When the people gathered, he flew away in the air as they looked on in astonishment. They eventually found him settled in the town of Manbijī. It is said that no one besides him were able to carry his staff. He, may Allah be pleased with him settled in Manbijī for about forty something years, where he died. His grave there is well known and visited by many people, may Allah be pleased with him. The erudite scholar *Shaykh* Taaj'd-Deen ibn Baadays said in his *an-Nafahaat'l-Qudsiyya* that *Shaykh* `Aqil al-Manbijī has a state after death in which he has the ability to administer just as he had the ability to administer during his life. It is said that those who have the ability to administer in their graves are: *Shaykh* `Aqil al-Manbijī, *Shaykh* Ma`ruuf 'l-Karkhi, *Shaykh* Hayyat ibn Qays and *Shaykh* Abd'l-Qaadir al-Jaylaani.

¹⁵⁵ He was our master Hayyat ibn Qays al-Hiraani. He was among the most majestic of the spiritual guides, the greatest of the Knowers of Allah and the most notable of the realized ones. He possessed many miracles, high spiritual stations, and splendid spiritual resolution. He was the master of sublime spiritual openings and majestic unveilings, until it is said, that he used to resolve the problematic spiritual states of the People of Allah. He is one of the four *awliyya* who has the ability to administer in their graves in Iraq. The people of Hiraan used to come to him seeking rain fall and Allah would cause the rain to descend due to his *baraka*.

¹⁵⁶ He was our master *Shaykh* Ali ibn al-Hitta. He was among the most prominent of the *shaykhs* of Iraq, and one of the notables of the Knowers of Allah. He was among those who were given the station of the great spiritual axis. He used to inform people about matters of the Unseen; and there appeared on his hands many miracles. The scholars of the time were unanimous regarding the majesty of his station and the exaltedness of his rank.

¹⁵⁷ He was our master *Shaykh* Baqaa ibn Battuw. He was among the notables of the spiritual guides of Iraq and the most immense of the champions of truth. He possessed rare spiritual states, majestic spiritual stations, and marvelous miracles. It is said that once three jurists visited him and prayed the *'isha* prayer behind him, and he did not recite in a manner which pleased the jurists, so they had an evil opinion of him. Although they stayed with him in his *zawiyya*, all three men took pangs to avoid him. They eventually left for the river which flowed near the door of the *zawiyya* where they disembarked in order to bath themselves. Then an immense lion came and knelt down on their clothing. That particular night was exceptionally cold, and the jurists were certain that they would die. Then the *Shaykh* came out of his *zawiyya*, approached the lion which licked his feet. As a result the jurists sought forgiveness of Allah and repented from having an evil opinion of the *Shaykh*.

Abu Sa'id al-Qaluuri,¹⁵⁸ by the sanctity of the grave of Abu'l-Abass as-Sabti,¹⁵⁹ by the sanctity of Ahmad Zaruq,¹⁶⁰ Hamaad ad-Dabbas,¹⁶¹ and 'In the name of Allah, the Beneficent the Merciful' by the sanctity of Taaj'l-'Aarifeen Abu'l-Wafa,¹⁶² by the sanctity of Abu Bakr ibn Huwaara,¹⁶³ Matar al-Baadharai',¹⁶⁴ 'Adiy ibn Musaafir,¹⁶⁵ Musa ibn Maheen az-Zuwwali,¹⁶⁶

¹⁵⁸ He was our master *Shaykh* Abu Sa'id al-Qaluuri. He was among the most prominent of the Knowers of Allah and *Imams* of the realized ones. He possessed truthful breadths, extraordinary actions, miracles and gnosis. He gave legal judgments for the people of his land and the surrounding lands. In the town of Qaluuria he instructed people in the sciences of the *shari`a* and Divine Realities. The sage al-Khadr used to visit him often and he was among those who dressed in the attire of the scholars.

¹⁵⁹ He was our master Abu'l-Abass Ahmad as-Sabti. He was among the learned of the people of *tasawwuf* in the land of Morocco. In the last part of the sixth century he lived in Merrekesh and was a master of giving alms in that city. Among his miracles is that he used to cure the sick by the permission of Allah and give life to the dead by the permission of Allah. By means of him people were appointed to power or removed from power, by the permission of Allah. All of that was performed by the permission of Allah as a result of his giving alms. It is said that he is the sage by which people take intermediacy with when riding upon the seas.

¹⁶⁰ He was our master Abu'l-Abass Ahmad ibn Ahmad ibn Muhammad ibn 'Isa al-Barnussi al-Fasi as-Shadhili. He was known as Zaruq. He was the possessor of spiritual bounty, erudition, jurisprudence, spiritual discipline, sainthood, righteousness, asceticism and gnosis of Allah. He was the *Shaykh* of the spiritual path and an *Imam* of the Divine realities. He was born on sunrise of Thursday the 10th of *Muharram* in the year 846 A.H. His mother died when he was three years old, his father when he was five and his paternal uncle soon after that. He did not reach the age of seven except that he had no one to rely upon except Allah ta'ala. He composed innumerable scholarly works. He may Allah be merciful to him lived and died destitute in the year 899 A.H. He was buried in the desert town of Misrata, may Allah ennoble his spirit and benefit us by his *baraka*.

¹⁶¹ He was our master Hamaad ibn Muslim ad-Dabaas. He was among the leading firmly established scholars in the sciences of the Divine realities. He assumed the leadership of the spiritual instructions of the disciples, and to him the consensus of opinion pointed regarding leadership in the spiritual unveilings of the hidden mysteries which descended upon the hearts. To him during his time all the roads of the spiritual guides in Baghdad led to with regard to their spiritual purification. He was among the close companions of *Shaykh* Abd'l-Qaadir al-Jaylaani who praised him and witnessed many of his miracles.

¹⁶² He was our master Taaj'l-'Arifeen Abu'l-Wafa'. He was among the notables of the spiritual guides of Iraq in his time. He possessed extraordinary miracles. The spiritual guides of al-Bataa'ih used to say about him: "How odd it is that a person who mentions the name of Abu'l-Wafa' and he does not pass his palms over his face and mention the Name of Allah, how the very muscles of his face does not fall from it due to awe of him?!" It is for this reason that the *Shehu* mentioned the *basmalla* before his name. He was the first of the sages to be called 'Taaj'l-'Arifeen' (the crown of the knowers of Allah) in Iraq. He used to say: "If the spiritual unveilings upon a spiritual guide is true, when he is sleep, then every atom of his being will answer his request and he will not be required to awaken."

¹⁶³ He was our master Abu Bakr ibn Huwaara al-Bataa'ih. He used to be a shrewd highway robber. Once he heard an invisible voice say to him: "Will you not fear Allah ta'ala?!" He repented to Allah at that moment, may Allah be pleased with him. He was the first person to even be dressed in the spiritual cloak and cap by Abu Bakr as-Sideeq, may Allah be pleased with him, while asleep. When he awoke he discovered the items with him. He used to say: "I took a covenant with my Lord azza wa jalla that fire would not consume the person who entered the dust of my grave cite." It is said that whenever fish or meat were brought into contact with his grave that fire could thereafter not be used to cook them. The consensus of the spiritual guides of Iraq during his time was unanimous regarding his magnificence and the exaltedness of his spiritual station. It is said: "The spiritual pillars of Iraq are eight people: Ma`ruuf al-Karkhi, Ahmad ibn Hanbal, Bishr al-Haafi, Mansuur ibn `Amaar, al-Junayd, as-Sari as-Saqti, Sahl ibn Abdallah at-Tustari and Abd'l-Qaadir al-Jaylaani."

¹⁶⁴ He was our master *Shaykh* Matar al-Baadharai'. He was the most revered of the spiritual guides of Iraq, the masters of the knowers of Allah about whom the scholars were agreed regarding his magnificence, austerity, and respect. His teacher was Taaj'l-'Arifeen Abu'l-Wafa' who said: "*Shaykh* Matar is the one who inherited my spiritual state and wealth." He was among the elite of the servants of *Shaykh* aaj'l-'Arifeen and was constantly overcome by the state of spiritual intoxication.

¹⁶⁵ He was our master 'Adiy ibn Musaafir al-Umawiy. He was one of the mainstays of this spiritual path and among the most exalted of its scholars. *Shaykh* Abd'l-Qaadir used to mention him often, praise him and bear witness to his authority in the spiritual path. He once said: "If prophethood could have been attained through spiritual exercise then

Abd'r-Rahman at-Tafshawanji,¹⁶⁷ *Shaykh* Abu Muhammad al-Qasim ibn `Ubaydullah al-Basri,¹⁶⁸ Abu Madyun al-Ghawth al-Maghribi,¹⁶⁹ Ibn al-`Arabi,¹⁷⁰ Abu Yazid al-Bastami Tayfur ibn `Isa,¹⁷¹ by the sanctity of all the *awliyya* of Allah in every time, and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹⁷²

`Adiy ibn Musaafir would have attained it." In the initial stages of his spiritual struggle he reached a stage that cause those after him to be amazed. In the beginning of his affair for some time he resided in caves, mountains and deserts alone journeying. He undertook diverse types of spiritual discipline and exercise until snakes, mites and wild beast became fond of him. He could order the winds to become still and they would settle at his command. He died in the year 558 A.H.

¹⁶⁶ He was our master Musa ibn Maheen az-Zuwwali. He was the leading *Imam* whom Allah ta'ala had acquainted with the Unseen and had broken for him normative laws. Awe for him fell into the hearts of all people and the spiritual guides of his team were unanimous regarding him. He became the sole aim for spiritual visitations, and would unravel some of the problematic issues and reveal the hidden wisdom of the spiritual path. *Shaykh* Abd'l-Qadir used to praise him and exalt his affair. He once said about him: "O people of Baghdad there will arise among you a sun after which there will not arise the like of him again." It was said: "Who is he?" He said: "*Shaykh* Musa az-Zuwwali." He used to see the Messenger of Allah, may Allah bless him and grant him peace often and most of his actions were successful as a result of the Messenger of Allah, may Allah bless him and grant him peace. It is said that when he would touch iron it would become as soft and pliant as milk.

¹⁶⁷ He was among the most notable of the spiritual guides of the people of Iraq, among the elite of the Knowers of Allah, and the source of those who draw near to Allah ta'ala. He possessed glorious spiritual states, manifest miracles, and piercing expenditure.

¹⁶⁸ He was among the most distinguished of the spiritual guides of Iraq, the most immense of the Knowers of Allah, and the most majestic of the Knowers of Allah. He possessed extraordinary and strange miraculous powers. He used to give legal decisions according to the school of thought of Malik ibn Anas, may Allah be pleased with him. He would speak on the two sciences of the *shari'a* and he Divine realities. His teachings circulated among the people and became famous. Whenever he would come out of his spiritual retreats he would pass a dry dead tree and its leaves would become green and alive. He died before the year 580 A.H. When the prayer for the deceased was performed over him the sound of drums could be heard in the heavens each time the people raised their hands to make the *takbeer* for the prayer.

¹⁶⁹ He was among the notables of the spiritual guides of the west, the source of those drawn near to Allah. His fame and renown suffices from having to elaborate on it. His name was Shu'ayb. He was the *Imam* of the champions of truth in his time. The spiritual guides were unanimous regarding his esteem, and majesty and all were educated and instructed at his hands. He was extremely handsome, refined, humble, ascetic, scrupulously pious, spiritual realized, illuminated which comprised also of noble character, may Allah be pleased with him.

¹⁷⁰ He was our master Muhy'd-Deen Abu Bakr Muhammad ibn Ali ibn Muhammad ibn Ahmad at-Taa'iy al-Haatimi al-Mursi. He was known as Ibn `Arabi, who eventually settled in Damascus. He was extremely intelligent, who possessed much knowledge. He used to compose writings for some of the *amirs* of Morocco and Andalusia. He then became ascetic and chose solitude, worship and being alone. He traveled exceedingly, stripping himself of the need of people, raised his spiritual resolve and performed many actions in solitude. He was also the composer of many advantageous spiritual works.

¹⁷¹ He was our master Abu Yazid Tayfur ibn `Isa al-Bustami, may Allah be pleased with him. He died in the year 261 A.H. Once a scholar of his land entered onto Abu Yazid and said to him: "O Abu Yazid this knowledge of yours on whose authority did you learn it, from whom and from where?" Abu Yazid said: "My knowledge is a grant from Allah, on the authority of Allah, from where the Messenger of Allah, may Allah bless him and grant him peace said: 'Whoever acts by what he knows, Allah will let him inherits a knowledge that he did not know'. The jurist was silenced." Abu Ali al-Juuzajaani, may Allah be pleased with him was once asked about some teachings that he received from Abu Yazid, and he said: "Abu Yazid, we surrendered to him in his spiritual states. And due to his profound spiritual states he spoke, either based upon being spiritually overcome of intoxicated. So whoever desires to ascend to the stations of Abu Yazid, then he simply has to discipline himself with the same spiritual discipline that Abu Yazid was involved. Then, and only then, will he comprehend the teachings of Abu Yazid!"

