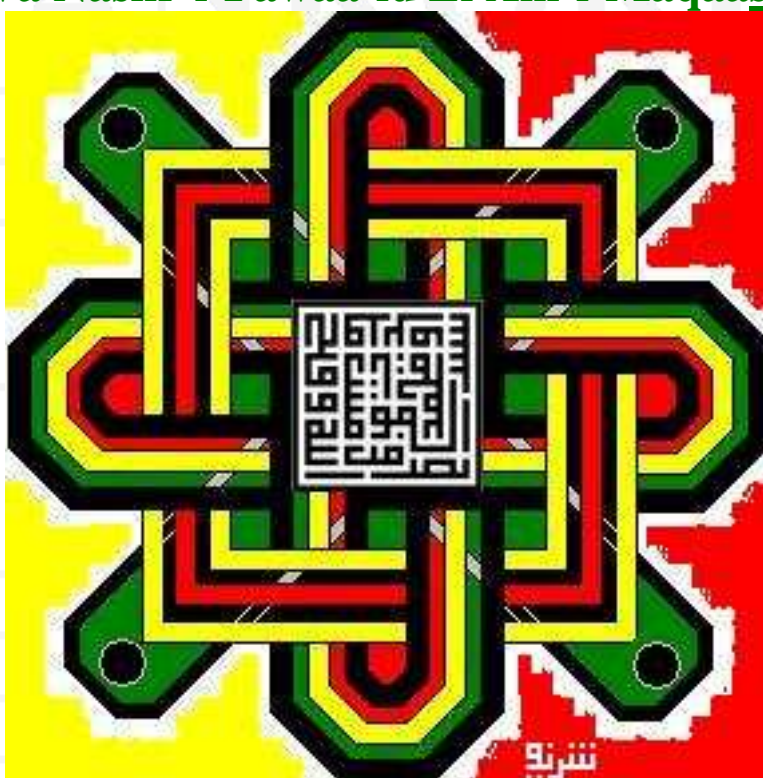


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**Diya'l-Qawaa'id**  
**Wa Nashr'l-Fawaa'id Li Ahl'l-Maqaasid**



**The Light of the Tenets**  
**and the Diffusion of Benefit to the People of Firm Intention**

by

the Right Acting Scholar the Pious *Mujaahid* the Inviter to the Way of His Lord  
the Chief Minister the *Amir* of the Army and Ruler of Gwandu

**Shaykh Abdullahi ibn Muhammad ibn Uthman**  
**famous as *Ibn Fuduye'***

may Allah engulf him in His mercy Amen

\*\*\*\*\*

edited and annotated by the needy servant of Allah ta'ala

**Shaykh Abu Alfa Umar Muhammad Shareef bin Farid**

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This text is dedicated to my support in the sciences of the *shari`a*, my proof in the sciences of the *tareeqa* and my lamp in the sciences of the *haqeeqa*, the learned jurist, the *Imam*, the late *Shaykh* Muhammad al-Amen ibn Adam Kari`angha al-Khateeb ibn Muhammad Tukur ibn Muhammad ibn Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn Muhammad Sanbu Darneema, the *Amir* of Hadijia, and his son and *Khalifa* the late jurist and *Khateeb Shaykh* Faruuq ibn *Shaykh* Muhammad al-Amin, may Allah be merciful to both of them, illuminate their graves with the light of His mercy eternally Amen.



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## Translators Introduction

In the name of Allah, the Benevolent the Merciful, may send blessings upon the Seal and Master of the Prophets and Messengers, our master Muhammad, and upon his pure family and noble Companions

Fundamentally we are living in a time of information overload, when the pure lines of the transmission of learning have been obscured by the inundation of what is being called 'knowledge'. The process of 'marketing' and the demands of the 'market place' have manufactured an industry of 'sacred knowledge' that has rendered REAL KNOWLEDGE into something profane. Today, WuDang mountain, which was at one time an ancient center for the transmission of Chinese medicine, martial arts and internal well being, is packed with monotonous American and European 'seekers' who have commodified this ancient tradition and rendered it spiritually useless. I can say the same for the ancient and sacred Shaolin Temple where the mastery of the soul, the mind and body were developed into a science which the warrior/monks placed at the service of the Chinese people and their kingdoms. But today, the 'temple' is one of the top tourist spots in China, where 'monks' (not warriors) acrobatically dance around demonstrating what used to be a system for the mastery of the lower soul and its appetites. All this occurs under the alert gaze of the real warrior/monks of the soldiers of the People's Liberation Army. You can still see the 'gleam' in the monks eyes however, but it is not due to self mastery, but for the millions of dollars and euros that pour into their coffers as a result of tourism.

Likewise, under the last bastion of genuine spirituality, the Dome of Islam, major western tours are yearly enacted to Mecca and al-Medina, where the wealthy and the children of wealthy *muddajin* (domestically colonized) Muslims dress up in turbans and *khimars* reenacting the ancient *halaqas* where sacred Islamic knowledge was transmitted, where, in the past, wild and uncouth Bedouin warriors could wonder in, sit and be transformed into real illumined human beings and scholar/warriors. Today, this sacred method of the transmission of knowledge has morphed into what is now growing to be a most lucrative industry, but also, an extremely effective means of controlling the restless middle class Muslim national minorities in the western hemisphere. All under the watchful eye of the Saudi National Security Council and the CIA, (which have long been one since the mid seventies). I have no doubt that soon we will witness a commodities exchange where just about anyone can invest into the industry of 'islamic sacred knowledge' and make a killing, as the 'gurus' of Wall Street might say.

It is under the shadow of this 'mountain of gold' that we are able to pick up and dust off a text composed in the semi arid and dusty adobe buildings of Gwandu, which was at the time of the composition of this text, the western capital of the vast Sokoto Caliphate. The text was composed in the spring of 1828, by a retired statesman and military general, a scholar/warrior, a master linguist, *Shaykh* Abdullahi ibn Fuduye`, just 18 months prior to his death. Thus, you can say that this text was his 'last word' on the subject. What is the subject of the text? It is the science of character transformation, the science of mysticism, 'sufism' or *tasawwuf*. Why the *Shaykh* made this text his final word on the controversial science of 'sufism' can easily be understood from studying the text.

Unlike, the message of organized Sufism today, this text reveals, the primal roots of the tradition before it actually crystallized into a formal science. It is a manual on pre-ecclesiastic 'sufism' as it existed before the charlatans joined it and rendered it 'a name without a reality', before the Europeans came and co-opted it and made it marketable; and before the western intelligence communities came and made it into a drug of choice to anathematize colonized Muslim populations.

When *Shaykh* Abdullahi composed the text, he had retired from government and military activity, and had a daily learned circle which consisted of 750 men, many of whom were scholars and advanced spiritual guides in their own right. They also included his learned and illumined wives: the *Jaji* Fatima, the daughter of the famous scholar Muhammad Sa'd ibn Abdullahi ibn Muhammad ibn Sa'd, who was the sister to *Iyyagarka* (the Mother of the Believers) Aisha, the learned and saintly wife of *Shehu* Uthman ibn Fuduye`; the *Jaji* Inna Haawa, the daughter of erudite *al-Hajj* Ghanne' ibn Duu Ghayale' ibn Muhammad ibn Haaju bint Bitty bint Jebbu ibn Muhammad Sanbu ibn Maasiran, who was the sister of the famous scholar al-Mustafa ibn *al-Hajj* Ghanne'; the *Jaji* Iyya, the daughter of *Shaykh* Abdullahi ibn Muhammad ibn al-Hassan ibn Jammu ibn `Aal ibn Jubbe'; the *Jaji* al-Janna, the daughter of the saintly and learned *Shaykh* Abdullahi ibn Muhammad Bello ibn Taandu ibn Jebbu ibn `Aal.

In his final years as a teacher and spiritual guide *Shaykh* Abdullahi ibn Fuduye` had an informal lecture hall established in his 'big room' where 750 scholars and students gathered to receive transmission from him in all the sciences of Islam which he had mastered. This number of students is larger than many modern university class rostrums. So you can say that his circle consisted of an informal 'university without walls'. It was to these individuals on the 8<sup>th</sup> of *Sha'baan* of 1243 A.H.

(February 24, 1828 C.E.) that *Shaykh* Abdullahi ibn Fuduye` transmitted his 'final word' on the science of *tasawwuf*. He named this text Diya'l-Qawaa'id Wa Nashr'l-Fawaa'id Li Ahl'l-Maqaasid (The Light of the Tenets and the Diffusion of Benefit to the People of Firm Intention). The *Shaykh* carefully and succinctly laid bare in sixteen chapters the core system of the Path of *Tasawwuf* about which there is no dispute among any of the schools of this tradition.

He drew from the words of the Messenger of Allah, may Allah bless him and grant him peace who the *Sufis* consider the primary spring of their Living tradition. He quoted from Companions such as Abu Bakr as-Sideeq, Umar, A'isha, `Urwa ibn az-Zubayr, Ibn Abass, `Uqba ibn `Aamir; from those of the Second and Third Generations such as al-Miknathi, Ibn al-Mubarak, Sufyan `t-Thawri, Malik, as-Shafi`, Abu Hanifa and al-`Iyash; and from the fixed stars of the Path of *Tasawwuf* such as the *Imam* of the *Sufis*, Abu'l-Qasim al-Junayd al-Baghdadi, the *Qutb* Abu'l-Hassan as-Shadhili, the Gnostic Ibn `Aṭaa'illah, the codifier of the spiritual path *Shaykh* Ahmad Zarruq, the *mujaddid* of the 9<sup>th</sup> century *Imam* Abd'r-Rahman as-Suyuti, the proof of the *Sufis* *Shaykh* Muhammad ibn Naasir, the saint *Shaykh* Abd'l-`Aziz al-Mahdi, and finally the *Qutb* Abu Abdallah Muhammad ibn Sulayman al-Jazuuli who basically established that the entire Path consisted in the constant sending of blessings upon the Best of Creation, the *Shaykh* of all the *Shuyukh* our master Muhammad, may Allah bless him and grant him peace.

