In the name of Allah, the Beneficent the Merciful, may Allah bless our master Muhammad, his family and Companions and grant them peace. All praises are due to Allah, the Lord of the worlds, who has made the House of Bakka the first house established for mankind, as a blessings and guidance to the worlds. Peace and blessings be upon the master of the Messengers and the seal of the Prophets, Muhammad the beauty of the land of Mecca, upon whose heart Allah ta’ala revealed "وَلَيْتَ أَنَّا حَجْتَ الْمَسْجِدَ الْمَرْجُوكَ" (بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ).may Allah preserve him and ennoble his secret, as long as the pilgrims make Hajj to the House is a duty owed to Allah by all mankind for those who can find a way to do it.” And the one who said: may Allah bless him and grant him peace: (مَنْ حَجَّ الْلَّهُ فَلَمْ يَرَفَّتْ وَلَمْ يُفْسَدَ رَجْعَ كَيْبُوْلَ وَلَدْنِهَا أَمْهُ))

“Whoever makes pilgrimage and does not behave obscenely nor act corruptly, will return like the day his mother gave birth to him”

Introduction

My objective in composing this small treatise is to acquaint the Jama`at and the remainder of the Muslims regarding the compulsions of Hajj, its obligations, its sunnan, its description, the heretical innovation that have been invented in it, the secrets regarding the Hajj, the merits of the ten days of Dhu’l-Hijjah, the merits of the Day of `Arafat, and visiting the grave of the Best of Creation, upon him be the best blessing and most perfect peace, as well as the graves of the Companions at Baqi`a, and Uhud, in accordance with the minhaj of the Nuur`z-Zamnan, the Mujaddid’d-Deen and Amir’l-Mu’mineen, Shehu Uthman Dan Fuduye’, may Allah engulf him in His mercy Amen. I have also appended to this treatise the supplication for the pilgrimage called ad-Du`a’l-Mubaarik of the Qutb of Hajj, my spiritual master, Shaykh Abd’l-Qaadir al-Jayli ibn Shaykh Muhammad al-Mahi al-Bukhari al-Qadiri, may Allah preserve him and ennoble his secret, as long as the pilgrims make tawaaaf of the Sacred House. My earnest prayer is that our Sultan al-Hajj Abu Bakr ibn Muhammad Tahir, the Sultan of Sokoto al-Hajj Muhammad Sa`d and all of those who adhere to the Qadiri Path can one day join with Shaykh Abd’l-Qaadir al-Jayli at `Arafat in fulfilling the final pillar of Islam.
I have named it:

Manaazil’l-Mi’raaj Fee Asraar ‘l-Hajj wa’l-Hujaaj
[The Stations of Ascent Regarding the Secrets of the Pilgrimage and the Pilgrims]

I pray that this treatise will be beneficial to those of the Jama`at who will be making the Hajj, this year and for those who will remain at home but nevertheless who will be performing the Hajj in the unseen with their spirits and their yearning. As the poet said:

يَا سَائِرِينَ إِلَى الْبَيْتِ الْعَتِيقِ لَعَدٌ َُّ ُّ ُّ
وَمَنْ أَقَامَ عَلَى عَذَرٍ كَمْ رَحَّلَ

“O travelers to the Ancient House, you have traveled in body while we have traveled in spirit! We stayed behind with valid excuse while they traveled.

Whoever stays behind with a valid excuse has traveled.”

Sultan Muhammad Bello said in his Tanbeeh ‘r-Raaqib: “One of the knowers of Allah exclaimed in wonder about someone who had crossed the deserts and wastelands to reach the House in order to see the traces of the Prophets there: "How is it that he does not cross his passion to reach his heart where he will see a real trace and where the thirsty heart of the believing slave can be quenched. O believer! Allah has put a house between your sides. If you were to purify it, that house would shine with the light of its Lord and be expanded." Then he said: "My brothers, if you do not go on hajj in a particular year, then return to the jihaad of the selves. This is the greater jihaad. When you cannot perform the hajj practices, then weep whatever tears you can for staying behind. The one who sheds tears because he is prevented from performing hajj to the House of Allah because the House is far from him should aim for the Lord of the House. He is nearer to those who call on Him than the jugular vein.” Allah ta’ala is the Goal, coming and going, resident or on a journey, outwardly and inwardly. In every state and at every stopping place and disembarking, there the servants will find the Face of the Lord of Might and Majesty. For Allah ta’ala is the neighbor of the one resident in the familiar lands of his own soul and He is the Companion on the journey for the one who travels the Path to visit Him. Allah ta’ala is the beginning, the middle and the end. For this reason the poet said:

فَأَنتُ سُوْلِيَّ مِنْ حِجْيَ وَمِنْ عُمْرِي
وَهَلْدَى جَسْمٍ ذُي يَغْنِي عَنْ الجَزْر
وَمَسْجِدُ الْخَيْفِ خَوْفِي مِنْ تَبَاعدَكُمْ
وَزَادِي رَجاْئٍ لِكَمْ وَالشَّوْقِ رَاحِلْتِي

‘You are my goal, Lord of the House and the Hijr!
You are my quest in my hajj and my ‘umra!
My sa’y, my tawwaaf and my Muzdalifa is from You.
The animal sacrifice is my body that does not need a butcher.
The mosque of Khayf (Mina) is my fear (khawf) of being parted from You.
My Mash'ar and my Maqam is my danger without You.
My provision is my hope for You and yearning is my mount.
The water for travel is my tears and my voyage is away from passions.”
Thus, all of us, whether we will be present at the House and Arafat or distant in our respective lands, can share in the baraka of visiting the ‘house’ because the ‘real house’ is the heart and the outer journey is merely an outer manifestation of the inner journey to the Lord of the Throne. Shaykh al-Akbar Ibn al-`Arabi said in his Futuhaat: “Since Allah ta’ala has made the heart of His servant as a noble house (baytan kareeman) and a tremendous sacred space (haraman `adheemman) and has mentioned that it alone encompasses Him when neither the heavens or the earth can encompass Him; we then realize that the heart of the believer is nobler than the House of Allah at Mecca. And He has made the thoughts and notions that pass trough the heart to be like those who make circumambulation (at-taa’ifeen) around the Ka’aba.” Therefore, all of us, whether making Hajj or remaining resident in our lands, should follow the command of Allah ta’ala regarding His House when He said:

وَطَهَّرْ بَيْتِي لِلطَّالِبِينَ لِلْبَلاَمَانِ وَالرَّكَعَ السَّجُودُ

“And purify My House for those making circumambulation, those who bow down and those who make prostration.” That is, purify the heart of all blameworthy notions, thoughts, and traits, so that the heart can be the true place of worship in which worship, humility and submissiveness circuit through the heart and from there to all the limbs. In the same manner, the hujjaj are purified at the House of Allah and they return to their places pure as the day that their mothers gave birth to them. Thus, the lands of the earth become revived and renewed with their returning. We ask Allah ta’ala to make us all among those of this great purification by the baraka of the Master of mankind, upon him be blessings and peace.

On the Compulsions (waajibaat) of Hajj

The compulsions of the Hajj are twelve. These are Hajj practices that if they are abandoned then the haaji must sacrifice or fast ten days. They are: [1] putting on the ihraam before reaching the meeqaat. The mawaaqeet are five

On the Obligations (faraa’id) & Sunnan of Hajj

On the Path (*tareeq*) of the Sunna Concerning Hajj

Shehu Uthman Dan Fuduye’ said in his *Ihya’s-Sunna* in the chapter on the path of the *sunna* concerning pilgrimage: ‘As for the path of the *sunna* of Muhammad concerning the issue of pilgrimage (*al-hajj*), it is that each person must make pilgrimage just as the Prophet, may Allah bless him and grant him peace performed the pilgrimage. It is related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra who said: “I heard the Prophet, may Allah bless him and grant him peace say, ‘Whoever makes pilgrimage and does not behave obscenely nor act corruptly, will return like the day his mother gave birth to him.’” From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is the obligation of the people putting upon the pilgrim garment (*ihraam*) at the rendezvous (*mawaaqeeet*) which the Prophet, may Allah bless him and grant him peace designated. It is related in the *Saheeh* of al-Bukhari on the authority of Ibn ‘Abbas that the Prophet, may Allah bless him and grant him peace, made Dhу ‘l-Haleefa the rendezvous for the people of Madina, al-Juhfa for the people of Syria, Yalamlama for the people of Yemen and Qarna ‘l-Manaazil for the people of Najd. These rendezvous are for them and for those who come to them from other than people for those who desire to make the pilgrimage or the lesser pilgrimage (*al-`umra*). Those other than these should put on the pilgrimage garment from his people. Even the people of Mecca should undertake it from there.” From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is being acceptable to enter Mecca from the high mountain pass (*min `at-thaniyya ‘l-`ulya*) and to depart from Mecca from the low mountain pass (*min `at-thaniyya ‘s-sufla*). It is related in the *Saheeh* of al-Bukhari on the authority of Abdallah ibn Umar, may Allah be pleased with both of them who said: “The Messenger of Allah, may Allah bless him and grant him peace used to enter Mecca from the high mountain pass and to depart from Mecca from the low mountain pass.” From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is being acceptable on returning from pilgrimage to make glorification of Allah (*at-takbeer*) three times at every elevation of the ground (*sharafin min ‘l-ardi*). It is related in the *Saheeh* of al-Bukhari on the authority of Abdallah ibn Umar, “Whenever Allah's Apostle returned from a military raid (*ghazwa*), pilgrimage or *`Umra*, he used to say *Takbir* three time at every elevation of the ground and then would say:

لاِ إِلَٰهَ إِلَٰهُ اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَكُ وَلَهُ الْحُمَّادُ، يُحْبَيِّي وَيُمْتَبِّي وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ،

وَآيِبُونَ تَأَبَّىٰ، بِذَٰلِكَ نَسَاهُدُنَّ لَرَبَّنَا حَامِدُونَ، صَبَّقُ اللَّهُ وَجَعَلَهُ وَصَانِعًا، وَقُرِّبَ عَبْدُهُ وَهَزَّمَ الأَحْزَابَ

‘None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the disbelieving clans’.
On the Description of Hajj

Shehu Uthman Dan Fuduye’ said in his ‘Uluum’l-Mu’aamila: “The description of the hajj is that the one performing hajj should take on the ihraam immediately after performing an obligatory (fareeda) or superogatory prayer (naafila). Then after this he should say the talbiya, which is:

\[
\begin{align*}
\text{‘At Your service, O Allah, at Your service! You have no partner. Praise and blessings are Yours as well as the kingdom. You have no partner.’}
\end{align*}
\]

He then makes intention that he desires to perform from the hajj or ‘umra. He is ordered to make the ritual bath (ghusl) before putting on the ihraam. He should also remove any sewn garments (mukheet’t-thiyaab). It is highly recommended (mustahaab) that he make the ritual bath before entering Mecca. He should continue to make the above mentioned talbiya after every prayer, at every sun-rise and when he encounters groups of people, but he does not have to be too insistent about that.

When he enters Mecca, he should cease with the talbiya until he has made the circumambulation (yatuufa) and hastening (sa’y). Then he resumes the talbiya until the sun passes the meridian on the Day of ‘Arafat and he goes to the place of prayer (musllaahaa). It is highly recommended (mustahab) for him to enter Mecca by the Kada’th-Thaniya that is above Mecca, and to leave Mecca by Kuda. If he does not do so, there is no objection. Malik said: “When he enters Mecca, he should enter the masjid.” It is good if he enters it by the gate of the Banu Shayba.

He should kiss the Black Stone (al-hajar) with his lips if he can do so. If not, he touches it with his right hand and puts it on his mouth without kissing it. Then he does tawaaf of the House seven times keeping it to his left– three times at half run (khababan) and four times walking (mashiyan). As we mentioned, he should touch (yastsalimu) the Yemeni corner each time he passes it, and says: “Allahu Akbar”. He does not touch the Yemeni corner with his mouth, but only with his hand. Then he places his hand upon his mouth without kissing it (bi ghayri taqbeel). When he has completed his circumambulation (tawaaf), he should pray two rak`ats at the station (maqaam) of Ibrahim and then he should touch the Black Stone if he is able.

He should then go out to Safa and stand on it to make supplication (du`a). He should then hasten (yas`aa) to Marwa, running in the middle of the valley (yukhabbibu fii batni’l-maseel). When he reaches Marwa, he stands on it to make du`a. Then he hastens back to Safa. He should do this seven times. During it, he stands on Safa four times and on Marwa four times.

He should then go out on the day of Watering (tarwiya) to Mina where he prays Dhuhr prayer, ‘Asr, Maghrib, ‘Isha, and Subh. He should then go to ‘Arafat, but he should not supplicate with the talbiya during all of that time until the sun descends from its meridian on the Day of ‘Arafat. When he goes to the place of prayer (yaruuhu ila musallaahaa), he should purify himself before going out to it. There he should join (yajma`u) the Dhuhr and ‘Asr prayers behind the Imam and he goes with him to the Stopping place (mawqif) of ‘Arafat and stays there with him until the sun sets.