¹⁷² My spiritual masters *Shaykh* Umar ibn Ahmad Zaruuq, *Shaykh* Abu Bakr Basambu ar-Rufa'iy, *Shaykh* Utman ibn Ibrahim and others from the knowers of Allah of the town of Maiurno and other places said that at this point you should say: "and by the sanctity of the *Shehu*, the renewer of the religion, the light of the age, Uthman ibn Fuduye', and by the sanctity of the ten people given the good news whom the *Shehu* testified that they would attain Paradise:

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of the redeeming *Qutb*,¹⁷³ by the sanctity of the unique *Qutb*,¹⁷⁴ by the sanctity of the *Qutb* of love,¹⁷⁵ by the sanctity of the *Qutb* of those who establish the religion,¹⁷⁶ by the sanctity of the *Qutb* of the regions of the earth, by the sanctity of the *Qutb* of the different countries, by the sanctity of the *Qutb* of the villages, by the sanctity of the *Qutb* of knowledge, by the sanctity of the *Qutb* of the diverse locales, by the sanctity of the *Qutb* of the communities,¹⁷⁷ by the sanctity of the *Qutb* of fearful awareness of Allah,¹⁷⁸ by the sanctity of

Abu Bakr Atiku, Abdullahi Furuu, Uthman Ahibba, Malam Is'haq, Uthman Jallo, Malam Umar, Muhammad ibn Ghura, Muhammad Yero, Muhammad al-Ghadawwa, Muhammad as-Sawawwi and by the sanctity of all the *awliyya* from the descendents of *Shehu* Uthman ibn Fuduye`, and by the sanctity of the Master of the Age, *Sultan* al-Hajj Abu Bakr ibn *Sultan* Muhammad Tahir ibn *Sultan* Muhammad Bello Maiurno ibn *Sultan* Muhammad Attahiru ibn *Sultan* Ahmad Zaruq ibn *Amir'l-Mu'mineen* Abu Bakr Atiku *Saahib'l-Asraar* ibn *Amir'l-Mu'mineen* *Shehu* Uthman ibn Fuduye`, may Allah ta'ala be pleased with all of them." You should then return to the supplication, prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

¹⁷³ The redeeming *Qutb* is an expression which refers to an immense spiritual individual, a powerful generous spiritual master to whom all mankind are in need of during times of perils in clarifying what is hidden of important matters and secret mysteries. He is sought after for his supplications which are answered with Allah. For, if he were to take an oath upon Allah, then He would fulfill his oath. Nothing is disclosed to him in total except that it comes to him in the form of Muhammad, may Allah bless him and grant him peace because he is upon the heart of the Messenger of Allah upon him be peace.

¹⁷⁴ This is an expression which refers to the leader of the men who are outside of the concern of the redeeming *Qutb*. He is the most perfected of the people of the earth. It is said that Abu'l-Abass Ahmad Balya ibn Mulkaan known as al-Khadr, upon him be peace is among them.

¹⁷⁵ He is the spiritual pivot and the center for the station of Divine love during his time. The station of Divine love is the highest of the stations of the Knowers of Allah and is an effective spiritual influence from Allah to his sincere servants, and it is accompanied in the end with an immense spiritual bounty. The station of Divine love is divided into three types: active love which is Divine love which is an effective influence from the Actions of Allah ta'ala; descriptive love which is Divine love which is an effective influence from the Attributes of Allah ta'ala; and essential love which is Divine love which is an effective influence from the Essence of Allah ta'ala. The love of the common people flows from active love. The love of those who witness Allah flows from descriptive love. And the love of those who are drawn near Allah flows from essential love.

¹⁷⁶ These are the spiritual pivots in the earth who are responsible for establishing the religion in all the regions of the earth, either by the sword, legal evidences, invitation and other than these. They are those who are victorious by means of Allah because they give assistance to His religion, and Allah assists those who assist His religion.

¹⁷⁷ The meaning of the *Qutb* (spiritual pivots) of the regions of the earth, the different countries, the villages, the diverse locales, the communities and what resembles them means everyone who has gathered in himself the spiritual states and stations and who have absolute mastery over these states and station. These individuals are called the spiritual pivots of their land. In every land there is an individual around whom revolves a spiritual station from the spiritual stations. This individual is distinguished in his time from the others of his species. Thus, a man of a land can be the spiritual pivot of that particular land. The spiritual pivot of a community is spiritual axis of that particular community. The spiritual pivot of a region of the earth is the spiritual axis of that particular region. The spiritual pivots of knowledge are the absolute *Imams* or leaders of that particular level of knowledge or science, because each science has its spiritual pivot.

¹⁷⁸ He is the spiritual pivot around whom revolves the realities of fearful awareness of Allah in his time. The reality of fearful awareness is to avoid everything which a person fears will bring harm in his religion. The matters which a person should fear harm in the affairs of his religion are divided into two: [1] unadulterated forbidden matters and disobedience; and [2] excess in what is permissible. The ranks of fearful awareness are three: fearful awareness from polytheism; fearful awareness from heretical innovations and fearful awareness from disobedience. Fearful awareness has an outward and inward reality. Its outward reality is fearing crossing the limits of Allah, while its inward reality comprises of sound intentions and sincerity.

the *Qutb* of worship,¹⁷⁹ by the sanctity of the *Qutb* of contentment with Allah,¹⁸⁰ by the sanctity of the *Qutb* of reliance upon Allah,¹⁸¹ and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.¹⁸²

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence. Subjugate my soul to me. Suffice me against Satan. Make easy for me the pangs of death. Provide me with the answers to *Munkar* and *Nakeer*. Save me from the punishment of the grave and bless me with its favors. Redeem me from the Fire and enter me into Paradise without any reckoning; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of the People of the Assembly of *Qutb*,¹⁸³ by the sanctity of the *Qutb*,¹⁸⁴ by the sanctity of the Two *Imams*,¹⁸⁵ by the sanctity of the *Awtaad*,¹⁸⁶ by

¹⁷⁹ He is the spiritual pivot around whom revolves the realities of worship in his time. The realities of worship are divided into two parts: a part which comprises acquisition and part which comprises avoidance. The acquisitions of worship are those actions of obedience, while the worship which comprises avoidance is preventing oneself from disobedience and sins.

¹⁸⁰ He is the spiritual pivot around whom revolves the realities of contentment with Allah ta'ala. Contentment is an immense gate to Allah ta'ala and is one of the Paradises of this world's life. Its reality is that the heart of the servant be tranquil under the judgment of Allah azza wa jalla.

¹⁸¹ He is the spiritual pivot around whom revolves the realities of reliance upon Allah ta'ala in his time. Reliance is an unrestricted name which is applicable in three situations. The first one being in circumstances of allotment, and it is to be confident with Allah because He will never forsake what has been truly allotted to you. For, His judgments never alter. The second is in circumstances of assistance, and it is to rely upon and take assistance in the help of Allah azza wa jalla to you, when seeking assistance and struggling. Allah ta'ala says: "And when you are resolved to do a matter, then rely upon Allah." The third is in circumstances of daily provision and needs, because Allah ta'ala is solely responsible for that which establishes your livelihood in order for you to give service to Him and He firmly fixes that which assures your worship of Him.

¹⁸² Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

¹⁸³ The assembly or government of the *Qutb* is an expression which refers to the politics of the inward whose leader is the redeeming *Qutb*, two of them are his *wazirs* and they are the two *Imams*. Four of them are the spiritual pegs (*awtaad*). Seven of them are the spiritual substitutes (*abdaal*). The remainder of them constitutes the perfected *awliyya* who are all apart of an inward universal government; which is the opposite of the assembly and government of *Iblees* and his friends from among men and *jinn*. The government of the *Qutb* is responsible for preserving the world from corruption, while the government of *Iblees* is responsible for manifesting corruption and spreading it throughout the earth. The person who will seal the government of the *Qutb* will be the *Sayyid* and *Imam* Muhammad ibn Abdallah al-Mahdi, while the one who will seal the government of *Iblees* will be the *Maseeh ad-Dajjal*, may Allah curse him. `Isa ibn Maryum upon him be blessings and peace will be under the authority of the government of the *Mahdi*, who will kill the *Dajjal* and by whom universal sainthood will be completed and sealed.

¹⁸⁴ The *Qutb* here is a reference to the redeeming savior and is an expression which indicates a singular individual who is the locus for the gaze of Allah upon the world in every age. He is upon the heart of the Angel Israfeel, upon it be peace. He is a the most perfected individual of the time, and the vicegerent of Allah in His earth. It is said that no one is confirmed in the station of spiritual pivot until after he/she has attained mastery of the meanings of the disconnected letters which head some of the *Qur'anic* chapters, such as: "Alif Laam Meem" and the like. When Allah ta'ala establishes this person upon the realities and meanings of these disconnected letters it is then that he/she is worthy of the Vicegerency. Thus, the temporal ruler (*Sultan*) or *Imam* of the Muslims if he is just and equitable is the spiritual pivot of the time. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: "The *Sultan* is the shade of Allah in His earth." Among the spiritual pivots of the *Bilad 's-Sudan* were the Knower of Allah ta'ala the *Qutb* Sidi Muhammad al-Bakri, the *Shaykh* the *Imam* the Knower of Allah the spiritual exemplar the unveiled the redeeming gathered *Qutb* the spiritual wayfarer, Yahya at-Taadalisi as-Sayyid as-Shareef, the *Shaykh* the *Imam* the learned spiritual guide, Sidi Mahmud al-Baghdadi, the learned *Shaykh*, Sidi al-Mukhtar al-Kunti al-Waafi, the *Shaykh* Sidi Ahmad at-Tayyib as-Sudani, the Gnostic *Shaykh* Sidi Muhammad Uthman al-Mirghani, the author the *Shehu* and others.

¹⁸⁵ The two *Imams* are two individuals, one of them is spiritually located to the right of the redeeming savior, the *Qutb*, and his gaze is upon the Unseen kingdom. He is a reflection of what is directed to him from the center of the

the sanctity of the *Abdaal*,¹⁸⁷ by the sanctity of the People of the month of *Rajab*,¹⁸⁸ by the

spiritual pivot to the spiritual world from providing support required for existence and continuity. The other *Imam* is spiritually located to the left of the *Qutb*. His gaze is upon the seen kingdom and he reflects what is directed to him from the *Qutb* regarding sensory matters from providing support for the substance of animalism of the sensory world. He is higher in station than his companion, and he is the one who takes over after the death of the redeeming savior, the *Qutb*. The two *Imams* possess mastery of four actions of the inward and four actions of the outward. As for the outward actions, they are asceticism, scrupulous piety, commanding the good and forbidding evil. As for the inward actions, they are truthfulness, sincerity, modesty and attentive awareness. One of the two *Imams* is always named in the inward 'Abd'r-Rabb (the servant of the Sustaining Lord); while the other is always known inwardly as 'Abd'l-Malik'. Thus, the *Imams* in every time are known as Abd'l-Malik and Abd'r-Rabb. They are the ones who take over the authority of the inward government after the death of the *Qutb*. Their station with him is the responsibility of two *wazirs*. One of them is restricted to witnessing the worlds of the Unseen, while the other is restricted to witnessing the seen kingdom.

¹⁸⁶ The etymological root of '*awtaad*' (spiritual pegs) is from the expression 'to nail down' which means to establish. Allah ta'ala says: "...and Pharoah the possessor of mighty pillars"; that is to say, he possessed mountains and pillars with which he played with using his sorcery. Thus, the pegs of the earth is a reference to the mountains with which the earth is made firm. The pegs of a land are their leaders, while the pegs of a people are their masters by which the people are made firm in the earth. Thus, the *awtaad* (spiritual pegs) is an expression referring to four men in every time whose number do not exceed or fall short of four. Their places are located in the four directions of the world: east, west, north and south. Thus, the spiritual station of each of them is in one of the four directions, by which Allah preserves that direction of the world from corruption. They possess mastery of eight traits. Four of them are outward traits and four of them are inward traits. As for the outward traits, they are: much fasting, standing in night prayers while the people are asleep, much adherence, and much seeking of forgiveness during the predawn hours. As for their inward traits, they are: reliance upon Allah, leaving matters over to Allah, being confident in Allah and surrendering affairs to Allah. These sages are referenced in the words of Allah ta'ala as 'the mountains' by His words: "*Have We not made the earth spread out, and the mountains as pegs?*" For by means of the mountains the instability of the earth is made still. Likewise the judgment of the spiritual pegs in the world is the same as the judgment of the mountains in the earth. It is to their spiritual station that reference is made in the words of Allah on the tongue of *Iblees*: "*Then I will come at them from before them, from behind them, from their right and their left.*" For by means of the spiritual pegs, Allah preserves these four directions. It is conceivable that some of the spiritual pegs are sometime women. Their honorific names in the inward are: 'Abd'l-Hayy' (the servant of the Living), 'Abd'l-'Aleem' (the servant of the All Knowing), 'Abd'l-Qaadir' (the servant of the All Powerful), and 'Abd'l-Mureed' (the servant of the Willing).