On this last point, it must be said, that this text is a clarification of the unique spiritual path established by his blood brother, teacher and spiritual guide, *Shehu* Uthman ibn Fuduye`. No other person of the spiritual path of *tasawwuf* laid as much emphasis on the *Sunna*, the unremitting sending of blessings upon the Author of the *Sunna*, and annihilation into the character traits of the *Sunna*, as did *Shehu* Uthman ibn Fuduye`. It is in this regard that this text can be seen as a codification of NOT the *Qaadiriyya*, *Shadhaliyya*, *Mahmudiyya* or *Khalwatiyya* paths, which, both the author and his teacher were masters of; but of the Primal Spiritual Path of the *Sunna* as the *Shehu* envisioned it without any accretions. The fact that *Shaykh* Abdullahi ibn Fuduye` made this concise text his last word on the path of *tasawwuf* proves that he died on the spiritual path of his brother, the *Shehu*, and that this Path was unique and transcended the formal, but now ineffectual sufic brotherhoods. Most academics seek to obscure this point about *Shehu* Uthman ibn Fuduye` and many of those who claim inheritance of his path have been unable to walk in his shoes and reach where reached.

However, his brother, *Shaykh* Abdullahi, in his final days, composed this text to peel away the layers of obscurity which have grown over the kernel of the Path of Sufism as envisaged by *Shehu* Uthman ibn Fuduye`, which when peeled away is nothing more than the Living *Sunna* of the Best of Creation, may Allah bless him and grant him peace. It is our intention, if Allah ta'ala grant us the years to compose a commentary on this text called Tahreer'l-Maraashid wa 'A'dhib'l-Muwaarid Fee Sharh 'Ala Diya'l-Qawaa'id wa Nashr'l-Fawaa'id Li Ahli'l-Maqaasid (Unraveling the Real Purpose and Pleasant Spiritual Unveilings Through A Commentary Upon the Diya'l-Qawaa'id wa Nashr'l-Fawaa'id Li Ahli'l-Maqaasid), may Allah ta'ala reward us for our good intention and make them come to fruition. In keeping with the conciseness of the text, I will keep this introduction short, as the Arabs say:

وَمَا قَلَّ وَكَفَى خَيْرٌ مِّمَّا كَثُرَ وَالْهَى

"That which is concise and sufficient is better than that which is abundant and distracting." So exactly 188 years to the day after its completion on the 8<sup>th</sup> *Sha`baan*, we at the SIIASI present this spiritual jewel to the reader, as a gift in this sacred month in preparation for the blessed month of *Ramadan*.

*Shaykh* Muhammad Shareef bin Farid  
Monday, 8<sup>th</sup> *Sha`baan*, 1431 A.H. (July 19, 2010)  
Zunyi, Guizhou, the People's Republic of China

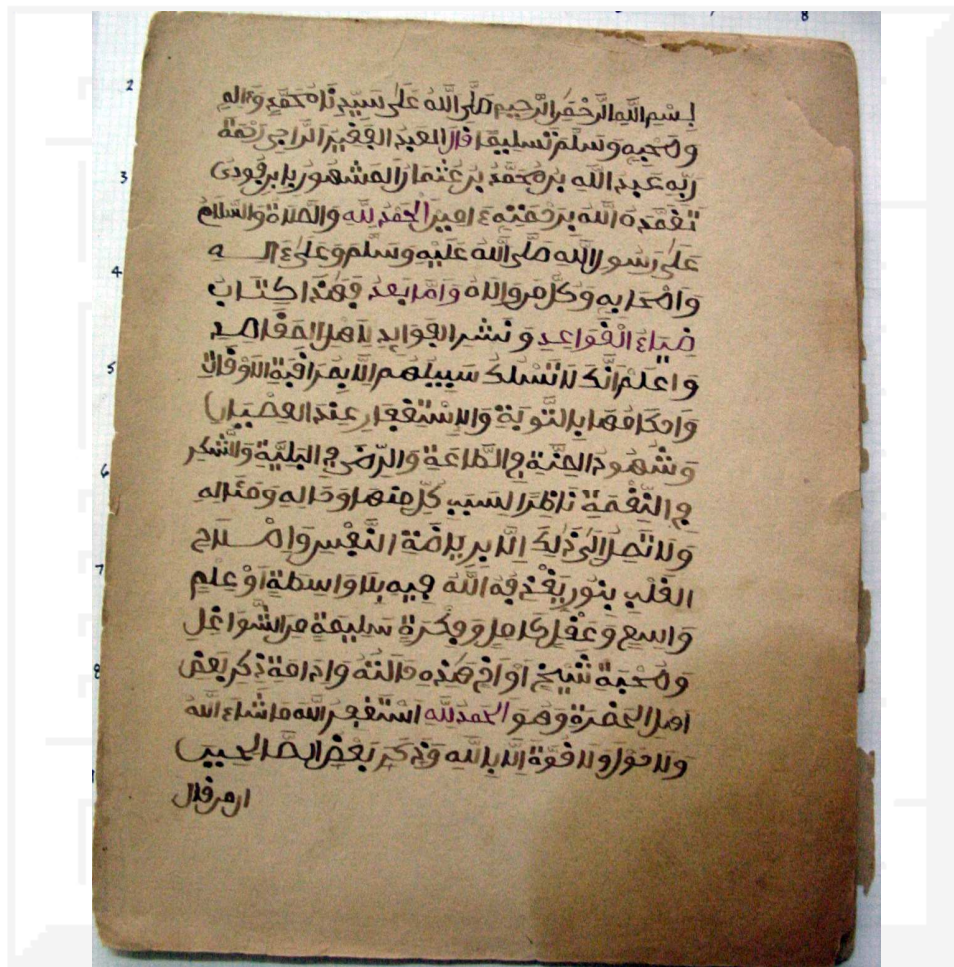
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ  
 اللَّهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَظُرِّهِمْ أَجْمَعِينَ  
 يَعْنِي هَذَا صِيغَةُ الْقَوْلِ بِدَوْنِ شَرْعِيٍّ مِنْهُ لَا هَذَا هَذَا هَذَا هَذَا  
 أَنْكَ لَا تَسْلُكُ سَبِيلَ الْقَوْمِ الْأَيْمَرِ أَفِيَّةَ الْأَوْقَاتِ وَأَفْكَاهَا  
 بِالْأُتُوبَةِ وَالْأَسْتِغْفَارِ عِنْدَ الْعَصِيانِ وَسُوءِ الْمُنَّةِ فِي الْظَلَمِ  
 عَةِ وَالرَّقَبَةِ الْبَلِيَّةِ وَالشُّكْرِ فِي النِّعْمَةِ نَظَرِ السَّبَبِ  
 كُلِّهَا وَحَالِهِ وَمَثَلِهِ وَلَا تَعْلَمُ أَنَّ ذَلِكَ الْأَمْرَ بِرَحْمَةِ النَّفْسِ  
 وَاصْلَاحِ الْغَلَبِ يَتَوَرَّبُ عَنْهُ اللَّهُ فِيهِ بِلَا وَاسْطَةٍ أَوْ عِلْمِ  
 وَاسِعٍ وَعَقْلٍ كَامِلٍ أَوْ كَرَمَةٍ سَلِيمَةٍ مِنَ الشُّبُوحِ أَوْ صِحَّةٍ  
 مُشْتَبِهَةٍ أَوْ اخْتِصَاصٍ مِنَ اللَّهِ وَادَامَةٍ ذَلِكَ كَلَامُ الْعَصْرَةِ وَهُوَ  
 الْحَمْدُ لِلَّهِ اسْتَغْفِرُكَ اللَّهُ مَا شَاءَ اللَّهُ وَلَا مَوْزُونَ الْقُوَّةَ الْبَالِيَّةَ  
 ذَكَرَ بِعَمْرِو بْنِ الْحَكِيمِ الْمُرْفَالِ كُلِّ يَوْمٍ مَسَاوِعِ عَشْرِينَ مَرَّةً  
 اسْتَغْفِرُكَ اللَّهُ الْعَظِيمُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ  
 وَأَتُوبُ إِلَيْهِ لَا يَرَى فِي نَفْسِهِ وَوَلَدِهِ شَيْئًا يَكْرَهُ أَنْ يَكُونَ بِدُونِ شَاءِ اللَّهِ  
 تَعْلَمُ بِحُجْرَتِهِ وَبَعَثَهُمْ لَا يَسْكُنُ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ  
 فَتَرَى مَنْزِلَ بَيْتِهِ وَدَمَهُ عَلَى كَلْبَتِ تَحْرُجُ مَعَ نَفْسِهِ فِي النَّوْمِ  
 كَمَالِهِ فِي الْبَقِيَّةِ وَمَرَاهِمُ أَشْنَابِ الْقَبِيَّةِ قَالَ تَعْلَمُ وَلَا تُحْتَسِبُ  
 يَحْفَظُ بِعَمَّا رَجَبُكُمْ أَيْ كُلِّكُمْ أَيْ كُلِّكُمْ أَيْ كُلِّكُمْ أَيْ كُلِّكُمْ  
 عَلَيْهِ السَّلَامُ لَعَلَّ شَيْئًا فِي اللَّهِ عَنْهَا حَصِيرٌ قَالَ لَهُ فَسَبِّحْ  
 مِنْ حَقِيقَةٍ أَنَّهَا فَصِيرَةٌ لَقَدْ قُلْتُ كَلِمَةً لَوْ مَرَجَتْ بِمَا رَجَعُ  
 لَمْ تَرْجِعْ لِيَقْنِ خَالِطَةً بِتَغْيِيرِهَا طَعْمَهُ أَوْ رِيحَهُ لَشِدَّةِ  
 تَنْفَعُهَا وَفِيهَا هَذَا الْحَدِيثُ مِنْ عَظَمِ الزَّوْجِ مِنَ الْقَبِيَّةِ