He should then make his way very quickly (yadfa`u bi daf`ihi) to Muzdalifa and then prays the Maghrib prayer, ‘Isha and Subh with the Imam at Muzdalifa. He should then stand (yaqifu) with the Imam at the pilgrimage station (mash’ar’l-haram). On that day, he should set off quickly after the sun has risen to Mina, prodding his beast with something.
When he reaches Mina, he should stone (ramaa) the Jamra’l-`Aqaba with seven pebbles (bi sab’ii hasawayat) the size of peas (mithla husaatil’-hadhfi). He should also say with each pebble: “Allahu Akbar.” He should then make the animal sacrifice (yanharu) if he has an animal offering (hadyun) with him. Then he should shave his head (yahligu) and then stand at Mina for three days. When the sun descends from its meridian each day, he should stone the Jamra that is next to Mina with seven stones, saying: “Allahu Akbar” with each pebble. He should then stone the other two Jamra, each in the same manner, saying: “Allahu Akbar” with each pebble. He should remain standing in order to make supplication (yaqifu li’d-du’a) immediately after (bi ithri) thestoning of the first and second Jamra, however he should not stop in order to make supplication (laa yaqifu li’d-du’a) at the Jamra’l-`Aqaba. He should then depart.

If he decides to stone on the third day, which is the fourth day of the sacrifice (yawm’n-nahr), he should then depart for Mecca. Then he would have completed his pilgrimage (tamma Hajjahu). However, if he likes, he can hasten it in two days from the days of Mina. He stones and then departs.

When he leaves for Mecca from the Hajj or `umra, he should make the Farwell circumambulation (taaf li’l-wadaa’i) and then prays two raka’ats and then departs. It is highly recommended (mustahab) for the one departing Mecca after the Hajj or `umra, he should say:

أَلْبَيْنَ تَأْتِيَانِ عَلَيْنَا حَامِدُونِ حَامِدُونِ لَعَبِيْنِ صَلِّي لِلَّهِ عَلَيْهِ وَنصُرَ عَبْدَهُ وَهُزَمَ الأَكْرَمُ

‘Returning, repenting, worshipping, praising and prostrating to our Lord. Allah fulfilled His promise and gave victory to His servant and destroyed the confederate parties.’

On the Heretical Innovations That People Have Invented Regarding the Hajj

The Shehu also said in his Ihya’s-Sunna wa Ilkmad’l-Bid’a in the section regarding the innovation concerning pilgrimage. “As for what the people have invented in this issue of pilgrimage (al-hajj) from Satanic innovation are the following: Among these innovations is making smacking noises (bi’t-tasweet) while kissing the Black Stone (taqbeel ‘l-hajara ‘l-aswad). This is a reprehensible innovation as the scholars have clarified. Among these innovations is placing the hands and the forehead upon the Black Stone. This is a reprehensible innovation. It says in the at-Taqyeed, “Imam Malik considered reprehensible (‘ankara) the placing of the two hands and the forehead upon the black stone.” Among these innovations is wiping (at-tamassuhu) the walls (jidaar) of the Ka`aba or the walls of the mosque. This is a reprehensible innovation.” It says in the Takhlees’l-Ikhwaan, “The scholars consider it reprehensible the wiping of the walls of the Ka`aba or the walls of the mosque.” Among these innovations is everyone making the talbiya in a single voice (‘ala sawrini waahidin). This is a reprehensible innovation. It says in the al-Madkhal, “Each person must make the labayk for himself. As for people proceeding in a single voice, this is a reprehensible innovation.” Among these innovations is singling out special places (takhees ‘l-amaakin) for special supplications (bi ‘l-ad’iyya ‘l-amakhuusa). This is a reprehensible innovation. It says in the al-Madkhal, ‘Imam Malik, may Allah be merciful to him, was asked about a group of people who say, ‘Imaanaan biwa tasdeeqan bi kitaabika’ - (Believing in You and accepting Your book.). he said: ‘That is an innovation. There has not been any specific perimeter that has been delineated from any special words or supplication. Rather they should supplicate Allah with what is easiest for them’.” This is completely in contradiction to
what the people of these times are doing. Some of them have people who accompany
them at every ceremonial place of the pilgrimage. And most of them are preoccupied
with: "Say this particular thing when you sight the House; and when you enter Mecca
say this particular thing; at the Black Stone say this particular thing; at the door of the
House say this particular thing; at the Multazam say this particular thing; at the Yemeni
corner say this particular thing; if you enter the House say this particular
thing; at the maqaam Ibrahim say this particular thing; at Safa say this particular
thing; Marwa say this particular thing; during the running (sa`ayi) say this
particular thing; at Mina say this particular thing and at `Arafat say this particular
thing.' And the like of that where they become preoccupied in the roads with trying to
memorize these special supplications (al-`ad`iyya) and they neglect what is necessary
for them to know concerning their pilgrimage those things which invali
dates (mufsidaat) or corrects (musahhihaat) the pilgrimage. Among these innovations is
walking backwards (mashyu `l-qahqara) when leaving the mosque of Mecca. This is a
reprehensible innovation. Likewise is doing the same thing in the mosque of the
Prophet, may Allah bless him and grant him peace, when they make the fair well
greetings to him. They falsely claim that this is correct courtesy (al-`adab). This is
nothing but reprehensible innovation which has no foundation in the noble shari`a,
nor has anyone from the by gone early community (as-Salaf) ever did that. The Salaf
were the most exacting people desirous in following the sunna of the Prophet, may
Allah bless him and grant him peace and may Allah be pleased with them. Then this
same innovation that the people have falsely invented and indulge in has afflicted
them to when they visit their shaykhs, notables and the graves where they leave them
walking backwards out of respect and esteem for them. They falsely claim that this is
good courtesy (al-`adab).” I say, Similar to the above innovation is what some of the
people do by making circumambulation of the grave of the Prophet, may Allah bless
him and grant him peace. It says in the Manasik of Khalil and in the al-Madkhal,
"You should beware of what some of the people do by making circumambulation of
the grave of the Prophet, upon him be peace. Similarly, is their wiping the building,
throwing their handkerchiefs or clothing in the interior of the grave. All of this is
innovation because taking blessings (tabarruk) is by following in the footsteps of the
Prophet, may Allah bless him and grant him peace. The worship of the idols during
the time of Jahiliyya was done in the same fashion.”
Shaykh Abdullahi Dan Fuduye’ said in his *Diya’il-Hukkaam* in his conclusion:

“It is incumbent upon every Muslim that he not let his years pass without making the pilgrimage to the House of Allah nor visiting the Messenger of Allah, may Allah bless him and grant him peace. Al-Fazaazi said: ‘For when the *deen* is incomplete, then there is no *dunya.’ That is, it is not complete without the *hajj* and visiting the Prophet, may Allah bless him and grant him peace, when he finds the ability to do so. *Hajj* is an obligation and the rights of one's wives and children cannot be an adequate excuse for neglecting it because the rights of Allah supercede all other rights. It is permitted to perform the *hajj* without provision or baggage for he who has attained the station of reliance upon Allah (*yatawwakalu `ala Allahi*). In the *ad-Durur al-Mulqutat* of Abd'l-`Azeez he said: “It is permissible for the one who has attained the station of reliance upon Allah. However, as for he who is weak hearted, he should not perform the *hajj* except with provision, as Allah has ordered.” He then said: “As for making *hajj* during a time when it is highly probable that harm will befall himself and his wealth, then it is not permissible. It is feared that most people will corrupt the *deen* during times of tribulation. We seek Allah's forgiveness! Furthermore, to perform the *hajj*, one is not in need of the permission of the ruler if the roads are safe.”

In the *al-Qawanain* it says, “It is necessary for the one performing *hajj* that he intends to visit al-Medina. He should enter the mosque of the Prophet and pray his prayers in it. He should give the *salaams* to the Prophet and to his two comrades, Abu Bakr and Umar. He should also seek the intercession of the Prophet with Allah and pray between his grave and the *minbar.*” He then said: “Among those things which are necessary for him, is to intend to visit the grave of Isma'il in the mountain of *Abu Qubais*, the cave which is mentioned in the *Qur'an* in the mountain of *Thur*, and the cave in the mountain of *Hirra* where the *Qur'an* was first revealed. He should also visit the graves of those buried in Mecca and al-Medina from among the Companions, the *Tabi'een* and the *Imams.*” May Allah reward us with that out His Bounty and generosity.”
On the Secrets of Hajj