¹⁸⁷ The etymological root of the expression '*abdaal*' (the spiritual substitutes) is the plural of the expression 'to substitute' which means to replace something with another thing. Allah ta'ala says: "*The Day the earth will be substituted for another earth as well as the heavens.*" This means the Day of Judgment when the mountains will be propelled, the oceans will be blown up, and the earth will be made flat and you will not see any crookedness and curves. The transformation of the heavens will be the scattering of the stars, the splitting and cleaving of the skies, the imploding of the sun, and the eclipse of the moon. Allah ta'ala also says: "...and He will substitute you with another people." Thus, the expression *Abdaal* or *Budala'* are a righteous people by whom Allah establishes the earth. They are seven individuals. Some say they are thirty. Some say they are forty. Some say they are more than that. It has been related by Ibn Shimayl with his chain of authority on the authority of Ali ibn Abi Talib, may Allah be pleased with him who said: "The *Abdaal* are in Syria. The *nujaba'* are in Egypt. The *asaa'ib* are in Iraq." It is said that they are named spiritual substitutes because they are the substitutes for the righteous ancestors. It is said that whenever one of them journeys from his place he leaves behind a physical body which resembles him so that no one would know that he left. This is the only meaning of substitute. It is said that the expression has a concurrent meaning and is used unrestrictedly to refer to those who are able to transform their blameworthy traits and substitute them from praiseworthy ones. They are on the heart of Ibrahim upon him be peace. In every age their numbers do not exceed or diminish. Their spiritual station comprises of manifesting the highest limit of specialty by the tongue in being expansive in supplications. The Messenger of Allah, may Allah bless him and grant him peace said: "The *budala'* are forty individuals. Twenty four are in Syriam and eighteen are in Iraq. Whenever one of them dies, Allah substitutes in his place another. When the matter of the Hour comes, all of them will be seized, and at that point the Hour will be established."

¹⁸⁸ They are called *Rajabiyyun* because they are closely associated with the month of *Rajab*. They are forty individuals in every age whose numbers do not exceed or diminish from forty. They are righteous men whose

sanctity of the *Ruhbaan*,¹⁸⁹ by the sanctity of the *Budala*,¹⁹⁰ by the sanctity of the *Nuqaba*,¹⁹¹ by the sanctity of the *Nujaba*,¹⁹² by the sanctity of the *Rijaal'l-Ghayb*,¹⁹³ by the sanctity of the Men

spiritual states are firmly established out of their immense awe of Allah. They are included among the unique sages of Allah and are the masters of the weighty speech which Allah indicates by His words: “*We will indeed give you and weighty speech.*” They are called *rajabiyyun* because the spiritual state of this station does not occur except during the month of *Rajab* from the first of the appearance of the new moon of the month until the day that the month comes to and end. Then they resort back to their normal states and do not experience the state again until the following year in the month of *Rajab*. They are scattered throughout the earth and know one another. There are some who reside in Yemen, others in Syria and others in lands of Bakar.

¹⁸⁹ The etymological root of the expression ‘*ruhbaan*’ (holy men) is from the expression ‘to dread’ which means to fear. For dreading a thing means to fear it. Allah ta’ala says: “*Adhere to My covenant, and I will adhere to your covenants and have dread of Me.*” The expression ‘*ruhbaan*’ (holy men) is the plural of ‘*raahib*’ which has the meaning of a person who is preoccupied with worship in his hermitage. Thus, they are those who demonstrate their dread of Allah by isolating themselves from the preoccupations of this world’s life and avoiding its pleasures. It has been related in a prophetic tradition: “Obligatory upon you is *jihad* for it is the priesthood of my *Umma*.” What is meant by ‘*ruhbaan*’ in this context are those who leave this world’s life, are ascetic in it, and isolate themselves from it. For there can be no greater leaving, asceticism or isolation from it which is greater than expending one’s soul in the Way of Allah. Thus, the *ruhbaan* are servants of Allah who have trepidation of Allah, vigilant to establish the limits of what has been made lawful for them, regardless if it is a judgment made lawful through the Divine law or a judgment of a legist. For trepidation is in three perspectives: [1] trepidation from the realization of the Divine Threat; [2] trepidation of the usurpation of knowledge; and [3] the trepidation of an affair which has been previously ordained.

¹⁹⁰ See footnote # 187 above.

¹⁹¹ The etymological root of the expression ‘*nuqaba*’ (spiritual captains) is from the expression ‘to examine closely’, which means to search into anything. The expression ‘*nuqaba*’ is the plural of ‘*naqeeb*’ and it means a person who is knowledgeable of a people, a witness for them, their sponsor, and their vanguard who knows their news, examines their circumstances, searches into and investigates them. Allah ta’ala: “*And We raised from among them twelve captains.*” This means guardians and guarantors. In a prophetic narration is mentions that ‘Ubaada ibn as-Saamit was among the *nuqaba*’ whom the Prophet, may Allah bless him and grant him peace placed over their people and communities in order to get them to accept Islam and to acquaint them with its prerequisites. They were twelve captains all who were from among the *Ansaar*. Thus, the meaning of *nuqaba*’ in the language of the People of Allah are those who are able to extract the evils of the soul. They are twelve spiritual captains in every age based upon the number of the twelve constellations. Each of them is distinctively aware of the specific science for each of the constellations with what Allah has placed in them from secrets and effective influence; as well as what He provides to the heavenly bodies, the planets, and the fixed stars that descend into these twelve constellations. For the fixed stars have dynamic movement and terminations within the twelve constellations which cannot be perceived in the sensory by ordinary people because they do not appear until after thousands of years; something which the people of astronomical observations are blocked from witnessing. Realize that Allah has placed in the hands of these Spiritual Captains the sciences of the foregone revealed religious laws, the ability to extract the evils of the soul and the demons that haunt them, as well as gnosis of the reprehensible qualities of the soul and its deceptions. And as for *Iblees*, he is completely disclosed to them and they are aware of matters regarding him, that he himself is ignorant of regarding himself. They possess a science by which if one of them were to examine the footprints of anyone, they could determine whether the footprint in the soil is that of person spiritually blessed or the wretched. Included among them are the ‘*nujaba*’ (spiritual noblemen) who are eight in number about whom we will mention, Allah willing in the next footnote.

¹⁹² The etymological root the expression ‘*nujaba*’ (spiritual noblemen) is from the expression ‘*najeeb*’ (the gallant) which means pre-eminence. It refers to the most superior in every species of creatures. One has become noble or gallant when they have become pre-eminent and exceptional in their species. Ibn Sayyidih said: “The nobleman from among men is one who is generous and of noble birth.” It has been related by al-Haakim on the authority of Haaritha ibn Mudrab who said: “Umar ibn al-Khattab once wrote to us saying: ‘To continue: I am sending to you ‘Amaar ibn Yaasir as an *amir* and Abdallah ibn Mas’ud as a teacher and *wazir*. These two are the *Nujaba* (noblemen) of the Companions of Muhammad, may Allah bless him and grant him peace from the people of Badr. So learn from them and follow them’.” In a narration of Abu Qudaama Hibba ibn Juwayn ibn Ali al-Arani al-Kufi who said: “I once heard Ali say: ‘We are the *Nujaba* (noblemen). Our vanguard is the vanguard of the Prophets. Our

among the *Huwaariyuun*,¹⁹⁴ by the sanctity of the Men of Spiritual Opening,¹⁹⁵ by the sanctity of the Men of above and the Men of below,¹⁹⁶ by the sanctity of the Men of kindness, ease and the essences,¹⁹⁷ by the sanctity of the Men of the chains of authority,¹⁹⁸ by the sanctity of the Men of

party is the party of Allah. The belligerent faction is the party of Satan! Whoever makes us and them the same is not from among us'!" Thus, the *Nujaba* among the People of Allah are eight who are established to correct the affairs of the people, preoccupied with carrying the heavy burden of creatures. For, they do not expend themselves except on behalf of others. They are the people who have mastered the realities of the eight Divine Attributes. Their spiritual station is the Footstool of Allah. They possess a firm foot hold in the science of the circulation of the planetary bodies, from the perspective of spiritual unveiling and disclosure and not by way of the known manner of the scholars of that science. The *Nujaba* have mastered the science of the eight orbits below the Footstool of Allah, which comprise of every orbit of the stars and planets. They are also the people of noble character and gnosis.

¹⁹³ The men of the unseen are ten individuals whose numbers do not exceed or diminish from that. They are the People of humility who due to the overpowering emanations of the All Compassionate which continuously descend within their hearts; are compelled to speak in whispers. Allah ta'ala gives an indication of this by His words: "*And voices will be humbled to the All Compassionate One and nothing will be heard except whispers.*" These Men of the Unseen are hidden and concealed and are unknown. Allah conceals them in His earth and heavens and they are not intimate with anyone except Him and they witness nothing but Him. Allah ta'ala says regarding them: "*The servants of the All Compassionate One, those who walk upon the earth humbly, and when the ignorant speak to them, they say peace.*" They are in a constant state of modesty and when they here anyone raising their voices in speech and being loud in their amusements, they become astonished. Thus, realize that the expression 'men of the unseen' in the technical language of the People of Allah means those who are concealed from the sight of men.

¹⁹⁴ The etymological root of *Huwaariyuun* is connected to the Disciples of 'Isa ibn Maryum, upon them be peace because they used to work as bleachers. This was the beginning of the expression because they were the sincere disciples of 'Isa and his helpers. Thus, the origin of the term is from 'undoing' and 'whitening'. They were called *Huwaariyuun* because they used to wash clothing, that is to say, whiten them. Thus, when 'Isa ibn Maryum was sent as a Prophet, these *Huwaariyuun* assisted him and became his disciples above all others. Subsequently, anyone who gives assistance to his Prophet is called *Huwaari*, when he goes to the limit in helping him, since he resembles them. For, the *Huwaariyuun* are the elite companions of the Prophets who give themselves solely over to them. In these times, the *Huwaari* is a singular individual in each age, since there is never two at the same time. When this singular *Huwaari* dies another takes his place. In the time of the Messenger of Allah, may Allah bless him and grant him peace, az-Zubayr ibn al-'Awaam was the master of this station due to his extensive assistance he gave to the religion with his sword. The Prophet, may Allah bless him and grant him peace said: "Az-Zubayr, the son of my paternal uncle is the *Huwaari* of my *Umma*." Thus, the *Huwaari* is the one who gathers in himself for the sake of giving assistance to the religion, the sword and decisive proofs. He is given knowledge, an idiom of expression, decisive proofs, the sword, bravery, valor, and resoluteness in establishing evidence for the soundness of the revealed religion.

¹⁹⁵ The men of spiritual opening are twenty four individuals in each age. They neither exceed nor are less than that number. By means of them Allah gives spiritual openings to the People of Allah from gnosis and Divine secrets. Allah has made their number like the number of the hours of the day. Each hour has an individual from among them assigned to it. Whoever has a spiritual opening given to him from sciences and gnosis in whichever hour it occurs from the night or day, belongs to the individual assigned to that hour. They are dispersed throughout the earth and they never gather together in a single place. Each individual among them adheres to his place and never leaves it. There are two among them in Yemen. There are four among them in the lands of the east. There are six among them in the lands of the west. The remainders of them are in dispersed throughout the regions of the earth. The *Qur'anic* verse which references them from the Book of Allah ta'ala is: "*That which Allah opens to the people from mercy, none can withhold it.*"

¹⁹⁶ The men of above are the people of heights about whom Allah speaks of when He says: "*And upon the heights are men who know everyone by their marks.*" The men of below are lower and are the people of the soul which attains gnosis from Allah, however they do not possess knowledge of the souls outside themselves. Their numbers are well known, in each age and do not exceed or diminish from that number. Their *Qur'anic* verse is the words of Allah ta'ala: "*Then We caste him down to the lowest of the low.*"

¹⁹⁷ They are the masters of subtle kindness and tenderness who behave in accordance with the two Divine Attributes of Kindness and Mercy. By means of them the servants of Allah attain kindness and compassion from directions they are unawares, in the same manner that the *Shaykh* connects knowledge and gnosis to his disciple by means of

the Isthmus,¹⁹⁹ by the sanctity of the Man who dresses in the attire of the *Qutb*, the unique one Saqit ar-Rafrat,²⁰⁰ by the sanctity of the Men of the annihilation of the soul,²⁰¹ by the sanctity of the Men of transmutation of the hearts,²⁰² by the sanctity of the Men of judgment and decision,²⁰³ by the sanctity of the Men of the days,²⁰⁴ by the sanctity of the Men of the five prayers,²⁰⁵ by the

his spiritual resolve, or to whomever he will from among the servants of Allah, from a direction that person is unawares. All this occurs from the intention of the *Shaykh* at that moment. By means of these *awliyya* Allah shows His compassion to creation. Allah ta'ala says: *"It was by the mercy of Allah that you were lenient towards them. If you had been stern and hard hearted, they would have dispersed from around you. So pardon them and ask forgiveness for them and consult with them in the conduct of affairs."* It has been related by at-Tirmidhi and Abu Dawud on the authority of Abdallah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: "The compassionate ones will be shown compassion by the Compassionate One tabaaraka wa ta'aa. Therefore, be compassionate to those on earth and the One who is in heavens will be compassionate towards you." Thus, showing compassion towards an Adamic creature and respected animals, rather towards the entire creation, by being sympathetic towards them, being kind towards them and comforting them is apart that which necessitates the mercy of Allah, and it is among the most important factors for attaining the Great Friendship with Allah.