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Folio 1 of manuscript B of the text *Diya 'l-Qawaa'id* of *Shaykh Abdullahi ibn Fuduye*

SANKORE'

**Diya'l-Qawaa'id**  
**Wa Nashr'l-Fawaa'id Li Ahl'l-Maqaasid**

**The Light of the Tenets**  
**and the Diffusion of Benefit to the People of Firm Intention**

Institute of Islamic-African Studies International



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

In the name of Allah the Beneficent, the Merciful, may Allah bless our master Muhammad, his family and Companions and give them peace.

Says, the poor needy slave, hopeful for the mercy of his Lord, **Abdullahi ibn Muhammad ibn Uthman**, who is famous as **Dan Fuduye'**, may Allah engulf him in His mercy Amen.

All praises are due to Allah; and blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace, and upon his family, Companions and everyone who follows him: to continue – this is the book called:

## **The Light of the Tenets and the Diffusion of Benefit To the People of Firm Intention**

Realize that you will never be able to travel their spiritual path except by your being attentively watchful at all times.

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## Chapter: On the Rules of the Tenets of the People of Allah

**The rules of the tenets** of the People of Allah are based upon: [1] true repentance, [2] seeking forgiveness from Allah for acts of disobedience, [3] giving due witness that acts of obedience are from the favors of Allah, [4] being content with Allah during afflictions, [5] being grateful to Allah for blessings and by examining the causative factors, the conditions and end for all these blessings.

However, you will not be able to attain to this level of spirituality except through intensive spiritual disciplining of the soul, the correction of the heart, by a Light that Allah cast in the heart without any mediation, by expansive knowledge, perfected reason, reflection which is free of empty preoccupation, and by keeping company with a guiding teacher or an upright comrade. These are the spiritual states of the true aspirant. In addition to these, you must be persistent in the remembrance utilized by some of the People of the Divine Presence, and it is your saying:

الْحَمْدُ لِلَّهِ أَسْتَغْفِرُ اللَّهَ مَا شَاءَ اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**“All praises are due to Allah. I seek forgiveness of Allah. It is what Allah has willed and there is no power no might except with Allah.”** One of the righteous once said: “Whoever says the following every day fifteen times:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ إِلَيْهِ

**“I seek forgiveness from Allah, the One whom there is no deity except Him, the Living the Self-Subsistent, who will never die, and it is to Him that I repent”**; will never see in his self or his children anything which he dislikes, Allah willing.” This has been tested!

Some of the righteous are never silent from the saying of:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

**“There is no deity except Allah, Muhammad is the Messenger of Allah”**, may Allah bless him and grant him peace.” They do this until the saying itself intermixes with their very meat, and blood until the statement emerges from them of its own accord while they are sleep, in the same manner that it is expressed while awake.

## Chapter: On Avoiding Slander and Backbiting

**Among the most important of affairs** is to avoid slander and backbiting. Allah ta`ala says:

﴿وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا﴾

“And do not slander one another. Does any one of you love to eat the dead flesh of his brother?” The Messenger of Allah, may Allah bless him and grant him peace once said to A`isha, may Allah be pleased with her when she said to him: “Suffice yourself from Safiya! Verily she is short.” He then said to her:

((لَقَدْ قُلْتَ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ))

“You have just said a word that if were mixed with the waters of the ocean would muddle it up.” This means that the slanderous word would intermix with the waters of the ocean and alter it in its taste or smell because of the intensity of its foulness and evil. This prophetic tradition is the utmost pre-emptive against slander and backbiting. However, if slander does occur from you, then you should recite the *Qur`anic* chapters of *al-Ikhlāas* and the *Mu`adhatayn* and give these give the reward of these over as a recompense to the person you slandered.

## Chapter: On Solitude, Being in a Constant State of Purification and the Merits of Hunger

**If you are somewhat certain** about the lack of being spiritually safe, then flee with your religion where you can be safe. He, upon him be peace once said:

((يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمًا يَتَّبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ))

“There will come a time when the best property of the Muslim will be his sheep with which he will take to the tops of the mountains and the places of rainfall so as to flee with his religion from strife and tribulation.”

In solitude some of the spiritual aspirants utilize it to correct the actions of their worship of Allah, while others utilize it to correct the actions of their hearts based upon what Allah places in it of strength in experiencing the lights of His Divine Self-Manifestations. In the latter case, it is essential to examine the books regarding the spiritual states of the righteous.

Some of the aspirants adhere to the practice of praying their dawn prayer with the ablution that they made for the evening prayer. Some of them endure forty days without eating anything, in order that the soul may know its own capacities, and by avoiding false claims that this is among the traits of the righteous.

Some of them have said: “Whoever persists in reciting the *Quranic* Chapter *al-Faatiha* once, Chapter *al-Inshirah*, three times and Chapter *al-Qadr* eleven times while in spiritual retreat, Allah will give him spiritual opening without any difficulty.” This has been tested! Al-Miknathi said: I saw the Prophet, may Allah bless him and grant him peace in my sleep and I said to him: ‘O Messenger of Allah, supplicate Allah for me that my heart will not die.’ He, upon him peace said:

((قُلْ كُلُّ يَوْمٍ: يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ، أَرْبَعِينَ مَرَّةً))

“Say everyday: ‘**O Living, O Self-Subsistent. There is no deity except You**’, forty times.”

## Chapter: On Doing-Without and Seeking After Daily Provision

**Then realize** that among the people of uprightness are those who do not ask for anything from anyone nor do they accept anything from anyone when it is offered to them. Among them are those who do not ask anyone for anything, but they will not refuse what is permissible in the outer of the *shari`a*, and these are the majority. Among them are those who only ask for their needs and will only accept things based on their needs. After these there are only those who falsely beg others seizing upon other's wealth in order to hoard, however this is not from the affairs of the People of the Spiritual Path.

It has been related on the authority of `Urwa ibn az-Zubayr, may Allah be pleased with him who said: "Whoever seeks after the Hereafter, the worldly life will seek after him until he is able to take all of his needs from it. But we have never seen anyone who followed after the worldly life and the Hereafter sought after him." It has been revealed in one of the Revealed Books that Allah ta`ala said: *"Oh son of Adam go without haste! Go without haste! Verily daily provision has already been divided and dispensed. Therefore, craving after it is forbidden, stinginess with it is blameworthy, envy over it is pure distress, for this worldly life will not remain, and the True Provider is the Living the Self-Subsistent."* One of the People of Allah advised one of his brothers by saying: "Do not become preoccupied with what harms you, but be preoccupied with Allah and He will ward it off from you, for He is the One who activates the harm against you in order to hear your sincere entreaties of Him."



## Chapter: On the Extolling the Sanctity of the People of Allah

**You should beware** of falling into making fun of the People of Allah or you will fall from the sight of Allah and necessitate the Divine punishment from Allah. This is because they sit in the very assembly of Allah's presence with true sincerity, truthfulness, discharging His rights and being attentively alert of every breadth with Allah. For they have surrendered their entire responsibilities over to Him and have left seeking assistance for themselves out of modesty with their Lord. They have taken absolute sufficiency in His Self-Subsistence, so He stands eternally for them and fulfills what they could never do for themselves, for Allah is the One who makes war on their behalf against everyone who makes war against them, and He alone vanquishes those who seek to conquer them.



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## Chapter: On the Courtesies One Should Have with People

**It is essential** for the one seeking to complete the purification of the soul that he has extreme dislike for meeting and encountering people. However, if he is afflicted with them, he should encounter them with words that guide them to repentance and its prerequisites, the sciences of behavior, the traits which atone for sins and its like based upon the judgment of each situation and condition.

O brother! Beware of manifesting fear of Allah when with people, while this same fear is not really in your heart. A`isha, may Allah be pleased with her once said to a man, who, she had been informed that he often bows his head, bending over to manifest his fear of Allah: “O so-and-so, verily Umar ibn al-Khataab, may Allah be pleased with him was more intense in his fear of Allah than you, however he never did what you are doing.”



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## Chapter: On the Pains of Death and Longing for It

It is mentioned in the al-Fawa'id of as-Sanusi, may Allah be merciful to him:

أَنْ مَنْ قَالَ كُلَّ يَوْمٍ: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَإِنَّهُ تَسَهَّلَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ

“Verily whoever says everyday: ‘**Peace be upon you O Prophet and the mercy of Allah and His *baraka***’, then the pains of death will be made easy for him.” He also said: “Once a person was persistent in saying the above as a result he died while he was in prostration during the dawn prayer.” *Imam* as-Suyuti once said: “It is not permissible to hope for death except on the battlefield when encountering the enemies during *jihad*, in sacred places of spiritual nobility and in times of tribulation.”