Realize Yaa Jama`at that Hajj has a truth that transcends physical exertion and rituals, it comprises every known act of worship and means of drawing near to Allah ta`ala. Shaykh Abu Bakr as-Shibli al-Maliki once encountered a disciple who had made the Hajj and had returned to Baghdad. The Shaykh immediately began to question the disciple about the realities of all the outer rituals of Hajj in order to impress upon him the deeper and more profound realities of this final act of worship. The lessons in this dialogue between the Shaykh and his disciple illuminate the outer and inner aspects of Hajj that are both indispensable. Each of us should reflect upon these questions and answers in order to measure our own Hajj. The disciple recounts this insightful exchange. “As-Shibli said to me: ‘Did you make the covenant (a`qad) to make the Hajj?’ I said: ‘Yes’. He then said to me: ‘By means of this covenant did you then revoke every other covenant that you made from the time that you were created, that contradicted this covenant?’ I replied: ‘No’. He then said: ‘In that case you did not make the covenant of Hajj.’ He then asked: ‘Did you get rid of your clothing?’ I said: ‘Yes’. He then responded: ‘At that time, did you eliminate from yourself everything other than Allah?’ I replied: ‘No’. He then responded: ‘Then you did not really remove your clothing.’ He then asked me: ‘Did you then purify your body.’ I said: ‘Yes.’ He then said: ‘Did you then eradicate every error and fault by means of your bodily purification?’ I replied: ‘No.’ He then responded: ‘Then you have not really purified yourself.’ He then asked me: ‘Did you make the talbiyya?’ I said: ‘Yes.’ He then asked me: ‘Did you find the Divine answer to your talbiyya like it at the time you made it?’ I replied: ‘No.’ He then responded: ‘You did not really make the talbiyya.’ He then asked me: ‘Did you then enter the ihram?’ I said: ‘Yes.’ He then asked: ‘Did you believe when you were entering the ihram (consecrated state) that you were leaving every prohibition (muharram)?’ I replied: ‘No.’ He then responded: ‘Then you have not really entered the ihram.’ He then asked me: ‘Did you eliminate (sharafta) to Mecca?’ I said: ‘Yes.’ He then said to me: ‘Did the Lord of Truth ennoble you with a spiritual state (ashrafu `alayka haal) at your showing honor to Mecca?’ I replied: ‘No.’ He then responded: ‘Then you did not really show honor to Mecca.’ He then asked me: ‘Did you enter the sacred masjid?’ I said: ‘Yes.’ He then asked me: ‘Did you also enter His nearness from a direction that you knew?’ I replied: ‘No.’ He then responded: ‘Then you did not enter the sacred masjid.’ He then asked me: ‘Did you gaze at the Ka`aba?’ I said: ‘Yes.’ He then asked me: ‘When you saw it, did you also see your Objective in it?’ I replied: ‘No.’ He then responded: ‘Then you did not really gaze at the Ka`aba.’ He then asked me: ‘Did you trot three times (ramalta thalaathan) and walked four times (mashayta arba`an)?’ I said: ‘Yes.’ He then asked me: ‘Did you also flee from this world’s life, fleeing in way that you knew that you were cutting yourself off and alienating yourself from it, and discovered by your walking four times protection from what you fled, which then increased you in gratitude to Allah for that?’ I replied: ‘No.’ He then responded: ‘Then you have not really trotted.’ He then asked me: ‘Did you greet the Stone (safahta’l-hajr) and kiss it (qabaltahu)?’ I said: ‘Yes, there was a great convulsion there.’ He then said to me: ‘Woe to you! It has been said – whoever greets the Black Stone has greeted the Lord of Truth, sub`hanahu wa ta`ala, and whoever greets the Lord of Truth, sub`hanahu wa ta`ala, is in the state of Divine protection (mahal’l-ammun). Has there manifested upon you the traces of this Divine protection?’ I replied: ‘No.’ He then responded: ‘Then you did not really greet the black Stone.’ He then asked me: ‘Did you stop in front of Allah ta`ala behind the station of Ibrahim and prayed two raka`ats?’ I said: ‘Yes.’ He then asked: ‘At this station, did you stop at