¹⁹⁸ They are the people of Golden Chains of authority as well as the chains of authorities in the sciences of Divine Unity, jurisprudence, spiritual purification, *Qur'anic* recitation, *Qur'anic* exegesis, prophetic traditions, and the remainder of the beneficial sciences.

¹⁹⁹ They are the *Awliyya* of Allah ta'ala who possess from Allah ta'ala the ability of expenditure in their graves, through answered supplications in the world of the isthmus. Among them are *Shaykh* Abd'l-Qadir al-Jaylaani, *Shaykh* Ma'ruuf al-Karkhi, *Shaykh* 'Aqil al-Manbijji, *Shaykh* Hayyat ibn Qays, the jurist *Shaykh* Fodio Muhammad Saqawa al-Wangari, *Shaykh* Ahmad al-Bakaai' al-Kunti, *Shaykh* Umar ibn Muhammad ibn Abu Bakr at-Turuudi, *Shehu* Uthman ibn Fuduye', *Shaykh* Muhammad Sanbu ibn *Shehu* Uthman ibn Fuduye' and others. May Allah be pleased with all of them.

²⁰⁰ This is reference to a singular station with Allah ta'ala held by a singular individual who in his time dresses in the attire of the *Qutb*. His spiritual station is singled out and named the unique one Saqet ar-Rafrat ibn Saaqit al-'Arsh after him. His verse from the Book of Allah ta'ala is His words: *"And by the star when it falls down."* His spiritual state is that his preoccupation with his Lord bars him from being preoccupied with himself. His affair in his spiritual state is immense. The one who sees him in a vision it leaves traces of being shattered on him. He possesses acute modesty in the realm of gnosis of Allah. The expressions '*rafrat*' (flapping wings) is an expression which has diverse meanings. However every species which is called '*rafrat*' is highly exalted, because it is a phrase referring to a Divine Station, even when its judgments are diverse. From the perspective of its affair it is connected the matter of the Divine Essence as a spring well of that Divine Station. Thus, there is no superiority of one type of '*rafrat*' over another because superiority does not occur in the realm of the Essence, only in the judgment of the Divine Attributes and Divine Names.

²⁰¹ They are those who annihilate their souls from their own existence until they forget this world's life due to the overwhelming majesty of Allah ta'ala. It is that they annihilate themselves from their own desires and volition and substitute these with the will of the Absolute Being, azza wa jalla. Or they annihilate themselves from their allotment in this world's life until they consider that they have nothing from its portion. Rather, they are annihilated from all things, totally preoccupied with what they are annihilated in, which is the Light of the Messenger, may Allah bless him and grant him peace.

²⁰² They are individuals who are able to transform the hearts of mankind by means of their spiritual states, their words and glances, by transmuting blameworthy traits into praiseworthy traits. In reality these include the teaching *Shaykh* who guides mankind to remove the blameworthy qualities which preempt them from entering into the Presence of Allah ta'ala with their hearts based upon the principle: an obligation which is not completed except by means of a thing, then that thing is also obligatory. There is no doubt that the curative of the sickness of the inward, such as love for this world's life, arrogance, conceit, showing-off, rancor, envy, hatred and hypocrisy are all obligatory. It then becomes obligatory for these righteous individuals to transform the hearts of mankind from these destructive attributes.

²⁰³ They are from among those *Awliyya* of Allah ta'ala who are preoccupied with correcting the affairs between mankind. They are the masters of disputations who bring peace between men after the corruption of their affairs, either by their words, supplications or thoughts.

²⁰⁴ They are the individuals who are the masters of the seven days, and what is meant here are the Primordial Days in which Allah created the world, in one week, in accordance with the Seven Divine Attributes of Essence. Sunday

sanctity of the Men upon the foot of Adam upon him be peace,²⁰⁶ by the sanctity of the Men upon the foot of Nuuh upon him be peace,²⁰⁷ by the sanctity of the Men upon the foot of Ibrahim upon him be peace,²⁰⁸ by the sanctity of the Men upon the foot of Jibreel upon him be peace,²⁰⁹ by the sanctity of the Men upon the foot of Mika'eel upon him be peace,²¹⁰ by the sanctity of the Men upon the foot of Israfeel upon him be peace,²¹¹ by the sanctity of the Men upon the foot of

came into existence from Hearing. Monday came into existence from Life. Tuesday came into existence from Seeing. Wednesday came into existence from Will. Thursday came into existence from Power. Friday came into existence from Knowledge and Saturday came into existence from Speech. Each of these seven individuals have attained the Self-Disclosure of the Divine Attribute which corresponds with that particular day which he is the master of. So understand.

²⁰⁵ They are from among the *Awliyya* of Allah ta'ala who are concerned with the preservation of the five prayers in every region of the earth. For they never miss the initial *takbir* of the prayer in congregation of any of the prayers of the five prescribed prayers. They perform the prayers in accordance with all of its prerequisites, pillars, obligations, *sunnan*, and merits; accompanied with complete sincerity and unadulterated humility.

²⁰⁶ They are three hundred individuals upon the heart of Adam, upon him be peace, and exist in each age, whose numbers do not increase or decrease from that number. They are the chosen ones who take it upon themselves to be preoccupied with the supplication mentioned by Allah ta'ala in His Book: *"Our Lord, we have been unjust to our own souls. If You do not forgive us, and act mercifully towards us, then we will be among the losers."* It is said that when a sage is on the foot of so-and-so, that he is upon the heart of that person. Thus, it means that they are turned about within the sea of Divine gnosis in which that individual is turned about in, since the descent of Divine sciences descends upon the heart. Thus, each science which descends upon the heart of that notable being from among the Angels or Messengers also descends upon the hearts of those who are upon that notables heart.

²⁰⁷ They are forty individuals that exists in each age, whose numbers do not increase or decrease from that number. They are the individuals who are upon the heart of Nuuh. Their key attribute is that of constriction, and their supplication is the supplication of Nuuh, upon him be peace, as Allah ta'ala says: *"Lord forgive me, my parents, and those who enter my home as believers, the believing men and believing women, and do not increase the unjust except in destruction."*

²⁰⁸ They are seven individuals that exists in each age, whose numbers do not increase or decrease from that number. Their supplication is the supplication of the Bosom Friend of Allah, upon him be peace as Allah says: *"Lord provide me wisdom and count me among the righteous."* Their spiritual station comprises of being safe from every type of doubt and uncertainty. And since Allah has removed rancor from their breast in this world's life, mankind is safe from their evil opinions, since they entertain no evil opinion regarding anyone. Rather, they entertain no form of opinion regarding anyone. They are the people of sound knowledge. They only know the good of all people. For Allah places between them and the evils of people a barrier and they are only disclosed to the relationship between Allah and His servants. Since the Absolute Being gazes upon His servants with the eye of mercy with which He brought them into existence, and all good in creation comes from that Primordial mercy; then the sages only witness that good in the servants of Allah.

²⁰⁹ They are five individuals that exists in each age, whose numbers do not increase or decrease from that number. They are the complete masters of the people of this spiritual path. They possess sciences equal to the strength of Jibreel expressed by the immensity of the wings with which Jibreel ascends and descends to and fro from the heavens. The knowledge of these five sages do not exceed the station of Jibreel, for he is their support in the world of the Unseen and they will stop with him on the Day of Judgment at the Gathering.

²¹⁰ They are three individuals that exists in each age, whose numbers do not increase or decrease from that number. They possess unadulterated good, mercy, benevolence and compassion. These three sages are completely overcome by the traits of delight, smiling, tolerance, sympathy, sensitivity, and all the traits which induce empathy towards others. They also possess sciences equal to the strength of Mikaa'eel.

²¹¹ He is a singular individual that exists in each age. He possesses a command which encompasses all the conflicting opposites. He also possesses the science of Israfeel. It is said that Abu Yazid al-Bustami was among those who were on the heart or foot of Israfeel. Among the Prophets who are on his heart is 'Isa, upon him be peace. For, whoever is upon the heart of 'Isa, upon him be peace is also on the heart of Israfeel. Each person who had the illusion in his claim that he was the Seal of the *Awliyya*; or who claimed this station in a state of spiritual intoxication, then his words emerged from this station.

`Azra'eel upon him be peace,²¹² by the sanctity of the Men of ease and strength,²¹³ by the sanctity of the Men of affection and tenderness,²¹⁴ by the sanctity of the Men inspiring awe,²¹⁵ by the sanctity of the Seal of the Muhammad Sages,²¹⁶ by the sanctity of the Seal of the Universal

²¹² He is from the divine spirits which upon the foot or heart of Azra'eel, upon him be peace. Among the Prophets of this station is Muhammad upon him be blessings and peace. For, whoever is upon the heart of Muhammad, may Allah bless him and grant him peace, then he is also upon the foot or heart of `Azra'eel. There can be no doubt that every redeeming *Quth* in each age were and are upon that station; and that the last sage to master this station will be the Master of the Sword, the Seal of the Muhammadan Saints, who is *Imam al-Mahdi* Muhammad ibn Abdallah, the Awaited one, upon him be peace.

²¹³ In some of the manuscripts it says: "...and the Men of the night and strength." However, the foremost is his saying: "...ease...". They are eight individuals whose *Qur'anic* verse is the words of Allah: "*Muhammad is the Messenger of Allah, and those with him are severe against the disbelievers and compassionate among themselves.*" Among the Divine Names which are their Lord are: "*the Possessor of firm Strength.*" They do not fear, regarding Allah, the criticism of the critic. They are also named the Men of vanquishing. They possess effective influential spiritual resolution over human souls, by which they are able to recognize their defects. Also there are five other sages in each age who pattern themselves after these eight; whose numbers do not increase or decrease. They are upon the feet of these eight sages in spiritual strength, except that they possess a kind leniency which the eight do not. In this regard they are upon the feet of the Messengers about whom Allah ta'ala says: "*And say a lenient word to him*"; and His words: "*It was by the mercy of Allah that you were lenient towards them*". Although these sages possess might, they are also lenient in certain circumstances.

²¹⁴ They are fifteen individuals who are the sages of Divine affection and tenderness. Their *Qur'anic* verse is the words of Allah ta'ala: "*And to Sulayman We gave the turbulent wind which flowed at his command, to a land that We had blessed, and We are All Knowing of all things.*" They bring well being wherever they alight and they are compassionate to the servants of Allah, their believers and disbelievers alike. They look upon creation with the eye of generosity and existence and not the eye of judgment and decision. There is no *wali* of Allah from among them that have ever attained outward authority, whether in the judiciary or executive government, because their spiritual tasting and spiritual station does not comprise of dealing with the affairs of people. They are completely engulfed in unrestricted mercy with the Absolute Being as Allah ta'ala says: "*And My mercy is wider than everything.*" They are the sages who are affectionate and tender towards the entire creation, like the tenderness that mothers show to their offspring and the affection they have towards them. Or they have the affection and tenderness towards creation like the earnestness that rulers show towards their nationalities. They are the ones concerned with bringing about peace between warring factions of Muslims, behaving in that in accordance with the prophetic tradition: "Fear Allah and bring about peace between you, for Allah will bring peace between the Muslims."