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## Chapter: On the Methodology of Obtaining Spiritual and Worldly Good

**Whoever prays** two *rak'ats*, reciting in the first the Opening Chapter of the Book of Allah ta'ala and His words:

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا...﴾

“Blessed be He who made the heavens as vaults...” until the end of the Chapter called *al-Furqaan*; and in the second the first the Opening Chapter of the Book of Allah, then His words:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ...﴾ إِلَى قَوْلِهِ: ﴿...فَتَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ﴾

“The believers have definitely succeeded...” until His words: “...Then blessed be Allah the Best of Creators.” From the Chapter called *al-Mu'minuun*; Allah will give him forty traits from the traits of spiritual excellence, as it has been related in the prophetic traditions.

There has been narrated from the Messenger of Allah, may Allah bless him and grant him peace a supplication from his supplications by which one can completely attain whatever he intends and it is your saying:

((اللَّهُمَّ إِنَّكَ حَيٌّ لَا يَمُوتُ وَغَالِبٌ لَا يُغْلَبُ وَبَصِيرٌ لَا يُرْتَابُ وَسَمِيعٌ لَا يُشَكُّ وَقَهَّارٌ لَا يُقْهَرُ وَأَبْدِيٌّ لَا يَنْفَدُ وَقَرِيبٌ لَا يَبْعُدُ وَشَهِيدٌ لَا يَغِيبُ، وَإِلَهٌ لَا يُضَادُّ وَقَاهِرٌ لَا يُظْلَمُ وَصَمَدٌ لَا يُطْعَمُ وَقَيُّومٌ لَا يَنَامُ وَمُحْتَجِبٌ لَا يُرَى وَجَبَّارٌ لَا يُضَامُّ وَعَظِيمٌ لَا يُرَامُ وَعَالِمٌ لَا يُعْلَمُ وَقَوِيٌّ لَا يُضْعَفُ وَلَطِيفٌ لَا يُوصَفُ وَوَفِيٌّ لَا يَخْلِفُ وَعَدْلٌ لَا يَحِيفُ وَغَنِيٌّ لَا يُفْتَقِرُ وَكَنَزٌ لَا يَنْفَدُ وَحَكِيمٌ لَا يَجُوزُ وَمَنِيْعٌ لَا يُقْهَرُ وَمَعْرُوفٌ لَا يُنْكَرُ وَوَكِيلٌ لَا يُخْفَرُ وَوَتَرٌ لَا يُسْتَشَارُ وَقَرْدٌ لَا يُسْتَشِيرُ وَوَهَّابٌ لَا يُرَدُّ وَسَرِيعٌ لَا يَذْهَلُ وَجَوَادٌ لَا يَبْخُلُ وَعَزِيزٌ لَا يَذَلُّ وَعَالِمٌ لَا يَجْهَلُ وَحَافِظٌ لَا يَغْفَلُ وَمُجِيبٌ لَا يَسْمَعُ وَدَائِمٌ لَا يَفْنَى وَبَاقٍ لَا يُبْلَى وَوَاحِدٌ لَا يَشْبَهُ وَمُقْتَدِرٌ لَا يُنَازِعُ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ))

**“O Allah verily You are the Living who will never die, You are the Vanquishing who is never conquered, the Seeing whose vision is never clouded, the Hearing whose hearing is never obscured, the Overpowering who is never overcome, the Eternal who is never exhausted, the Near who is not far, the Witnessing who is not absent, the Sole Deity who has no opposite, the Overpowering who is not victimized, the Eternally Abiding who is not fed, the Eternally Self-Subsistent who never sleeps, the Veiled who is not seen, the Overwhelming who is never worn-out, the Mighty who is never weakened, the All Knowing who remains truly unknown, the Strong who is never weak, the Subtle who remains undecoded, the Fulfiller of Promises who never breaks them, the Just who never acts arbitrarily, the Independently Rich who is never impoverished, the Treasure which is never depleted, the Wise who is never refuted, the Preventer who is never surmounted, the Known who is not anonymous, the Guardian who is never in need, the Singular who never seeks counsel, the Unique One who is never given counsel, the Benefactor who is never rejected, the Swift in Action who is never postponed, the Generous who is never stingy, the Mighty who is not humiliated, the All Knowing who never suffers ignorance, the Preserving who is never distracted, the Answerer who is not in need hearing request, the Eternal who never passes away, the Eternally Continuous who never waste away, the**

**One who is not resembled, the Omnipotent who is never opposed – there is no deity except You, glory be to You, verily I have been among the unjust.”**

While some of them have said: “Whoever recites the following supplication he will have the region in which it is recited protected by Allah ta’ala, and it is your saying:

اللَّهُمَّ بِكَ الْحَمْدُ بِكُلِّ شَيْءٍ تُحِبُّ أَنْ تُحَمَدَ عَلَيْهِ، اللَّهُمَّ لَكَ الشُّكْرُ عَلَى كُلِّ شَيْءٍ تُحِبُّ أَنْ تَشْكَرَ عَلَيْهِ حَمْدًا وَشُكْرًا كَثِيرَيْنِ دَائِمَيْنِ بِدَوَامِكَ عَدَدَ مَا عَلِمْتُ وَزِنَةَ مَا عَلِمْتُ وَمَا لَمْ عَلِمْتُ وَعَدَدَ كَلِمَاتِكَ وَأَضْعَافَ ذَلِكَ اللَّهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ بِكُلِّ ذَلِكَ عَلَى ذَلِكَ

**‘O Allah, to You belong the praises of everything that You love to be praised by. O Allah, to You belong the gratitude of everything that You love to be thanked by, with praises are thanks which are extensive, eternal with Your Eternity, to the extent of what I know, to the beauty of what I know and do not know, to the number of Your words. O Allah I give all of that over to You, for to You are the praises and the thanks by means of all that for all that.’** It is said that this last remembrance should be said one hundred times.”

Whoever says: **“Peace be upon you, my master so-and-so”**, whoever he may be from among the protected friends of Allah and in whatever place he may be, this greetings will be taken by an Angel until it reaches that protected friend wherever his grave is in the lands of Allah. The Angel will say: ‘So-and-so sends you the greetings of peace.’



## Chapter: On Some Anecdotes

Whoever desires to get rid of stomach gas as a result of eating, should mention the Prophet, may Allah bless him and grant him peace at the first bite of food. Whoever recites *Ayat'l-Kursi* and ask to make the reward of it's recitation to the people of the graves, then every grave between the east and the west, Allah will enter into them forty lights and will expand their resting places for them. The reciter will be given for every deceased buried there ten good deeds. Whoever, recites the chapter called *al-Anbiyaa'* on the Day of `Arafat, and whenever he reaches one of the names of the Prophets from among them, upon them be peace, he then sends blessings upon our Prophet, may Allah bless him and grant him peace; and then sends blessings upon that particular Prophet; he will be given the reward of all the pilgrims present at the stopping place of `Arafat.

Ahmad Zarruq said: "It is the right of every servant that he not become remiss regarding those things which are obligated, not set his mind on those things wrong, and that he not be derelict regarding those things which are mandatory. For when his spiritual state causes him to be negligent until he falls into the first, second or third trait; it is then necessary for him to return back to his Lord with repentance, resorting to Him, seeking forgiveness, and more than anything he should not despair of the mercy of Allah."

When Satan overcomes you; then expend your spiritual enthusiasm towards trying to attain Allah. This alone will suffice you against Satan. Once Zayd al-Khayl came to the Prophet, may Allah bless him and grant him peace and asked him about the signs of Allah in a person whom He desires and His signs in him that He does not desire Him; and he said upon him be peace said:

((كَيْفَ أَصْبَحْتُ؟))

"How was your spiritual state when you awoke?" He said: "I awoke loving the good, and its people; and loving to act in accordance with good. And if some goodness missed me I inclined to it and when I did a good deed, whether little or a lot, I was content with it as a reward." He said:

((هِيَ هِيَ بَعَيْنَهَا يَا زَيْدُ))

"Then that is it, in its essence O Zayd!"

As-Shafi` once said in poetic verse, may Allah be merciful to him:

"I love the righteous, although I am not one of them

Simply in order to attain intercession by means of them

I hate the one trafficking in disobedience

Even though I am the same as him in trafficking it."

It was once revealed to Prophet Dawud, upon him be peace: "O Dawud! If those who turn their backs to Me only knew how I await them, and My yearning for them to abandon disobedience; they would die simply out of longing for Me." It has been related in a Prophetic tradition:

((أَنَا عِنْدَ ظَنِّ عَبْدِي فَلْيَنْظُنْ مَا شَاءَ، وَقَالَ تَعَالَى: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾)).

"I am according to the assumption that My servant has of Me; so assume what you like." Allah ta'ala says: "*O My servants who have been unjust to your own souls, do not despair of the mercy of Allah, indeed Allah forgives all sins, for He is the Forgiving the Merciful.*"

A man once came to the Prophet, may Allah bless him and grant him peace and said: “O Messenger of Allah I have committed an immense sin. What therefore can be atonement for me?” He said:

((عَلَيْكَ بِكَلِمَتَيْنِ خَفِيفَتَيْنِ فِي اللِّسَانِ ثَقِيلَتَيْنِ فِي الْمِيزَانِ حَبِيبَتَيْنِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ))

“It is incumbent upon you to recite two words which are light on the tongue, heavy on the Scales and beloved to the All Merciful One: **Glory be to Allah and with His praises; glory be to Allah the Mighty**”.