your spiritual place (makanataka) with your Lord and then saw your spiritual goal?' I replied: ‘No.’ He then responded: ‘You have not really prayed.’ He then asked me: ‘Did you then go out to Safa and stopped there?’ I said: ‘Yes.’ He then asked: ‘What did you do?’ I responded: ‘I made the takbir seven times, and I mentioned the pilgrimage and asked Allah for its acceptance.’ He then asked: ‘Did you make the takbir with the takbir of the Angels and found the spiritual reality of your takbir in that place?’ I replied: ‘No.’ He then responded: ‘Then you did not really exalt Allah properly.’ He then asked me: ‘Did you descend from Safa?’ I said: ‘Yes.’ He then asked me: ‘Do you also remove every fault from yourself (zaalta kulla illat `anka) until you were completely purified (hata safayta)?’ I replied: ‘No.’ He then responded: ‘Then you did not really ascend or descend Safa.’ He then asked me: ‘Did you then run in the valley?’ I said: ‘Yes.’ He then asked me: ‘Did you flee to Him and became safe from what you fled (your corrupt self) and arrived at your true existence?’ I replied: ‘No.’ He then responded: ‘Then you did not really run in the valley.’ He then asked me: ‘Did you reach Marwa?’ I said: ‘Yes.’ He then asked me: ‘Did you realize the Divine tranquility that descends upon Marwa and take it, or did it descend upon you?’ I replied: ‘No.’ He then responded: ‘Then you did not really arrive at Marwa.’ He then asked me: ‘Did you go out to Mina?’ I said: ‘Yes.’ He then asked me: ‘Did you then desire from Allah a spiritual state that was different from the one in which you were disobedient to Him?’ I replied: ‘No.’ He then responded: ‘Then you did not really go out to Mina.’ He then asked me: ‘Did you enter the Masjid’l-Kheef?’ He said: ‘Yes.’ He then asked me: ‘Did you fear Allah during your entering and leaving the masjid and discovered a level of fear of Allah that you would never have found elsewhere?’ I replied: ‘No.’ He then responded: ‘Then you did not really enter the Masjid’l-Kheef.’ He then asked me: ‘Did you depart to ‘Arafat?’ I said: ‘Yes.’ He then asked me: ‘Did you then realize (`arafta) the spiritual state for which you were originally created, and the spiritual state that you have desired and the spiritual state that was fashioned for you? Did you realize (`arafta) the direct experiential knowledge (al-ma`arif) that is for you in these spiritual states? Did you see the spiritual station which was indicated in the Qur’an, which is the station for which all competing souls compete in every condition?’ I replied: ‘No.’ He then responded: ‘Then you did not really stop at `Arafat.’ He then asked me: ‘Did you disperse to Muzdalifa?’ I said: ‘Yes.’ He then asked me: ‘Did you see the al-Mash`ar’l-Haraam (the pilgrimage station east of Mecca)?’ I said: ‘Yes.’ He then asked me: ‘Did you make remembrance of Allah with a remembrance that made you forget everything other than Him and became preoccupied with Him?’ I replied: ‘No.’ He then responded: ‘Then you did not really stop at Muzdalifa.’ He then asked me: ‘Did you reenter Mina?’ I said: ‘Yes.’ He then asked me: ‘Did you make the sacrifice?’ I said: ‘Yes.’ He then asked me: ‘Did you sacrifice your soul?’ I said: ‘No.’ He then responded: ‘Then you did not really make the sacrifice.’ He then asked me: ‘Did you stone?’ I said: ‘Yes.’ He then asked me: ‘Did you throw your ignorance away from you by the increase of knowledge that manifested to you?’ I replied: ‘No.’ He then responded: ‘Then you did not really stone.’ He then asked me: ‘Did you shave your head?’ I said: ‘Yes.’ He then asked me: ‘Did you diminish your false hope from yourself?’ I replied: ‘No.’ He then responded: ‘You did not really shave?’ He then asked me: ‘Did you make the visitation?’ I said: ‘Yes.’ He then asked me: ‘Were you unveiled to anything from the Divine realities (al-haqaa’iq), or did you see an increase in spiritual nobility (al-karaamaat) upon by your visitation? For verily the Prophet, may Allah bless him and grant him peace has said:
‘The hajji and the one making the lesser pilgrimage is the visitor of Allah and it is the right of the One being visited to honor His visitor.’ I replied: ‘No.’ He then responded: ‘You did not really make the visitation.’ He then asked me: ‘Did you unfasten the ihraam (ahlalta)?’ I said: ‘Yes.’ He then asked me: ‘Did you resolve to eat only that which is permissible (al-halaal)?’ I replied: ‘No.’ he then responded: ‘Then you did not really unfasten the ihraam.’ He then asked me: ‘Did you bid farewell (wadda`ata) to the House?’ I said: ‘Yes.’ He then asked me: ‘Did you withdraw completely from your soul (nafs) and your spirit (ruuh)?’ I replied: ‘No.’ he then responded: ‘Then you did not really bid farewell to the House. It is incumbent upon you to return and repeat your Hajj. You should examine closely how you make the pilgrimage after this, then you will have realization of the Hajj. When you have made the pilgrimage, then make strenuous effort (ijtahidu) in being the way I delineated to you.’