²¹⁵ They are four individuals that exist in each age, whose numbers do not increase or decrease from that number. Their *Qur'anic* verse is the words of Allah: "*Allah is the One who created the seven heavens and from the earth the like, and He cause the Command to descend between them.*" There verse also is the words of Allah ta'ala: "*The One who created the seven heavens one above another. You do not see in the creation of the Rahman any disparity.*" They are all unknown among the people of the earth, but they are well known among the People of the heavens. An indication was made of them in the words of the Messenger of Allah, may Allah bless him and grant him peace: "The least form of showing-off is a form of polytheism. The most beloved of the servants to Allah are the concealed fearfully aware ones who when they are absent they are not missed and when they testify no one knows them. These are the lamps of knowledge and the *Imams* of guidance"

²¹⁶ The Muhammadan Seal is a singular individual who does not exist in each age, but rather he will only be one individual in the world. By him Allah will seal the Muhammadan sainthood. There has never existed nor will there exist a Muhammadan saint greater than him. He is the one who will attain the station of correcting the affairs of this world and the Hereafter. The harmony of the world will be circumvented with his death. He is the *Sayyid Imam al-Mahdi* Muhammad ibn Abdallah al-Fatimi al-Alawi al-Haashimi, who has been promised in the End of Time. The Knower of Allah, Ibrahim al-Bustaami said in his *al-Jifr*: "It is said that he will be born on the Arab peninsular. It is also said that he will first appear in the west. The first of those to get a smell of his fragrance will be a group from the masters of hearts who are disclosed to the secrets of the Unseen. The first to give the oath of allegiance to him will be the *Abdaal* of Syria, and the people of Mecca at the Dome of Islam, between the corner and the Station of Ibrahim. Then the coalitions of Iraq will give the oath of allegiance to him. He will not appear until the lands in Persia named al-Khawz and Karmaan are destroyed, the Romans and Greeks are defeated, the appearance of slaughter and evil, and the reappearance of the Khawaarij. Among the signs of his appearance will be that the rain

Sages,²¹⁷ by the sanctity of the Men of the *Malaamatiyuun*,²¹⁸ by the sanctity of the Men of the waters,²¹⁹ by the sanctity of the Men of uniqueness,²²⁰ by the sanctity of the Men of those who

will be sweltering and children will be full of rage. The greatest of the signs of his appearance will be the spread of the science of letters. It is said that it will be the spread of the knowledge of spiritual purification. It is said that it will be the disparity between the teachings of Islam. It is said that it will be the spread of the science of Arabic grammar. It is said that it will be the increase in legal judgments. It is said it will be the building of abundant *massajid*. It is said that it will be the riding of barely naked women on saddles. It is said that it will be the increase in captives of war. It is said that it will be the elevating of tall buildings. It is said that it will be the increase in governments led by youth. When *Imam al-Mahdi* appears he will not have a more obvious enemy more specific than the Islamic jurists and clerics. He and the sword are 'brothers' and without the sword in his hand, then the jurists and clerics will pass legal judgments to have him killed. However, Allah will manifest him by means of the sword and nobility. Thus, the jurists and clerics will obey him, fear him and accept his judgments without having real belief in them. On the contrary they will conceal in their hearts that which is contrary to his judgments." He will fill the earth with justice and equity as it will have been filled with oppressions and injustice. In his time the hidden treasures of the earth will be made manifest.

²¹⁷ The Seal of Universal Sainthood is an expression regarding the one who will absolutely seal all the spiritual stations of the *Awliyya*. He constitutes the maturity of sainthood and the station of Nearness to Allah. He will encompass all the spiritual stations by which creatures attain Allah ta'ala and attain the station of Nearness to Allah ta'ala. With his arrival at this station he will seal all the spiritual stations of the entire creation. He is the Absolute Seal of the *Awliyya* and the Final inheritor of the Prophet in the station of seal. This is because Allah ta'ala will seal by means of him Universal Sainthood from the time of Adam until the last *waliy*. He is 'Isa ibn Maryum, upon him be peace who will seal sainthood just as the orbital rotations of the seen kingdom will be sealed and completed. He will have to gatherings on the Day of Gathering: a gathering among the *Umma* of Muhammad, may Allah bless him and grant him peace, and a gathering as a Messenger among all the Messengers, upon them be peace.

²¹⁸ They are those who do not manifest their good deeds and who do not seek to conceal their evils. For, the *Malaamatiy* has drank from the cup of pure sincerity. By means of their truthfulness, they do not desire that anyone be disclosed to their true spiritual states and good deeds. The *Malaamatiy* behaves by performing concealed acts of worship, while adhering to every door of righteousness and good and in which they see spiritual bounty. However, they conceal all their acts and states of excellence, and they outwardly stop at the station of the common people in their appearance, dress, and movements. They veil their real affair behind the state of the common so that they will not be noticed, while at the same time they are completely disclosed to seeking after spiritual increase, expending all their effort in everything which causes the servants to draw near to Allah. The *Malaamatiy* is an individual who has unraveled in the stations of sainthood the highest ranks except the rank of prophethood. The Messenger of Allah, may Allah bless him and grant him peace said about him: "Indeed the most felicitous of my *awliyya* with me is the believer of insignificant circumstances, who has a great proportion of prayers, excellent acts of worship of his Lord, who obeys Him in secret and in the open, while being obscure among the people."

²¹⁹ They are beings who worship Allah in the bottom of the oceans and rivers, about whom no one among mankind knows. *Shaykh* Abu as-Sa'uud as-Shibl said: "I was once on the shore of the Tigris of Baghdad, and the thought came to me: 'Does Allah have servants who worship Him in the waters?' The thought did not complete itself before I saw the river break open and individual beings appeared and gave me the greetings of peace and one of them said: 'Yes! Abu as-Sa'uud Allah does have individuals who worship Him in the waters, and I am from among them. I am a being from Takreet. It is from their that I came'."

²²⁰ There is no specific number which can accurately innumerate them. They are among those drawn near to Allah, and are individuals who are outside the governmental assembly of the *Quth*, and al-Khadr is among them. Their peers or equivalents among the Angelic spirits are those protected in the majesty of Allah, the *Karuubiyyun*, who are assembled in the presence of the Absolute Being sub'hanahu, who know nothing else beside Him, nor do they witness anything except what they know from Him. In their essences they have no knowledge of their own selves, and reality they nothing exist besides themselves and do not even consider anything except what is with them nor anything besides Allah. The spiritual station of these sages is positioned between the champions of truth and lawful prophethood. It is a spiritual station which intimate about which most people from the people of spiritual path are ignorant of. They possess a unique and special spiritual unveiling which no one besides them have attained, like that of al-Khadr, upon him be peace.

instruct children,²²¹ by the sanctity of the Men of *Muhaddathuun*,²²² by the sanctity of the *Fuqara*,²²³ by the sanctity of those envious for the Absolute Being,²²⁴ by the sanctity of the Men

²²¹ They are the *Awliyya* from among the educators, instructors, and teachers who are preoccupied with the disciplining and training of Muslim children. In reality they are the most superior of the *Awliyya* of Allah because they are responsible for educating the children who are a trust from Allah ta'ala, His Messenger, upon be blessings and peace and their parents. This is because the hearts of children are pure completely free of all forms of inscriptions. Thus, when they are habituated to what is good and are taught excellent courtesy, they grow up in accordance with excellence and good courtesy. As a result they attain joy in this world and the Hereafter. Thus, the education which the educator imparts to children is a means by which Allah ta'ala preserves the earth from corruption.

²²² The *muhaddath* is the leader of the *Awliyya* and the gatherer of all the spiritual stations which falls under the judgment of the Divine Names of Allah, which have not been initiated within the divine law of the Prophets who came with Divine laws. They are those who take their spiritual stations through the medium of the Trusted Spirit from the core of the Angels. The *Muhaddath* is the one who has nothing besides Divine address, and this is not the result of spiritual states, righteous actions or spiritual stations. For, every Prophet is a *muhaddath* but not every *muhaddath* is a prophet. It has been 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 once said: "In the times before you among the religious communities there used to be people called *muhaddathuun*. If there is one in my *Umma*, then he is Umar." In another narration: "There existed before you among the Bani Isra'il men who would speak, without being a prophet. If there is one among my *Umma*, then that one is Umar." It was transmitted in the prophetic tradition of Abu Sa'id al-Khudri: "It was said: 'O Messenger of Allah, how do they speak?' He said: 'The Angels speak on their tongues'." At-Tirmidhi, Ahmad, and at-Tabarani narrated a prophetic tradition that the Prophet, may Allah bless him and grant him peace said: "Verily Allah places the truth upon the tongue of Umar and his heart." From among his miracles is that he had immediate intuition regarding the state of Malik al-Ashtar when he once entered upon him; as Abdallah ibn Salma said: "We once entered upon Umar ibn al-Khataab, may Allah be pleased with him and he looked closely at us until his gaze rested upon Malik al-Ashtar. He then looked Malik up and down and then said: 'Who is this?' We said: 'He is Malik ibn al-Harith.' He then said: 'May Allah slay him! Verily I see from him a day which will be a distressing evil for the Muslims'."

²²³ The *Fuqara* (the impoverished ones) are the *Awliyya* who are known for their inabilities, and lack of power in any respect, whether in their essences, or non-essential human qualities. Their spiritual station is in the words of Allah ta'ala: "*O mankind you are destitute in need of Allah, while Allah is the Independently Rich and Praiseworthy.*" *Shaykh* al-Hatimi said: "The impoverished one is he who is in need of everything and nothing is in need of him. In the opinion of the realized ones the impoverished one is the pure absolute slave, whose state in the reality of his existence is the same as his state in the reality of his non-existence." *Shaykh* Ibn al-Hajj said regarding the impoverished one: "He is the one who has left worldly affairs behind him and has turned towards his Hereafter in preoccupation with his Lord; and has embarked upon the correction of his soul and purifying it of 'otherness'. For each heart in which there resides other than Allah is in the realm of abandonment and dejection. And in each heart in which nothing resides besides Him, glory be to Him the Exalted there occurs spiritual openings, Self manifestations and intimate converse in his secret in congruence with the strength of his spiritual state." The *Wali* Abu Yazid al-Bustami, may Allah be merciful to him said: "The Absolute Being once said to me: 'Draw near to Me with that which is not Mine: humiliation and impoverishment'." *Shaykh* Ahmad ibn 'Ajiba, may Allah be pleased with him said: "As for the truly dependent and impoverished he is deficient of everything except Allah. He has rejected everything which preoccupies him from Allah. It is for this reason that the masters of this station say: 'The truly impoverished one is he who does not control nor is he controlled.' This means that he does not own any created thing and no created thing owns him. The prerequisites of the person of this station are four: [1] elevated spiritual purpose; [2] excellent service; [3] extolling that which is sacred; and [4] piercing determination."

²²⁴ Those envious for the Absolute Being are divided into three divisions: the people of jealousy regarding the Absolute Being; the people of jealousy due to the Absolute Being; and the people of jealousy because of the Absolute Being. As for the people of jealousy regarding the Absolute Being they are the *awliyya* of Allah from among the highest assemblies, the Messengers, and the righteous among the believers who become jealous when they see evil and corruption. However, not many of the People of Allah realize this station except those who know the Absolute Being as He should be known. As for the people of jealousy due to the Absolute Being they are the *awliyya* of Allah who conceal their inner realities and secrets. It is essential for them to be in the state of concealment, obscurity, free of blame and unknown. For anonymity is the reality of their spiritual station. Divine

of *Khawaariquun*,²²⁵ by the sanctity of al-Hassan ibn Abu'l-Hassan al-Basri,²²⁶ Harim ibn Hayyan,²²⁷ Rabi'a ibn Khuthaym,²²⁸ al-Aswad ibn Yazid,²²⁹ Aamir ibn Abdallah ibn Qays,²³⁰

affairs never become manifest on them by which it can be known that have the Divine Assistance of Allah; because nothing appears from them of outward actions which would distinguish them from the common Muslims, as they normally appear from some of the *awliyya* such as breaking of normative laws and miracles. As for the people of jealousy because of the Absolute Being they are the *awliyya* of Allah who are actually concealed from the rest of the servants of Allah, for Allah makes them love obscurity and namelessness. Among these group of sages during the time of our *Shehu* Uthman ibn Fuduye`, was his son, our master the Gnostic *Shaykh* Muhammad Sanbu ibn *Shehu* Uthman ibn Fuduye`. Among them in our times in the village of Maiurno, upon the Blue Nile, is my master *Shaykh* Abu Bakr Basambu ar-Rufai` from the descendents of *Shehu* Uthman ibn Fuduye` from his son *Amir*'l-Mu'mineen Ahmad ar-Rufai`. For, the spiritual station of those envious regarding the Absolute Being is indicated by the words of Allah ta'ala: "Say; My Lord has forbidden corruption, what is manifest from it and what is hidden, as well as sins and transgression without right, that you associate with Allah that which no authority has been revealed and that you say about Allah what you do not know."