Another man came to the Messenger of Allah, may Allah bless him and grant him peace and said to him: “O Messenger of Allah, I have many sins, and I fear that I will not see you at the gathering place of the Day of Judgment, and that I will not be your neighbor in the Everlasting Abode.” Then the Prophet, may Allah bless him and grant him peace said:

((إِذَا أَصْبَحْتَ كُلَّ يَوْمٍ فَقُلْ: سُبْحَانَ مَنْ لَا يَعْلَمُ قَدْرَهُ غَيْرُهُ سُبْحَانَ مَنْ لَا يَصِفُ الْوَاصِفُونَ قَدْرَ صِفَتِهِ، تُسْتَغْفَرُ ذُنُوبُكَ الْعَظِيمَةَ وَتَجْتَمِعُ مَعِيَ فِي عَرَصَاتِ الْقِيَامَةِ وَتُجَاوِرُنِي فِي دَارِ الْمَقَامَةِ))

“When you wake up everyday and recite: **Glory be to the One who no one knows His true extent besides Him. Glory be to the One whom those who give descriptions cannot give the true extent of His description**; you will then be forgiven of your immense sin, you will be joined with me in the place of gathering of the Day of Judgment, and you will be my neighbor in the Everlasting Abode.” It states in a prophetic tradition:

((مَا أَصْرَ مَنْ اسْتَغْفَرَ))

“He will never be persistent in sin, the one who seeks forgiveness.”

It was once said: “The difference between the disobedience of the believer and the disobedience of the Muslim committed to corruption is that the believer is the one whose mind is not resolved to commit disobedience before he does it; he is not happy at the time he is doing it, and nor does he persists in it after he has done it. While the Muslim committed to corruption is not like that.”

It is necessary for the believer that he be persistent in two matters. The first is that he knows the blessings which come from Allah and is grateful for what has been bequeathed to him of true faith. The second is that he resorts to Allah constantly. The process of seeking to be safe from over extolling blessings in one’s eyes is by being grateful for them. Whoever is grateful for blessings necessitates their increase from the One who grants them; based upon the promise of the Most Truthful One.

Abu’l-Hassan as-Shadhili once said: “Whoever struggles against his soul, his whims, his Satan, his passions and his worldly life, and then conquers them, he is victorious and rewarded. Whoever struggles against them and is conquered, is forgiven for his struggle, and will be thanked as long as he does not persist in sins, is not content with his faults, or his fear of Allah does not falter when not in the presence of people. How many dead people merely by means of their remembrance have revived hearts? How many people alive merely by looking at them have hardened hearts? Therefore, it is incumbent upon you to keep the company of the righteous and to remember them.”

The Prophet, upon him be peace once said:

((اعْمَلْ لِدُنْيَاكَ بِقَدْرِ مَقَامِكَ فِيهَا وَاعْمَلْ لِآخِرَتِكَ بِقَدْرِ بَقَائِكَ فِيهَا وَاعْمَلْ لِلَّهِ بِقَدْرِ حَاجَتِكَ إِلَيْهِ وَاعْمَلْ لِلنَّارِ بِقَدْرِ صَبْرِكَ عَلَيْهَا، وَإِذَا أَرَدْتَ أَنْ تَعْصِيَ مَوْلَاكَ فَاطْلُبْ مَكَانًا لَا يَرَاكَ فِيهِ))

“Behave for your worldly life to the extent of your staying in it, and behave for your Hereafter to the extent that you will remain in It. Behave for the sake of Allah to the extent of your need for Him, and behave for the sake of the Fire to the extent of your ability to endure it. And when you desire to disobey your Lord, seek a place where He cannot see you.”

Ibn al-Mubarak once said: “Do not be deceived by wealth, do not allow your stomach to take on more than it can bear, and only learn from knowledge what will bring you benefit.” Ibn Abass said: “Preserve Allah and He will preserve you. When you ask, then ask of Allah. When you seek assistance, seek assistance from Allah. Victory can only come with patience and indeed with every hardship there is ease.”

The Prophet, upon him be blessings and peace said:

((عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي عِزُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ))

“Obligatory upon you is my *Sunna*, and the *Sunna* of the rightly guided *Khalifs* after me. Hold to them stubbornly. Beware! Beware of contrived matters because every contrived matter is a heretical innovation and every heretical innovation is an error.” Al-Uqba ibn `Aamir said: “Hold your tongue and your home will be expanded for you and your Lord will guard your mistakes.” Sufyan`-t-Thawri said; “Obligatory upon you is holding to the first affair and the concealing of your mention as much as you are able. For this is a time of anonymity, solitude and little intermixing with people. Safety, now, reside in avoiding them. And beware of being close to the rulers, and intermixing with them.”

It was discovered written upon one of the alleyways of Alexandria: “If indeed Allah is the goal of all goals, then gnosis of Him is the most sublime form of worship. If indeed death is real, then taking reliance upon this world is pure deception. If the decree is real, then craving for anything is false. If indeed human souls comprise of natural desires, then depending on anyone is a form of madness. If indeed Allah is just in His judgments, then the punishments which people suffer is due to what their own hands have earned them.”

One of the *Sufis* said: “Time is a sword. If you do not cut it with good deeds, it will cut you with false hope. If you do not preoccupy the soul with good, it will preoccupy you with evil. Whoever keeps company with a person who is always critical of others, will one day earn his criticism. Whoever knows Allah, he loves Him, fears Him, extols Him, obeys His commands and avoids His prohibitions. Whoever knows his soul and its enmity, goes against it in everything that it desires of superfluous things, avoids showing sympathy for it or relying upon it. Whoever knows this world’s life, its baseness and transitory nature, turns away from it, except in what is necessary for him from it for his livelihood and to cover his private parts. This world’s life is a phantom, but whoever is heedless of it, will consume it. The Hereafter is immense, but whoever is not attentive to it, will forfeit it. These days, whoever embarks upon trying to affix the affairs of the common people, he will be over come by affliction in his religious and worldly life. It is essential for the intelligent person to know the time in which he lives, to hold his tongue, concerned with his own affairs; and that he should have four times: a time in which he converses

intimately with his Lord; a time in which he reckons with his own soul; a time in which he is preoccupied with what is lawful for him; and a time in which he gains benefit from his brothers and brings benefit to them. The early pre-dawn hours are the time for intimate conversation. The time after the *asr* prayer is the time for seeking forgiveness from errors. The time for the brothers is after you have completed the necessary requirements. But its best time is after the *dhuhr* prayer. Anything outside of that is permissible.”

It is related in a prophetic tradition from him, upon him be blessings and peace:

((بَلِّغِ أَتَمَرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرِ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ))

“You should command the good and forbid evil, until you see miserly instincts being obeyed, passions being followed, the worldly life being preferred; and every possessor of an opinion being amazed with his own opinion. Then obligatory upon you is to deal with your own soul specifically and leave the common alone. For indeed behind you will be days that being patient in them will be like holding onto live hot coals.” He also said:

((بَادِرُوا بِالْأَعْمَالِ الصَّالِحَاتِ قَبْلَ مَجِيءِ الْفِتَنِ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا يَبِيعُ دِينَهُ بِعُرْضٍ مِنَ الدُّنْيَا))

“Embark upon the good deeds of the righteous before the coming of tribulations which will be like the breaking of a dark night where a man will wake up a believer and by night he will be a disbeliever, selling his religion for the transient vanities of this world’s life.”

It is incumbent upon you to turn away from people coming and going, to resort to Allah in everything, to exalt your spiritual resolve above people in every spiritual state and to renounce all states except those that guide you to Allah directly, sincerely, and firm actions which are not deficient of the Book and the *Sunna*. Realize, that the injuries one suffers from human beings for the intelligent person are an immense blessing for him, because they prevent him from taking his repose with people and being intimate with them. For when Allah desires good for a servant He makes him take pleasure in taking intimacy with Him, His remembrance, and makes him reliant upon Him. Thus his inner secret comes to examine and understand people as they really are.

Al-Junayd, may Allah be pleased with him was once asked: “What is the methodology of cutting one’s self off to all except Allah?” He said: “By means of a repentance which removes persistence in sin, by means of a fear which removes all procrastination, by means of a hope which induces you to good deeds, by means of debasing the soul by bringing its final end close to it and by pushing false hope far from it.” He also said: “Whoever strives for relationships with people, Allah will make him be in need of them, and then Allah will remove the mercy in their hearts for him.” He also said: “Beneficial knowledge is that you know your Lord, and that you not give any consideration to your own abilities.”

As-Shadhili, may Allah be pleased with him said: “The most wretched of people are those who love to behave with people in everything they desire and he doesn’t find in his own soul any dislike for what they want.”

## Chapter: On Visiting the *Awliyya* of Allah, Those Alive and Deceased

One of the righteous once saw the Prophet, may Allah bless him and grant him peace in his sleep, and he said to him: “O Messenger of Allah I do not want to lose this encounter with you without having asked you about the most superior of actions?” The Prophet, may Allah bless him and grant him peace said to him:

((أَفْضَلُ الْأَعْمَالِ جُلُوسِكَ عِنْدَ وَلِيِّيٍّ مِنْ أَوْلِيَاءِ اللَّهِ قَدَرُ حَلَبِ الشَّاةِ))

“The most superior of actions is your sitting with a *waliy* from the *awliyya* of Allah, to the extent that it takes to milk a sheep.” The man then said: “Alive or deceased O Messenger of Allah?” He said:

((حَيًّا أَوْ مَيِّتًا))

“Alive or deceased.”