²²⁵ The *Khawaariquun* are those who are able to break normative natural laws. The reality of breaking of normative laws (*kharaq`awaa'id*) emerges from the direction of Allah, since the servant has no control in it either by action or power. However, Allah manifests these actions upon the servant, or they emerge from the command and declaration of Allah. Thus the breaking of normative laws in one of these individual sages does not occur except with that person breaking the habitual norms of his soul, by withdrawing from the control of his routine habits, which include expending his soul into what his lawful pleasures; by withdrawing from what is connected to the embellishment of Satan from committing what is prohibited; or by withdrawing from the neglect of what is obligatory. Thus, whoever breaks these evil habits in his soul, Allah then breaks the normative laws of existence for him. It is for this reason that some of the *Awliyya* have said: "If you desire the breaking of normative laws, then break the normal habits of the soul." The breaking of normative laws is divided into two types. The first is the breaking of sensory normative laws, like the reading of thoughts, being informed of the matters of the Unseen, invisibility, and the immediate answering of supplications. Some of these types of sensory breaking of norms are called miracles (*mu'jiza*) and Divine signs (*'ayat*) granted to the Prophets. Among this type of sensory breaking of norms also are those called miracles (*karaama*) and Divine support (*mu'ayyida*) granted to the *awliyya* and the like. Among this type of sensory breaking of norms are called deception (*makr*) and enticement (*istidraaj*) granted to devils among men and *jinn*. It is for the reason that *Imam* Layth ibn Sa'id once said: "If you see the follower of his lower passions walking upon water, still do not accept him." *Imam* as-Shafi` said: "If you see his flying in the air, still do not accept." The second type are the physic breaking of normative laws, like being able to preserve the courtesies of the Divine law, being successful in attaining noble character and avoiding bad character, being able to maintain the obligations in their proper times, hurrying to perform excellent deeds, removing rancor and hatred from the breast towards people, the removal of envy and evil opinions from the heart, purifying the heart from every blameworthy traits, beautifying the heart with every praiseworthy trait, honoring the rights of Allah in his soul and the rights of the creatures of Allah, looking for the influence of the Sustaining Lord in his heart, and other than these from physic and spiritual miracles. About these *Shaykh* Bakr ibn Abdallah al-Muzani said: "Each time a believer increases in knowledge and certainty, then he has no need for sensory miracles. For, the sensory breaking of normative laws is for those who are weak. These types of sensory miracles will increase with the approach of the Hour." At that time Allah will manifest His Divine signs and the prophetic miracles upon the hands of *al-Mahdi* and 'Isa ibn Maryum, upon them be peace. Allah will manifest His Divine support and miracles upon the hands of His protected friends (*awliyya*). Allah will manifest His deception and enticement upon the hands of *ad-Dajjal* and others from the *awliyya* of Satan.

²²⁶ He was our master Abu Sa'id al-Hassan ibn Abu'l-Hassan Yasaar al-Basri, may Allah be pleased with him. He was the freedman of Zayd ibn Thabit al-ANsaari. His mother was Khayra, who was the freedwoman of the Mother of the believers Umm Salama. He was born during the two years remaining from the *khilaafa* of Umar. His spiritual state was that he was so overcome with fear that he genuinely believed that the Fire was created for him alone. Whenever any of his brothers would seek permission to enter his home, and he had some food to give them, he would give them permission. If not he would go out to them, and he never was pretension in the presence of anyone. He used to say: "I have never seen anyone who ardently seeks after this world's life and attained the Hereafter by means of it. But I have seen its opposite." He also used to say: "Islam is that you surrender your heart sincerely to Allah, and that every Muslim is safe from you." He, may Allah be pleased with him used to also say: "The lover is intoxicated and he cannot become sober until he witnesses his Beloved."

Masruq ibn al-Ajda'iy,²³¹ Abu Muslim al-Khawlaani,²³² Uways al-Qarani,²³³ Ibrahim ibn Ad'ham,²³⁴ by the sanctity of the People of *as-Samsama*,²³⁵ by the sanctity of People of

²²⁷ He was our master Harim ibn Hayyan al-'Abdiy al-Basri. It is said that he was called al-Azdiy al-Basri. He was from among those dedicated to worship of Allah. It was related on the authority of Humayd ibn Hilaal who said: "It was once said to Harim ibn Hayyan al-'Abdiy: 'Give me some advice.' He said: 'My soul has already given its alms, and I have nothing left to pass as good advice. However, I will give you the good advice contained in the end of the *Qur'anic* chapter called *an-Nahl* where Allah ta'ala says: 'Invite to the Way of your Lord with wisdom and excellent exhortation, and dispute with them in a manner which is better. Indeed! Your Lord knows best those who stray from His Way, and He knows those who are guided. When you punish, then punish with the like wherewith you were afflicted. However, if you endure patiently, then it is always better for those who are patient. Therefore be patient, for patience is only by Allah. Do not be saddened because of them and do not be constricted by that which they devise against you. Indeed Allah is with those who are fearfully aware and those who are spiritually excellent'." Qatada once said: "Harim ibn Hayyan used to say: 'A servant does not direct his heart towards Allah, except that Allah directs the hearts of the believers towards him, until He eventually provides him with their ardent affection'."

²²⁸ He was our master Abu Yazid ar-Rabi' ibn Khuthaym ibn 'Aa'idh at-Thawri al-Kufi. He was an *Imam* in knowledge, and a dedicated worshipper. He was one of the erudite scholars and was the severest of people in personal struggle. The majority of good deeds were done in secret. None were aware of his good deeds except the people of his house. Once a man entered his home and he was reciting from the scriptures, and he immediately hid the *Qur'an* under his sleeves. He, may Allah be pleased with him died in the year 67 A.H. during the days of the reign of Mu'awiyya, may Allah be pleased with him.

²²⁹ He was our master Abu 'Amr al-Aswad ibn Yazid ibn Qays an-Nakha'iy al-Kufi. He was an *Imam* in knowledge and a spiritual exemplar. It is said that his honorific name was 'Abu Abd'r-Rahman'. Al-Aswad used to seal the *Qur'an* during the month of *Ramadan* every two nights. He would sleep between the *maghrib* and *'isha* prayers. He used to seal the *Qur'an* in other months other than *Ramadan* every six days.

²³⁰ He was our master 'Aamir ibn Abdallah ibn Qays, may Allah be pleased with him. He made as a personal obligation on himself to pray one thousand *rak'ats* per day. In another narration he used to pray eight hundred *rak'ats* every day. He would not move from this unless his feet became swollen and he would then move them saying: "Verily you were created for worship! By Allah! I will perform good deeds with you or you will have no share of the bed!" Whenever a person came to him perturbed he would make supplication for him saying: "O Allah increase his wealth, make his body healthy and elongate his years."

²³¹ He was our master Abu A'isha Masruq ibn al-Ajda'iy ibn Malik ibn Umayya ibn Abdallah ibn Murra ibn Sulayman ibn Mu'amir al-Himdani al-Kufi. He was an *Imam* and spiritual exemplar in knowledge. As-Sha'bi said: "I do not know of anyone who sought knowledge in the furthest horizons like Masruq." Abu Is'haq transmitted saying: "Masruq made the pilgrimage to Mecca and he only slept while he was in prostration. He did this until he returned to his land."

²³² He was our master Abu Muslim Abdallah ibn Thuwab al-Khawlaani ad-Daaraani. He was the master of the *Taabi'uun*, and the most ascetic person of his age. He came from Yemen and accepted Islam during the final days of Prophet, may Allah bless him and grant him peace. He entered al-Medina during the *khilaafa* of as-Sideeq. He possessed an immense status in worship of Allah, to the point that if it were said to him: "The Hell fires has become full"; it would still not have been possible increase in anything of his god deeds. He used to neglect eating altogether. He used to say: "Even a stallion can still run when it is emaciated." He used to also say: "Whoever is severe with his feet in prayer, Allah will establish them firmly upon the Bridge of Hell."

²³³ He was the master of the *Taabi'uun*, our master, Uways ibn 'Aamir al-Qarani, may Allah be pleased with him. He was the best and the first among the *Taabi'uun*. He had a mother with whom he was extremely filial. The Messenger of Allah, may Allah bless him and grant him peace said about him: "There will be among my *Umma* a man named Uways ibn Abdallah al-Qarani. His intercession in my *Umma* will be equal to the number of the people of the tribes of Rabi'a and Madar." Is'haq ibn Abu Bakr transmitted on the authority of 'Alqama ibn Marthad who said: "Asceticism came to a close with eight individuals: 'Aamir ibn Abdallah ibn Qays, Uways al-Qarani, Harim ibn Hayyan, ar-Rabi' ibn Khuthaym, Masruq ibn al-Ajda'iy, al-Aswad ibn Yazid, Abu Muslim al-Khawlaani, and al-Hassan ibn Abu'l-Hassan."

²³⁴ He was our master Abu Is'haq Ibrahim ibn Ad'ham ibn Mansuur ibn Yazid ibn Jaabir al-'Ajali. He was a spiritual exemplar, an *Imam* in knowledge, a Knower of Allah and the master of the ascetics. The father and mother made the pilgrimage to Mecca, where Ibrahim was born. He was among the noblemen of the society. His father possessed much wealth, servants, ships, camels and hunting falcons. Once Ibrahim was out hunting and sitting upon

Bulghara,²³⁶ by the sanctity of Nahaawanda,²³⁷ by the sanctity of the River of Life and the River of Stars and those who drank from them,²³⁸ by the sanctity of al-Khadr upon him be peace,²³⁹ and Dhu'l-Qarnayn upon him be peace,²⁴⁰ by the sanctity of the Mountain of *Qaaf* and the secrets which encompass this mountain range, and by the sanctity of Mountain of *Saad*.²⁴¹

his stallion, when he heard a voice from above him say: "O Ibrahim! What is this frivolity?! 'Do you think that We created you for frivolity?'" Fear Allah! Enough for you is the provision which will suffice you against poverty." He then dismounted from his stallion and turned his back completely on this world's life. He then entered into the wastelands consuming only grains and the produce of horticulture. He met a man in the wastelands who taught him the Greatest Name of Allah with which he supplicated with. There he also met al-Khadr who said to him: "Indeed your knowledge is the knowledge of my brother Dawud." He kept company with at-Thawri and al-Fudayl ibn `Uyaas and eventually settled in the lands of Syria.

²³⁵ When Adam, upon him be peace was created, there was some remnant from the leaven of his dust left over. Allah ta'ala created from this remnant the date, the pomegranate, and the grape. What was left from that dust after the creation of the date, the pomegranate and the grape, was a remnant equal to the size of a sesame seed (*as-samsama*) in accumulation. Then Allah stretched out this sesame seed to the extent of vast immense earth, whose size was larger than the Throne, the Footstool, the heavens, the earths, what is underneath the earth, the Paradise, and the Hell Fires. In this massive earth called *as-Samsama* Allah created servants spiritual beings called the People of *as-Samsama*, who glorify Allah ta'ala night and day without stop. In this vast earth is the arena of the Gnostic Knowers of Allah, who constantly visit and circulate in it. Allah ta'ala has also created many worlds whose outward form resembles our world. When a Knower of Allah is disclosed to these worlds, he is able to witness an image of himself among them; as Ibn al-Abass and others witnessed.

²³⁶ They are the *Awliyya* from the lands of Bulghara and cities surrounding it close to Bukhara. It was a land whose people were unjust malicious disbelievers. Eventually they all accepted Islam at the hands of the sage of Allah, Abu'l-Ma'ali Sa'id ibn al-Mutahhir al-Baakhirziy, may Allah ta'ala be merciful to him. Thus, at his hands the People of al-Bulghara became among the righteous and scrupulously pious Knowers of Allah.

²³⁷ They are the *Awliyya* and *mujahiduun* who successfully made military raids against the people of Maah, Isbahaan, Himdaan, Rayy, Quumis, Nahaawanda, and Azerbaijan during the *khilaafa* of Umar ibn al-Khataab, who appointed over this army of Muslims, an-Nu'maan ibn Muqarran in the year 21 A.H. In the land of Nahaawanda many among the army of the Muslims attained martyrdom, and they witnessed many astounding miracles and amazing signs from Allah. It is for this reason that they were called 'the People of Nahaawanda.'

²³⁸ These are two Sacred rivers which revive the sensory and spiritually dead. As for the first river, which is the River of Life, or the Spring of Life is a sacred sensory river from which al-Khadr, upon him be peace and others drank from, which extends the age of those who drink from it. At the time al-Khadr was apart of an army which at the time were short of water. Thus the leader of the army dispatched al-Khadr to reconnaissance for water. It was then that he discovered the Spring of Life and drank from it. As a result he has been living until our time now. Then al-Khadr returned to the army to inform them of the water, but when the army dispatched others to the location of the water, Allah ta'ala veiled their sight and they were not able to see it. As for the River of Stars, it is a sacred spiritual river in the Divine Realm which is also called the Holy Sea of `Isa ibn Maryum, upon him be peace. It is from this sacred sea that he would blow upon earth, cure the lame and the leper, and give life to the dead by the permission of Allah ta'ala.