Muhammad ibn Naasir said in his *Ajwiba*: “This refers to the least amount of time that it is necessary for the visitor to stay in the presence of a *wali* from among the righteous. However if he increases in the time he stays with them it is better.”

Ahmad Zarruq said: “If mercy descends with the mentioning of the *awliyya*, then what is your view of the places in which they have gathered with their Lord after exiting this worldly abode? For visiting them is highly recommended as long as these visitation are free of forbidden and reprehensible deeds.”

It is necessary for the one visiting the righteous who are deceased, that he sits at the head of the *waliy* facing his face, where his own back is to the *qibla*. He should then say:

التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“Greetings is to Allah, purification is for Allah, and excellent prayers are for Allah. Peace upon you O Prophet, and the mercy of Allah and His *baraka*.” He should repeat the sending of *salaam* upon the Prophet, may Allah bless him and grant him peace, three, or seven times. He should then say:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ يَا سَيِّدِي فُلَانُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“Peace be upon us and upon the righteous servants of Allah. Peace be upon you O *waliy* of Allah O master so-and-so, and the mercy of Allah and His *baraka*. I bear witness that there is no deity except Allah, the One without partner, and I bear witness that Muhammad is His servant and messenger.” When the visitor reaches this point in his words, indeed the *waliy* will be sitting in his grave ready to take care of the needs of the visitor. He should then recite what is easiest for him to recite from the *Qur'an*. He should then send blessings upon the Prophet, may Allah bless him and grant him peace, and then ask that the reward of all of this be given over to this *waliy* of Allah. He should then say:

اللَّهُمَّ بِحَقِّ الَّذِينَ إِذَا نَظَرْتَ إِلَيْهِمْ سَكَنْ غَضَبُكَ، وَبِحَقِّ الْحَافِينَ مِنْ حَوْلِ الْعَرْشِ وَبِأَوْلِيَانِكَ حَيْثُمَا كَانُوا شَرْقًا وَغَرْبًا وَجُوفًا وَقِبْلَةً، وَبِحَقِّ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِحَقِّ وَلِيِّكَ هَذَا أَفْضَحَ حَاجَتِي

“O Allah by the truth of those whom you gaze upon and Your anger is abated; by the truth of those who are gathered around Your Throne, by the *awliyya* wherever they are, in the east, west, north or south, by the truth of our master



**Muhammad, may Allah bless him and grant him peace, and by the truth of this waliy of Yours, fulfill my needs.”** He should then recite *al-Faatiha* three times.

This is the correct courtesy of visiting the deceased from among the righteous. As for the correct courtesy of visiting those who are still alive among them, it is that the one making the visitation that he discord any since of possessing knowledge; and resort in all affairs indicated to him to the knowledge of the one he is visiting,. He should consider that their knowledge is more perfect and complete than his own. He should behave as if he is in need of them and their knowledge, even when he is actually higher than them in the outward. Along with this is that he should diminish his lower soul, and prepare himself for the acceptance of everything which comes from him by listening attentively with his entire being. He should manifest his need for everything that he possesses, whether it be insignificant or momentous. This should be demonstrated sometimes by his asking and questioning him and sometimes by his making hints and indirect references. When the *waliy* he is visiting speaks words which are average and conventional, he should engage him and endeavor to preserve what he says. When he speaks on the Divine realities and religious sciences, he should make his soul present and attentive and avoid talking. If he must speak, then it should be a little as possible in that regard. It is highly recommended for the one visiting the *waliy* to seek for his supplication, even when the one seeking it is outwardly better than the one from whom the supplication is being sought. This is because the Prophet, may Allah bless him and grant him peace once said to Umar ibn al-Khataab, may Allah be pleased with him, when he sought permission from him to make the lesser pilgrimage:

((لَا تَنْسَنَا يَا أَخِي مِنْ دُعَائِكَ))

“Do not forget us, O my brother in your supplications.” And in another narration he said:

((أَشْرِكْنَا يَا أَخِي فِي دُعَائِكَ))

“Include us O brother in your supplications.”

## Chapter: On Supplication and Its Correct Courtesy

It is highly recommended to make supplications for those who are not present. It has been related in a prophetic tradition by Muslim, that he upon him be blessings and peace said:

((مَا مِنْ عَبْدٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا وَقَالَ الْمَلَكُ: وَلَكَ مِثْلَ ذَلِكَ))

“There is no servant who supplicates for his brother who is absent except that an Angel says: ‘For you the like there of’.” In another narration he said:

((دَعْوَةُ الْمَرْءِ الْمُسْلِمِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: وَلَكَ بِمِثْلِ ذَلِكَ))

“The supplication of a person for a Muslim who is absent is an accepted supplication. At his head is an Angel, each time he supplicates for his brother, the Angel responsible for that says: ‘For you the like there of’.” In another narration he said:

((يَقُولُ لَهُ اللَّهُ تَعَالَى: يَا عَبْدِي بِكَ ابْتَدَأُ))

“Allah ta`ala says to him: ‘O My servant, it is with you that I will began’.” In another narration, he said:

((أَسْرَعُ الدُّعَاءِ إِبْجَابَةً دَعْوَةُ غَائِبٍ لِّغَائِبٍ))

“The swiftest supplication to be answered is the supplication of an absent person for a person not present.”

It is essential when making supplication that the person make present in his heart the meaning of true brotherhood which is naturally indicated in the above cited prophetic traditions; as well as the meaning ‘slave-ness’ which is referred to in the above cited words of Allah ta`ala when He says: “*O My servant*”. Thus, he must behave based upon the perfect love he should have for his brother and his companion in Allah, by making himself stand in the place of his brother. He upon him be peace said:

((الدُّعَاءُ هُوَ الْعِبَادَةُ))

“Supplication is worship.” He said:

((لَنْ يُهْلِكَ مَعَ الدُّعَاءِ أَحَدٌ))

“No one is destroyed as a result of making supplication.” He said:

((إِنَّ اللَّهَ يُحِبُّ الْمُلِحِّينَ فِي الدُّعَاءِ))

“Indeed Allah loves the one who is urgent in his supplications.” He said:

((مَنْ لَمْ يَسْتَلِ اللَّهَ يَغْضَبْ عَلَيْهِ))

“Whoever does not ask Allah for anything, He will be angry with him.”

However, the supplications indicated in the above cited prophetic tradition have their correct inward courtesies, as it was stated in the al-Hikam where it says: “Do not let the postponing of the time of giving, even though one is persistent in supplication, be what necessitate you despairing. For Allah conceals for you the answer in what He chooses for you and not in what you choose for yourself; in a time which He desires and not in a time which you desire.” It also says: “There is nothing more desired for you like being in dire need, and there is nothing swifter for you with regard to bestowal of request like being in a state of humiliation and destitution.” It also says: “If you desire the arrival of the bestowal of supplication upon you, then realize through verification that poverty and need is your true state, *for indeed the*

*alms is for the poor and the destitute’.*” It also says: “Privations are that which lay out the bestowal of supplications.” It also says: “The affair is not in the existence of what is desired, the true affair is your being provided with excellence in seeking.” It also says: “Do not ask your Lord about the postponement for what you desire, rather ask your own soul about the postponement of your courtesy with Him. The thing which you seek will not stop as long as you are asking your Lord, and what you desire will not be made easy if you are seeking it by yourself. Your asking is not the causative factor in the granting of request from Him, for in that case you will have little understanding of Him. Your asking Him should be merely in order to manifest servitude to Him and to establish the rights of Lordship. For whenever door of comprehending the wisdom of His withholding a thing from you is opened to you, it is then that the withholding becomes the source of bestowal.” He upon him be peace said:

((مَا مِنْ دَاعٍ يَدْعُو إِلَّا أَسْتَجَابَ اللَّهُ دَعْوَتَهُ أَوْ صَرَفَ عَنْهُ مِثْلَهَا فِي سُوءٍ أَوْ حُطٍّ مِنْ ذُنُوبِهِ  
بِقَدْرِهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ))

“There is no one who supplicates with a supplication except that Allah answers his supplication, or wards off from him its like in evil, or wipes away its extent from him in sins, as long as he does not supplicate for the fulfillment of a sin, or the breaking of the ties of kinship.”

There is no doubt that the absolute answering of one’s supplication will definitely occur; therefore it is incumbent upon the one supplicating to do so with truth and courtesy in accordance with what has been related from the promise of the Most Truthful. For it has come in a prophetic tradition where Jibril, upon him be peace once said:

((يَا رَبِّ عَبْدُكَ فَلَانُ أَقْضِ حَاجَتَهُ، فَيَقُولُ: دَعِ عَبْدِي فَإِنِّي أُحِبُّ أَنْ أَسْمَعَ صَوْتَهُ))

“O Lord, your servant so-and-so, answer his needs.’ Then He says: ‘Leave my servant, for I love to listen to his voice’.”

Abd’l-`Aziz al-Mahdi once said: “Whoever in his supplication does not leave his choice and is not content with the choice of the Absolute Being, glory be to Him, then he is one who is enticed, and is among those about whom it is said: ‘...fulfill his needs, for verily I hate to listen to his voice’. Whoever flows with the choice of the Absolute Being is answered even when he is not granted what he desires, this is because all actions on based upon their ending.”

It says in the al-Hikam: “Perhaps correct courtesy demands that a person abandons asking for his needs.” He upon him be peace said transmitting from his Lord, azza wa jalla:

((مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلُ مَا أُعْطِيَ السَّائِلِينَ))

“Whoever is preoccupied with My remembrance from asking Me, I will give him that which is better than that which I give to those who ask.” The bottom line is that all asking of Allah is not perfected except when it occurs from the perspective of servitude, and Allah knows best.

## Chapter: On the Merits of Sending Blessings Upon the Prophet, may Allah bless him and grant him peace

**Among the most important of vital affairs** is sending of blessings upon the master of all the spiritual masters at all times, for the one who truly desires nearness to the Lord of all the earths and heavens. This is because the sending of blessings upon the Prophet draws down spiritual secrets, divine openings and purifies the inner nature from the remainder of turbidity and spiritual cloudiness. This is the case for the beginners, the ones of yearning and those who have completed the spiritual journey. The spiritual traveler (*saalik*) is advanced by means of it. The spiritual disciple (*mureed*) is disciplined and trained by means of it. And the knower of Allah (*`aarif*) is given continuity by means of it after being eradicated by means of it. The sending of blessings upon the Prophet increases the spiritual traveler (*saalik*) in spiritual strength; it increases the spiritual disciple (*mureed*) in chivalrous generosity; and increases the knower of Allah (*`aarif*) in dignified reverence. The sending of blessings upon the Prophet causes the spiritual traveler (*saalik*) to love good deeds; it causes the spiritual disciple (*mureed*) to earn spiritual states; and causes the knower of Allah (*`aarif*) to be established in stations of divine inspiration. The spiritual traveler (*saalik*) has his faith strengthened by means of the sending of blessings upon the Prophet; the spiritual disciple (*mureed*) has his certainty made abundant by means of it; and the knower of Allah (*`aarif*) has his eye witnessing increased by means of it. The spiritual traveler (*saalik*) has his illumination magnified due to the sending of blessings upon the Prophet; the spiritual disciple (*mureed*) has his secrets magnified due to it; and the knower of Allah (*`aarif*) sits firmly upon it. By means of the sending of blessings upon the Prophet the spiritual traveler (*saalik*) gains spiritual energy; the spiritual disciple (*mureed*) is protected from spiritual decadence; and the knower of Allah (*`aarif*) is disciplined on the Carpet of Nearness; and other than this from their spiritual expressions. There is no doubt that the sending of blessings upon the Prophet is among the most noble of the rites of the religion, under which emerges the remainder of the stations of certainty.

When Allah revealed His words:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾

“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:

((لَقَدْ أَغْنَانِي اللَّهُ عَنْ صَلَاتِكُمْ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَكُمْ بِهَا كَرَامَةً لَكُمْ))

“Indeed Allah has made me independent of your sending blessings, however Allah azza wa jalla ordered you to do so as an honor to you.”

These nobilities have you ever heard the like of them

Therefore be persistent in all hours perfuming them with its fragrances

Send blessings upon him and send him peace, and this will suffice you

For the best of what you can gather for yourself is settling under its abode.

The sending of blessings upon the Prophet, may Allah bless him and grant him peace is the spiritual ascent (*mi`raaj*), when the student does not meet a guiding *shaykh*. He, may Allah bless him and grant him peace said:

((الصَّلَاةُ عَلَى نُورٍ فِي الْقَلْبِ وَنُورٌ فِي الصِّرَاطِ))

“The sending of blessings upon me is illumination in the heart, and it will be illumination upon *Siraat*.” When this illumination enters the heart darkness leaves it and the heart becomes guided. Whenever spiritual aspirations become difficult for you, then do much sending of blessings upon him, for he is the intermediate between

you and your Lord the Exalted. He is the guide for us to Him. The ontological support of the entire creation from the Prophets to the *awliyya*, comes from him, may Allah bless him and grant him peace. This is because all of their good deeds are shown to him, may Allah bless him and grant him peace. By means sending blessings upon him, illumination is earned, and darkness cannot be removed except by means of illumination. What is meant by illumination is that which is related to the lower soul from impurities and what is related to the heart from reverberations of those errors which preempt the heart from good. In reality no one can achieve following his actions and character except by going to the extremes in love for him; and this cannot be achieved except by means of much sending blessings upon him. For when you love a thing is increase in mentioning it. He, may Allah bless him and grant him peace said:

((كُلُّ دُعَاءٍ مَحْجُوبٌ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ))

“Every supplication is veiled until one sends blessings upon Muhammad and the family of Muhammad.” This was related by at-Tabaraani in his *al-Awsat*.

The four pillars of supplications are the presence of the heart, its gentleness, its tranquility, the heart being completely connected to Allah and being cut off from secondary causes. The wings of supplication are sincerity. Its times are the predawn hours. Its causative factors are sending blessings upon the Prophet, may Allah bless him and grant him peace. For when the pillars are achieved then supplications become strong. When the wings are achieved then supplications soar into the heavens. When supplications conform with its correct times, they thrive. When the causative factors are achieved, then supplications become successful. It has been related in the prophetic tradition:

((الدُّعَاءُ بَيْنَ الصَّلَاتَيْنِ لَا تُرَدُّ))

“A supplication placed between to sending of blessings upon me is never rejected.”

In the sending of blessings there are ten benefits: [1] the blessings from the Omnipotent Lord; [2] the intercession of the Chosen One; [3] the imitating of the righteous Angels; [4] acting contrary to the hypocrites and the disbelievers; [5] the wiping away of errors; [6] the fulfillment of desires; [7] the illumination of the outward and the inner secrets; [8] redemption from the Fire; [9] entrance into Paradise the Abode of Continuity; [10] and the vision of the Forgiving King.



## Chapter: On the Words of the Jurists Regarding the Legal Judgment of Sending Blessings upon the Prophet, may Allah bless him and grant him peace

**Malik said:** “The sending of blessings upon the Prophet, may Allah bless him and grant him peace is an obligation at least once in a life time. It is a *Sunna* during the prayers, and it is highly recommended in all other times.” As-Shafi` said: “It is an obligation in every prayer.” This was the view held by Ibn al-Mawwaaz. Abu Hanifa said: “It is an obligation when the one hears his mentioning.” Ahmad ibn Hanbal said: “It is obligatory to send much blessings upon him, as long as the one sending blessings does not experience difficulties.” It has been narrated:

أَنَّ مَنْ قَالَ فِي يَوْمِ الْجُمُعَةِ أَلْفَ مَرَّةٍ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، فَإِنَّهُ يَرَى مِنْ لَيْلَتِهِ فِي الْمَنَامِ رَبَّهُ أَوْ نَبِيَّهُ أَوْ مَنْزِلَهُ فِي الْجَنَّةِ، فَإِنْ لَمْ يَرَهُ فِي لَيْلَتِهِ فَفِي جُمُعَتَيْنِ أَوْ ثَلَاثٍ أَوْ خَمْسٍ

“Whoever says on the day of Friday one thousand times: **O Allah send blessings upon Muhammad, the Unlettered Prophet**, will see in that night during his sleep his Lord, His prophet, or his place in Paradise. If he does not see this that particular night, then he will see it in the second Friday, the third, or the fifth.” However, all of this cannot be attained until after the sincerity of his intention, the presence of the heart along with disciplined courtesy. As one of the poets said:

Be His servant and surrender completely to His judgment  
Beware of trying to manage affairs, for there is no benefit in that  
Will you seek to judge and manage, while Someone other than you is the Real Judge?  
Can you actually remove or alter the judgments of Allah?  
Therefore wipe away your desires, and everything you wish  
He (Allah) is the One who advances all limits, will you not listen?  
Likewise do the *awliyya* effectively act, so seek to encounter  
Their traces, and then proceed as one who is a true follower.

**It is necessary** that when sending blessings upon the Prophet, may Allah bless him and grant him peace that one maintain a state of purification, perfume, clean clothing, and it is necessary to be persistent in doing it a thousand times every Friday.

## Chapter: On the Proof for the Lawfulness of Following the *Awliyya* of Allah in Their Methods of Remembrance of Allah and Supplications

**The proof for the lawfulness** of acting in accordance with what the *awliyya* endeavor to do from their remembrances, supplications, and the establishment of its preference, is extracted from the Messenger of Allah, may Allah bless him and grant him peace confirmation of his Companions in the remembrances and supplications that he heard from them, and his specifying for them to utilize what they presented to him as a way of instructing them in the secrets of its expressions, even when they understood from him, may Allah bless him and grant him peace its meanings. This is like the prophetic tradition of Abdallah ibn Burayda, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

**“O Allah, indeed I ask You by that the fact that You are Allah, whom there is no deity except You, the One, Singular, Unicity, the Eternally Subsisent, who has not given birth nor was He begotten, and there is none like Him.”** He said:

((لَقَدْ سَأَلْتُ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ مِنْ أَعْطَى))

‘You have asked Allah by His Immense Name, that when He is supplicated by it He answers and when He is asked by it He gives’.” This was related by Abu Dawud, at-Tirmidhi, who verified its soundness, al-Haakim and Ibn Hibban.

In a prophetic tradition of Mu`adh, may Allah be pleased with him, that he, may Allah bless him and grant him peace, once heard a man say:

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**“O Possessor of Majesty and Generosity.”** He said:

((أَسْتَجِيبُ لَكَ وَسَلْ تُعْطِ))

‘You have been answered, so ask and it will be given’.” This was transmitted by at-Tirmidhi.