²³⁹ He is our master Abu'l-Abass Ahmad Balyaa ibn Mulkaan ibn Faaligh ibn Ghaabir ibn Shaalikh ibn Irfakhshad ibn Saam ibn Muuh, upon them be peace. *Shaykh* as-Saawi once said: "I heard on the authority of one of the Knowers of Allah who said: 'Whoever knows his name, the name of his father, his honorific name and his nickname will enter Paradise. It is Abu'l-Abass Ahmad Balyaa ibn Mulkaan al-Khadr'." It has been related on the authority of Ibn Abass, may Allah be pleased with them who said: "Al-Khadr and Elias meet with one another every year at Mina, where each one shaves the others hair, for the rites of the pilgrimage. When they are ready to part one another's company they say the following supplication: 'In the name of Allah, it is what Allah wills. Nothing drives towards good except Allah. In the name of Allah, it is what Allah wills. Nothing wards off evil except Allah. In the name of Allah, it is what Allah wills. All that exist of blessings is from Allah. In the name of Allah, it is what Allah wills. There is no power or might besides Allah.' They say this four times. Whoever recites these words when he awakens and when evening comes, will be safe from drowning, burning, theft, devils, rulers, snakes, and scorpions."

²⁴⁰ He was our master Marzubaan ibn Maridhaba al-Yunaani Dhu'l-Qarnayn, upon him be peace. He was from the descendents of Yunaan ibn Yaafeth ibn Nuuh. It has been related on the authority of Ibn Is'haq that Dhu'l-Qarnayn was man from the people of Egypt, and that he was given what no other person was given. He journeyed throughout

O Allah! Correct me inwardly and outwardly. Fill my heart with the lights of the knowledge of the fear of Your Inestimable Essence. Subjugate my soul to me. Suffice me against Satan. Make easy for me the pangs of death. Provide me with the answers to *Munkar* and *Nakeer*. Save me from the punishment of the grave and bless me with its favors. Redeem me from the Fire and enter me into Paradise without any reckoning; and suffice me in what I am incapable, I and all the Muslims, by the sanctity of the Masters of Paradise: Muhammad may Allah bless him and grant him peace, the best of creation of Allah, Hamza the master of the martyrs,²⁴² Ali,²⁴³ Ja`far,²⁴⁴ al-Hassan,²⁴⁵ al-Husayn,²⁴⁶ the *Mahdi*,²⁴⁷ the Ardent Prophets,²⁴⁸ and by the sanctity of the Presence of Allah, its People and its secrets.²⁴⁹

all the regions of the earth until he reached the furthest east and the furthest west. He did not pass a country except that he was given authority over its people until his kingdom reached the east and the west until there was no one else to subdue. It has been related by Ibn Is'haq on the authority of Khalid ibn Ma'daan al-Kalaai': "Once a man encountered the Messenger of Allah, may Allah bless him and grant him peace and asked him about Dhu'l-Qarnayn and he said: 'He was a king who encompassed the entire earth'." At-Tabari related on the authority of Mujaahid who said: "Those who controlled the entire earth from the east to the west were four individuals: two believers and two disbelievers. As for the two believers they were Sulayman ibn Dawud and Dhu'l-Qarnayn. As for the two disbelievers, they were Bikhatanser and Nimrod ibn Kan'aan. No one else besides these have ever conquered the entire earth."

²⁴¹ It is said that: the "*Qaaf*" is a mountain range which encompasses the entire world, beyond it is the Primordial Griffon which surrounds everything, and is the Veil of the Sustaining Lord, no one knows of it except the one who attains the station of the heart. The only one disclosed to this Primordial Veil is the one who has become disclosed to this Mountain which swears by means of it. In the meaning of the words of Allah ta'ala: "*He created the heavens without any supports which you can see.*" Al-Layth said: "The meaning of this verse is that you cannot see its supports, yet it has supports, because its support is the Mountain of *Qaaf* which encompasses this entire world as well as the heavens like a primordial dome." It is said that the blueish green color of the heavens from this Mountain. It will be transformed on the Day of Judgment into fire which will drive all of mankind to the place of the Gathering. As for the Mountain of *Saad*, Ibn Abass said: "*Saad* is a mountain range over Mecca, upon which the Throne of the All Compassionate rested when there was no night or day. Thus, it was called the Throne of the All Compassionate."

²⁴² He was the Lion of Allah, the general of the army of the Muslims, the *Sayyid* Abu `Amaara Hamza ibn Abd'l-Muttalib ibn Haashim. It has been related by ad-Daghuli on the authority of Jaabir ibn Abdallah on the authority of the Prophet, may Allah bless him and grant him peace who said: "The master of martyrs is Hamza ibn Abd'l-Muttalib." See the above footnote # 60 for his brief biography.

²⁴³ He was *Amir'l-Mu'mineen* the *Sayyid* and *Imam* Abu'l-Hassan Ali ibn Abi Talib ibn Abd'l-Muttalib ibn Haashim, the martyr. See above for his brief biography.

²⁴⁴ He was the general of the army, the possessor of two wings Abu Abdallah Ja`far ibn Abi Talib ibn Abd'l-Muttalib ibn Haashim, the martyr and the one who flies. See above for his brief biography.

²⁴⁵ He was *Amir'l-Mu'mineen* the *Sayyid* and *Imam* Abu Muhammad al-Hassan ibn Ali ibn Abi Talib ibn Abd'l-Muttalib ibn Haashim, the martyr. See above for his brief biography.

²⁴⁶ He was the *Sayyid* and *Imam* Abu Abdallah al-Husayn ibn Ali ibn Abi Talib ibn Abd'l-Muttalib ibn Haashim, the martyr. See above for his brief biography.

²⁴⁷ He is the *Sayyid* and *Imam al-Mahdi* Muhammad ibn Abdallah, the one promised in the end of time, from the descendents of the Prophet, may Allah bless him and grant him peace from the children of Fatima al-Baytuul, may Allah be merciful to them. It has been related by Abu Dawud and Ibn Maja on the authority of Umm Salama that the Messenger of Allah, may Allah bless him and grant him peace said: "The Mahdi is from my family from the children of Fatima." Our master Muhammad, may Allah bless him and grant him peace said as it was related by Abu Dawud on the authority of Ibn Mas`ud: "If there only remained a single day, Allah ta'ala would elongate that day until He sends in it a man from the people of my household. His name will correspond with my name and the name of his father will correspond with the name of my father. He will fill the earth with equity and justice as it will have been filled with injustice and oppression." In a narration of Ahmad on the authority of Abu Sa'id al-Khudri: "Those who reside in the heavens and those who reside on earth will be content with him. He divide wealth soundly and equitably. He will fill the hearts of the *Umma* of Muhammad, may Allah bless him and grant him peace with spiritual richness, and his justice will spread throughout the earth." He is the absolute seal of Muhammadan *awliyya*,

O Allah! Exalt the banner of faith, the *Sunna*, and obedience above the Throne, and eradicate disbelief, heretical innovation and disobedience, and eradicate every enemy who does not love the honor of Islam.²⁵⁰ Suffice me against the evils of all the disbelievers, in the east, the west, the south and the north, and what is between these by means of the sanctity of what we have taken as intermediacy with²⁵¹ and by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.²⁵²

O Allah! vanquish them, shake them, and plunder them with Your victory. Fill their hearts with terror, break their bones, blind their eyes, make deaf their hearing, seize them by their feet and hands, and make the sweating of their bodies severe. **O Allah!** enumerate them exactly, divide their ranks and do not leave out a single one of them. Make me inherit their land, their homes, and their dependents. Make me and the friends of the *Sunna* reside in these lands,²⁵³ by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.²⁵⁴

for there will be no Muhammadan sage who will be greater or more perfected than him. He is the one who will be destined to ameliorate the affairs of this world and the Hereafter. With his death the harmony of the system of the cosmos will be circumvented.

²⁴⁸ The Ardent Prophets (*Ulaa'l-Azim*) from among the Messengers are those who were ardent regarding the command of Allah in the covenant that He commissioned them with. They were Nuuh, Ibrahim, Musa, and Muhammad may Allah bless them and grant them peace. The ardent ones among the *awliyya* are those who inherited the spiritual stations of the Ardent Prophets from among the Messengers. They were Ahmad ar-Rufai`, Ahmad al-Baydawi, Ibrahim ad-Dasuqi, and Abd'l-Qadir al-Jaylaani, may Allah merciful to them.

²⁴⁹ They are those before the very presence of Allah azza wa jalla. The People of the Divine Presence are the Messengers, the Prophets, the scholars who know Allah, the Knowers of Allah, the Men of the Unseen, and other than them from the spiritual beings and perfected *awliyya*.

²⁵⁰ Here you should mention the names of your enemies from among the disbelievers and let your tongue flow freely against him, her or them. And say: "O Allah destroy my enemies and those who envy me, all of them. Just as You destroyed ancient `Aad and Thamud without any remains. Make me far from the injustice of the oppressors, the tyranny of the tyrannical, the plots of those who plot, and from the envy of those who envy. O He who is Omnipotent over everything, destroy for me the oppressors swiftly." The Knower of Allah, *Shaykh* Muhammad Bello ibn Muhammad, known as Muhammad Tukur in his *Qira'l-Ahibba*: "As for bringing about destruction for the one who has many enemies, he should recite this supplication based upon their number every morning and evening, and supplicate by means of this supplication. Whoever adheres to it, then there will not remain in this world as single enemy except that he will be destroyed, become blind, impoverished, or mad. Whoever desires for the destruction of enemies, then increased destruction, augmented vengeance and harm results from supplicating with this supplication."

²⁵¹ This means by the sanctity of all the Messengers, the Prophets, the Companions, the *Awliyya*, the righteous servants of Allah, their first and their last; and by the sanctity of the all the Divine realities, the spiritual realities, intellectual realities, the celestial realities, the terrestrial realities, the psychic realities and the natural realities cited in this *al-Munaajaat*.

²⁵² Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

²⁵³ That is to say: destroy their forces, shake their government, and plunder their military by means of Your victory. Fill their hearts with terror of You. Break the bones of their bodies and the infrastructure of their governments and economies. Blind the sight of their spies, and make their hearing and surveillance deaf. Seize them by means of their strength, meaning their forces, their military, their government and their assemblies. Innumerate everyone of them and do not neglect anyone of them are allow any of them to remain without being touched by Your destruction. Cause divisions to occur among them and place enmity between them. Make us inherit all that is in their hands in their lands from wealth, families and homes. And make us among those who revive the *Sunna* of Your Prophet in their lands, their homes and their families.

²⁵⁴ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication. You can also mention the names of your enemies and ask for their destruction, as we mentioned previously.

O Allah! assist Your religion, and assist those who assist Your religion [three times. Then say:] **Allah! Allah! Allah!** [to the east and with your hand indicate in that direction]. **Allah! Allah! Allah!** [to the west and with your hand indicate in that direction]. **Allah! Allah! Allah!** [to the south and with your hand indicate in that direction]. **Allah! Allah! Allah!** [to the north and with your hand indicate in that direction]. **Allah! Allah! Allah!** [above and with your hand indicate in that direction]. **Allah! Allah! Allah!** [below and with your hand indicate in that direction. Then say:] O Allah! I ask You by the sanctity of Your Inestimable Essence, Your Exalted Attributes and Your Beautiful Names,²⁵⁵ and do not veil me from Them by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace.²⁵⁶ There is no power or might besides Allah the Exalted the Mighty. [Then recite the following poetic verses:] I entrust to Allah my children and their mother

My religion, wealth, parents and my body
My rank, knowledge, and all my brothers
Companions, in-laws, neighbors, and country
And everything which the Lord has blessed me with
For He is the Preserver of all that I entrust to Him forever.

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²⁵⁵ In a prophetic narration he upon him be blessings and peace said: "Verily Allah has ninety-nine Names, which are one hundred in all short of one. Verily He is singularly odd and loves which is odd. Whoever memorizes these Names will enter into Paradise. They are: Allah, the One, the Eternally Self Subsistent, the First, the Last, the Manifest, the Hidden, the Creator, the Maker, the Fashioner, the King, the Absolute Being, the Peace, the Trustworthy, the Protector, the Mighty, the Overwhelming, the Superior, the Compassionate, the Merciful, the Subtlety Kind, the All Aware, the All Hearing, the All Seeing, the All Knowing, the Immense, the Righteous, the Highly Exalted, the Majestic, the Beautiful, the Ever Living, the Eternal, the Omnipotent, the Overpowering, the Exalted, the Wise, the Near, the Answerer, the Independently Rich, the Bestower, the Loving, the Thankful, the Ennobling, the One who brings into existence, the Governor, the Director, the Pardoner, the Forgiving, the Tolerant, the Generous, the Relenting, the Sustaining Lord, the Glorious, the Protecting Friend, the Witness, the Clear, the Evidence, the Kind, the Merciful, the Source, the Goal, the Resurrector, the Inheritor, the Strong, the Powerful, the Harmer, the Benefactor, the Eternally Continuous, the Fulfiller, the One who brings low, the One who exalts, the Restrictor, the Expander, the One who brings honor, the One who humiliates, the Equitable, the Provider, the Possessor of firm power, the Establisher, the Everlasting, the Preserver, the Guardian, the Originator, the Hearer, the Giver, the One who brings to life, the One who causes death, the Preventer, the Gatherer, the Guide, the Sufficient, the Perpetual, the Knower, the Truthful, the Light, the Illuminator, the Complete, the Eternally Ancient, the Singularly Odd, the One, the Eternally Self Subsistent, who does not beget nor is He begotten, and there is none like Him."