In a prophetic tradition of Anas, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace once passed by Abu `Iyyash az-Zarqiy, and he was praying saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ يَا حَنَّانُ يَا مَنَّانُ يَا بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ

**“O Allah verily I ask You by the fact that to You are the praise, there is no deity except You. O Affectionate One, O Benefactor, O Originator of the heavens and the earth, O Possessor of Majesty and Generosity, O Living and Eternal.”** He then said:

((دَعَى اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى))

‘He has called on Allah by means of His Most Immense Name, which if it is supplicated with He answers, and if it is asked by it, He gives’.” This was related by Abu Dawud Ibn Hibban, and an-Nisaai’ in his *Saheeh* as well as al-Haakim, who said it was transmitted using the conditions set by Muslim. There are many other prophetic traditions regarding this.

**The proof** that the *awliyya* have designated the reward of some actions which have not been transmitted from the Messenger of Allah, may Allah bless him and grant him peace, like their words: “Whoever sends blessings upon the Prophet, may Allah bless him and grant him peace with so-and-so *salaat* will have so-and-so reward”; is in accordance with al-`Ayyash said: “It is what Allah induces His *awliyya* to do, or what they witness written with the Pen of the Divine Decree, upon a stone, the leaves of trees, or what they hear from an unseen voice, or what they received by instruction from the Prophet, may Allah bless him and grant him peace while sleep; or while in the waking state; or which was addressed to them as a result of a subtle spiritual endeavor. All of this is firmly established from reliable foundations with them, may Allah be pleased with them.” Its proof from the *Sunna*, is his words, may Allah bless him and grant him peace related in the Saheeh:

((أَنَّهُ كَانَ فِئْمَنْ كَانَ قَبْلَكُمْ مُحَدِّثُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ كَانُوا فِي أُمَّتِي فَعَمْرُ مِنْهُمْ))  
“There were among those who came before you interlocutors who were not among the Prophets. If they exist among my *Umma*, then Umar is from among them.” This is what is meant by them when they speak of those to whom Allah speaks (*mukaalama*).

## Chapter: On What is the Objective in Sending Blessings Upon the Prophet, may Allah bless him and grant him peace

**It is essential** that the objective of the one sending blessings upon the Messenger of Allah, may Allah bless him and grant him peace that it be first to follow the command of Allah ta'ala, testify to the truthfulness of His Prophet, having yearning for him, love for him, extolling his rank, that he see that the Prophet, is deserving of that, and hoping the reward for that. The meaning of sending blessings upon the Prophet, may Allah bless him and grant him peace from Allah, is His mercy connected to His extolling him. From the Angels it is their seeking forgiveness for him. While from humans it is earnest and humble supplications. One should avoid utilizing the expression *tasliyya* in exchange for sending blessings, even if this phrase has appeared on the tongue of some of the people of *tasawwuf* and the jurists.

**It is sound** that whoever says for example:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ الرَّمَالِ

**“O Allah send blessings upon our master Muhammad to the number of sand pebbles”**; and the like, will attain the reward to the extent that he mentioned. When Ibn Aṭaa'illah said in his *Taa'j'l-Uruus*: “Whoever nears the end of his years, and desires to garner what he missed from spiritual benefits, should make remembrance with the comprehensive remembrances. If he does this his short years will become lengthened, like his words:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَى نَفْسِهِ وَزِينَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ

**‘Glory be to Allah, and praises to Him to the number of what He created, to the extent of His pleasure with Himself, to the beauty of His Throne, to the extent of His words’.**”

**However**, what is intended for the one sending comprehensive blessings upon the Prophet, may Allah bless him and grant him peace is that he be aware deep in his soul that he is truly incapable of sending blessings upon the Prophet, may Allah bless him and grant him peace with this immense number, yet in his heart he has an intense yearning for that which cannot be realized except by the All Aware and Kind Creator, thus he seeks that from the All Powerful, the All Hearing and Seeing. It is based upon this meaning that the Gnostic Ahmad Zarruq adopted in his *Qawa'id*.

## Chapter: On the Correct Courtesy of Sending Blessings Upon the Prophet, may Allah bless him and grant him peace

**Al-Iyash** was once asked about sending blessings upon the Prophet, may Allah bless him and grant him peace while in the streets and opens roads, and he answered by saying that it was among those things which conflict with what is more appropriate. It was narrated on Malik that he never mentioned the name of the Prophet, may Allah bless him and grant him peace except that he was in a state of purification, out of respect for him, may Allah bless him and grant him peace.

**The wisdom** in us asking Allah that He send blessings upon the Prophet, may Allah bless him and grant him peace, and not we ourselves sending blessings upon him, is that a servant saying: ‘I send blessings on Muhammad, myself’, since we were ordered to send the blessings upon him. However, because we can never attain the capacity necessary to accomplish that we then seek to transfer it over to our Lord *sub’haanahu* because He knows best what is required in that. Abu Bakr as-Sideeq, may Allah be pleased with him once said:

الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْحَى لِلذُّنُوبِ مِنَ الْمَاءِ الْبَارِدِ لِلنَّارِ وَالسَّلَامُ عَلَيْهِ  
أَفْضَلُ مِنْ عِتْقِ الرَّقَابِ

“Sending blessings upon the Prophet, may Allah bless him and grant him peace wipes away sins like cold water extinguishes a fire, and sending him peace is superior to freeing slaves.”

It has circulated among the people that the sending of blessings is not to be done under ordinary situations, but with the condition that one intends by doing so to extol the Prophet, may Allah bless him and grant him peace and demonstrate one’s love for him. Thus, it is essential that the one sending blessings that he seek by means of that the pleasure of Allah, the purification of the soul, the cleansing of the spirit and the correction of the heart until he becomes noble in character, and righteous in order to entrance into the Divine Immutable Presence of Allah. He should not do it in order to obtain some transient portion from the shares of this worldly life in the same way that one seeks these by utilizing His Names such as the All Knowing, the Revealer, the Omnipotent, the Swift, the Conqueror, the Devastator, the Independently Rich, the Vast in provision. The reason for this is because it is a form of bad courtesy with the Messenger of Allah, may Allah bless him and grant him peace. This is what al-Jazuuli said in his *al-Mukhtasar al-Kaafiyya*.

**Ahmad Zarruq** said in his *Qawaa'id*: “There are extraordinary qualities established in words, actions and essences, and the most immense of these are the extraordinary qualities of certain forms of remembrance of Allah. For Allah has made them as a curative potion and empowerment for each thing it has special qualities over, to the point where some of the realized ones say: ‘The souls have a natural aversion to that which will induce harm, since this aversion only seeks after what will bring it advantage from the lawful advantages of this world’s life. From this the souls desire to perform forms of remembrance of Allah and acts of worship specific for the matters of this world’s life, like the reciting of *al-Waaq'ia* in order to ward off impoverishment; and the reciting of:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

**‘In the name of Allah with whose Name nothing in the earth and heavens can cause harm, for He is the All Hearing the All Knowing’** in order to divert decreed afflictions; and the reciting of:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

**‘I seek refuge with the Complete Words of Allah from the evils which He has created’** in order to divert the harms that descend from the heavens, and in order to protect the homes, and other than these from the diverse forms of remembrances. This is because these extraordinary qualities bring advantage to the essence which they are intended to affect because the one who supplicates by means of them does so out of love for the advantages they bring. The love for these advantages leads to the love for the One who brings the advantages. Even when the essence which one intends to bring advantage to is not affected, yet the possibility that these advantages can exist, causes spiritual complaisance to enter the hearts without fail. This is the proof which the *Imam* Abu’l-Abass Ahmad al-Buni and those who follow his methodology took in utilizing the remembrances of the Divine Names and their extraordinary qualities. Other than that one should not utilize forms of remembrance of Allah, and acts of worship as causative factors in obtaining worldly matters, out of reverence to the remembrance of Allah and acts of worship.”

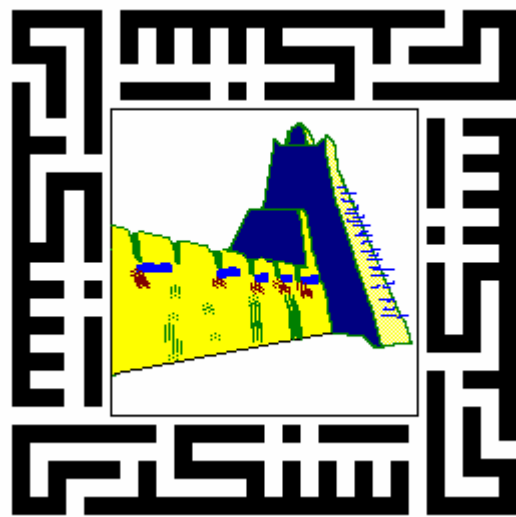
**The author says:** this is the end of what we desired to gather together on this book. May Allah benefit us by it and benefit all of the *Umma* of Muhammad, may Allah bless him and grant him peace by his rank with Him. O Allah forgive us, our parents, along with our teachers, and those who preceded us in faith and obedience to the *Sunna* of our Prophet Muhammad, may Allah bless him and grant him peace. Its completion was made easy for me on **Monday, the 8<sup>th</sup> of the month of Allah, Sha`baan, in the year 1243 A.H.** from the prophetic *hijra*, upon its companion be the best blessings and most perfect peace.

The transcription is complete with the praise of Allah, and the best of His help, blessings and peace be upon the Messenger of Allah. O Allah forgive me, my parents and all of the Muslim men and women, those who are alive and deceased – Amen.



SANKORE'

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