²⁵⁶ Here you can prostrate and say: "O Allah, verily I ask You for such-and-such...". It is a place for an accepted supplication.

Taking Shehu Uthman, the Light of the Age as Intermediate

In the name of Allah, the Beneficent the Merciful, may Allah send blessing upon the one after whom there will be no other Prophet.

Permission O spiritual masters of representation of Allah! O savior of the times! **O Allah**, I take and intermediate to You, and direct myself to our *Shaykh*, our means, our exemplar and our *Imam*. **O Shehu Uthman ibn Fuduye`**, I take you as an intermediate to our Lord regarding my needs, in order that they may be fulfilled for me. **O Allah** forgive me of all of my sins. Verily You are the Best of those who forgive. Relieve me of every hardship, there is no deity except You, glory be to You. I have been among the unjust. Conceal my private parts, protect my responsibilities, pay my debts for me, and assist me against my enemies. Verily You are the Best of those who give assistance. Elongate my years in this world and the Hereafter. Make me die as a Muslim and join me among the righteous. **O Allah**, single me out for what You created me for and do not preoccupy me with what I am not responsible for, and do not prohibit me. I ask You not to punish me while I am seeking forgiveness from You. I ask You, O Allah by the sanctity of: There is no deity except You, the Compassionate, the Benevolent, the Possessor of Majesty and Generosity. **I ask You by Your Greatest Great Name** which if You are supplicated by it You answer and by which if You are asked by it You give; the Name to which all the great, kings, the clouds and vermin are subjugated, that You do not subject us to any tyrannical oppressor, no accursed Satan, no envious human, nor weak or mighty thing from Your creation.²⁵⁷ **O Allah!** I ask You by means of Your Name which is the Most Pure, Excellent, Blessed and Beloved to You, which when supplicated by it You answer, when You are asked by it You give, when You are sought for mercy by it You are merciful, and when You are sought for relief by it, You give relief. **O Allah!** I supplicate You by the Name – Allah. I supplicate You by the Name – ar-Rahmaan. I supplicate You by the Names – al-Barr ar-Raheem. I supplicate You by all of Your Beautiful Names, those that I know and by those that I do not know, that You forgive me and be merciful to me.²⁵⁸ “*Indeed your deity is One, there is no deity except Him, the Beneficent the Merciful*” [recite this verse three times]. “*Alif Laam Meem Allah there is no deity except Him, the Living the Self Subsistent*” [recite this verse three times].²⁵⁹ O Allah! I ask You by the fact that I testify that You are Allah, there is no deity except You, the One the Eternal, ‘who neither

²⁵⁷ This particular supplication is extracted from the prophetic tradition related by Ibn Maja on the authority of A`isha.

²⁵⁸ These two supplications were transmitted by Ibn Maja on the authority of A`isha who said: “I once heard the Messenger of Allah, may Allah bless him and grant him peace say: ‘**O Allah!** I ask You by means of Your Name which is the Most Pure, Excellent, Blessed and Beloved to You, which when supplicated by it You answer, when You are asked by it You give, when You are sought for mercy by it You are merciful, and when You are sought for relief by it, You give relief’. She then said: “He then said that same day: ‘O A`isha do you realize that Allah has guided me to the Name that if it supplicated by means of it, it will answer?’ She then said: ‘I said: ‘O Messenger of Allah, teach it to me.’ He said: ‘It is essential for you O A`isha that I teach it to you, just as it is essential for you to ask me for the things of this world’s life’. She then said: ‘I then stood and performed the ablution and prayed two *rak`ats*, and then said: ‘**O Allah!** I supplicate You by the Name: *Allah*. I supplicate You by the Name: *ar-Rahmaan*. I supplicate You by the Names *al-Barr ar-Raheem*. I supplicate You by all of Your Beautiful Names, those that I know and by those that I do not know, that You forgive me and be merciful to me.’ She then said that the Messenger of Allah, may Allah bless him and grant him peace began to laugh and said: “Verily it is inside the Names which you supplicated with.”

²⁵⁹ It has been related by Abu Dawud on the authority of Asma’ bint Yazid that the Prophet, may Allah bless him and grant him peace said: “The Greatest Name of Allah is contained in these two *Qur’anic* verses: ‘*Indeed your deity is One, there is no deity except Him, the Beneficent the Merciful*’; and the beginning of *Surat Aali `Imraan*: ‘*Alif Laam Meem Allah there is no deity except Him, the Living the Self Subsistent*’.”

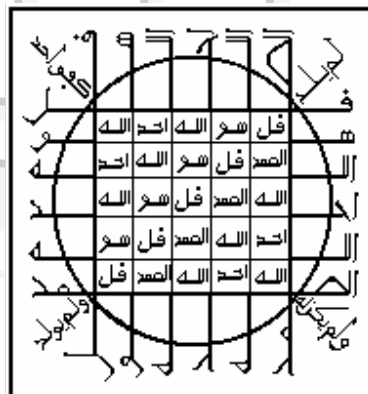
begets nor is He begotten, and there is none like Him.’²⁶⁰ “*What is in the heavens and the earth glorifies Allah, and He is the Mighty the Wise. To Him belong the kingdoms of the heavens and the earth. He gives life and death and He has power over all things. He is the First, the Last, the Outward and the Inward, and is Knowing of all things. He is the One who created the heavens and the earth in six Days, then He **astawa** upon the Throne. He knows what descends into the earth and what comes out of it, and what descends from heaven and what ascends into it. He is with you wherever you are, and Allah is Seeing of what you do. To Him belong the kingdom of the heavens and the earth, and to Allah return all affairs. He causes the night to turn into day, and He causes the day to turn into night, and He is Knowing of what is in the breasts.*” “*If We had revealed this Qur’an to the mountains you would see them humbles, torn asunder from the fear of Allah. Such are the similitude that We make that they may consider. He is Allah, the One whom there is no deity except Him, the Knower of the unseen worlds and the seen worlds. He is the Beneficent the Merciful. He is Allah, the One whom there is no deity except Him, the Sole King, the Holy, the Peace, the Trustworthy, the Protector, the Mighty, the Overwhelming, the Superior. Glory be to Allah above all that they associate with Him. He is Allah, the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.*” **O One who is like that**, I ask You by the truth and reality of these Divine Names that You send blessings upon Muhammad and the family of Muhammad, the opener of what was locked, the seal of what proceeded, the helper of the Absolute Being by means of the Absolute Being, and the guide to Your Straight Path, and upon his family, to the extent of his abilities, and immense degree, and that you do so-and-so with me...²⁶¹ **O Allah** I ask You to wipe from my heart everything which You dislike, and that You fill my heart with fear of You, and desire for what is with You. We ask You O Allah, for the knowledge of those who fear You, for the remorse of those who are regretful, for the sincerity of those who are certain, for the gratitude of those who are patient, and for the repentance of those who are truthful. **I ask you O Allah** to give to those connected to me the same that I ask for myself. **O our Shehu Uthman ibn Fuduye`**, our Imam, we are your jama`at, and your faction. We are standing at your door, connected to your rank, hoping in the bounty of your nobility and rank with your Lord, seeking intercession by means of you to Him jalla wa azza; seeking forgiveness of our sins, so seek forgiveness for us with Allah, and intercede on our behalf for the forgiveness of our sins, for the relief of our anxieties and worries, by the bounty of your championship, nobility and mercy granted by Allah to you. Intercede for us with the Most Generous of the generous, the Most Merciful of the merciful, the Best of those who forgive, and

²⁶⁰ It has been related by at-Tirmidhi on the authority of Burayda who said: “Once the Prophet, may Allah bless him and grant him peace heard a man supplicating saying: ‘O Allah! I ask You by the fact that I testify that You are Allah, there is no deity except You, the One the Eternal, *‘who neither begets nor is He begotten, and there is none like Him.*’ He then said: “By the One in whose Hand is my soul, he has asked Allah by means of His Greatest Name, that if it is supplicated by will answer and when it is asked by means of will grant.”

²⁶¹ Here at this point supplicate for whatever you desire, because it is a place of answered supplications. It has been related by Abu Dawud on the authority of al-Bara’ ibn `Aazib who said: “I once said to Ali: ‘O Amir’l-Mu`mineen, I ask by Allah and His Messenger that you specify for me the most immense thing which the Messenger of Allah, may Allah bless him and grant him peace specified for you, and which Jibreel specified to him, by with which the All Compassionate sent down.’ Ali then laughed and said: ‘O al-Bara’, if you desire to supplicate Allah azza wa jalla with His Greatest Name then simply recite the beginning six verses of Surat’l-Hadeed until His words: ‘*and He is Knowing of what is in the breasts*’; as well as the last part of Surat’l-Hashir, that is the last four verses. Then raise your hands and say: ‘**O One who is like that**, I ask You by the truth and reality of these Divine Names that You send blessings upon Muhammad and the family of Muhammad, that you do so-and-so with me, from whatever you desire. For, by the One whom there is no deity except Him, He will accept your needs, Allah willing.”

the Sustaining Lord of the first and the last, and may Allah send blessings upon our master Muhammad, who was sent as a mercy to all the worlds, and upon his family and Companions all of them. **O Allah** forgive us, our parents, and all the Muslims, those alive and those who have died, and may Allah be pleased with the reviver of the *Sunna* of Muhammad, the destroyer of Satanic innovations, the renewer of the religion of Islam, the *Qutb*, the Lordly Sage, the redeeming savior for the Eternally Self Subsistent, the *Amir'l-Mu'mineen* Uthman ibn Muhammad ibn Uthman, known and DAN FUDUYE`, may Allah engulf him in his mercy Amen. **Be merciful** to Your shade on Your earth, the *Amir'l-Mu'mineen* al-Hajj Abu Bakr ibn Muhammad at-Taahir ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku, the son of the Sword of Truth, the *Imam* of the *Awliyya*, the Light of the Age, the Reformer of the Religion, Uthman ibn Fuduye`, their children, wives, brothers, sisters, followers, and *jama`at* on the Blue Nile of Sudan, in Nigeria, and Niger. **O Allah** forgive and be merciful to our *Jama`at* in the United States of America, in the United Kingdom, in South Africa, and all the *Jama`ats* which have confederated with us, their *amirs*, their *wazirs*, their men and women, and their elderly and young. **O Allah** be merciful to the *Umma* of Muhammad with an all encompassing universal mercy. [recite this three times] **O Allah** be merciful to Your entire creation and suffice them where they are unable. [recite this three times] **O Allah** forgive and be merciful to my parents, wife, and children,²⁶² and make them *Imams* of those fearfully aware of You, make them among the righteous servants of Allah, make them among the right acting scholars, make them among the perfected *Awliyya* who are brought near, make them among those who renew the religion, make them among those who revive the *Sunna* of the master of the Messengers, make them among those who will carry the banners of the Awaited *al-Mahdi*, the clear *Imam*, make them among those who give assistance to the *Awliyya* of our times, by the rank of Muhammad, the Prophet of mercy, may Allah bless him and grant him peace.

Here it has been completed with the praise of Allah, and the best of His assistance and success.

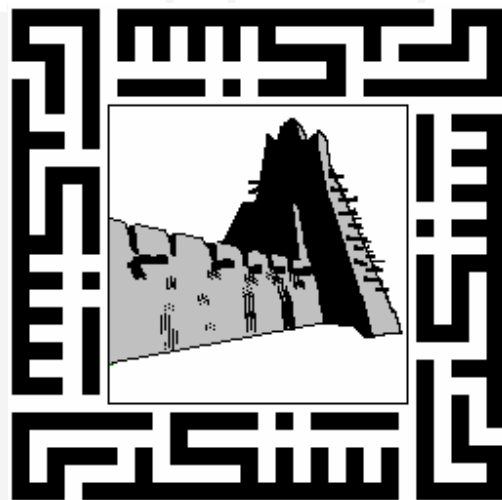


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²⁶² Here you should mention your children by their names because the supplication made for your children is a guaranteed answered supplication as it has been transmitted in the prophetic traditions.

SANKORE'

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