This dialogue between our master Shaykh Abu Bakr as-Shibli, may Allah be merciful to him and his disciple regarding the realities of Hajj is insightful in its indications to the outer and inner realities of acts of worship and drawing near to Allah ta’ala. This reality is what each of the hujjaaj should be concerned with in all their pilgrimage ceremonies and rites. This should also be the spiritual state of those who are unable to make the hajj. They too should try their best to realize these spiritual states described so well by Shaykh Abu Bakr as-Shibli, may Allah be pleased with him.
On the Inward Pilgrimage of Those Unable to Perform the Outward Hajj

Sultan Muhammad Bello said in his *Tanbeeh’r-Raajib*: “Anyone who cannot stand in the area of *al-Khayf* (Mina), should attend to Allah with the hope and fear that is due to Allah. Anyone who cannot sacrifice his animal at *Mina* should sacrifice his passion wherever he is. Anyone who cannot reach the House because he is far from it should aim for the Lord of the House. He is nearer to the one who calls on him than the jugular vein.”

Though I did not go on *Hajj* to the House because it was too far, yet I made the *hajj* to the One who is not concealed from remembrance. I assumed *ihram* from my moment by the removal of my attributes and I made the *tawaf* and trotted in acts of kindness and righteousness. My *Safa* is my purity from my attributes and my *Marwa* is the manliness of my heart, free of all except His love and my poverty. And on the *‘Arafat* of intimacy with Allah I have stopped and my *Muzdalifa* lies in nearness to Him for the Gathering. The spread of my desire is my night at *Mina*. Stoning the *Jamrat* is the live coals (*jamr*) of yearning in my breast.

The mark of the sacrificial animal is the sacrifice of my self forcibly and I shave by making phenomenal beings vanish from my secret. They move to a group of people after the practices of *hajj*, while I will continue my practices for my entire lifetime without need of people. …Many of the early community recommended this supplication on the Days of *Tashriq*. *Ikrima* said: "It is recommended to say on the Days of *Tashriq*:

"أَرْبَعَةٌ أَنْتَا فِي الْدُّنْيَا حَمْسَةٌ وَفِي الْآخِرَةِ حَمْسَةٌ وَأَنْتَا عَذَابُ النَّارِ."

“Our Lord give us good in this world’s life and good in the Hereafter and save us from the punishment of the Fire.” This supplication is one of the most comprehensive supplications for good. The Prophet, may Allah bless him and grant him peace, used
to say it a lot. It was the supplication that he most frequently used. When he made a
supplication, he added this to it. So he combined the blessing of this world and the
blessing of the Next.”

Then Sultan Muhammad Bello expressly addresses the Muslim who are
unable to make the pilgrimage and remain in their lands by his words: “Therefore,
realize brothers that although your brethren, during these ten days have entered upon
the covenant of the pilgrimage garb (al-ihraam), have made their objective the Sacred
House of Allah, and have filled the spaces with talbiya, tahleel, tahmeed and takbeer –
you who have remained home for some valid excuse, are also a partner with them
and share in the remainder of the good deeds of these sacred days. Ibn Rajab said:
“True spoils are the spoils attained through the exploitation of the opportunity during
these immense days of Dhul‘l-Hijjah. For there are no substitutes for it nor is there any
undertaking which can stand in for the actions one can attain during these days.
Therefore, hurry before one’s appointed time suddenly comes and one regrets
squandering one’s actions. So be attentive for the fragrant breezes of your Master
during these ten days, for verily Allah sends down His fragrant breezes to whomever
He wills. Whoever attains this will have attained a delight after which there will be no
wretchedness’.”

**On the Blessings of the First Ten Days and Nights of Dhul‘l-Hijjah**

Allah ta‘ala says in His Infallible Qur’an regarding the ten sacred days and
nights of the sacred pilgrimage (al-Hajj):

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وَأَذَّنَ بِالْحَجِّ لِلْيَمِينِ مِنكُمْ مَنْ أَتَى َّلَى بَيْتِهِ أَنْ لَّا تَشْرَكُوا بِي شِيْطَانٌ وَتَطَهَّرُوا بِالْطَّهَارَةِ لِلْطَايِفِينَ وَلِلْعَالِمِينَ وَرَكَعَتُكُمْ
السُّجُودِ وَأَذَّنَ فِي النَّاسِ بِالْحَجِّ يَتَوَكَّلُوا رَجَالًا وَعَلَى كُلِّ ضَمْرَٰمٍ يَتَبَنَّى مِنْ كُلِّ فَجٍّ َعَمِيقٍ
لِيُسْهَدَّوا مَنَافِقَتَنَّ لَهُمْ وَيَذَكُّروا اسْمَ اللَّهِ فِي أَيَامٍ مَّعْلُومَاتٍ
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“Behold, We pointed the place of the House to Ibrahim, saying: Do not associate
anything as a partner with Me and purify My House for those who circumambulate it,
those who stand, who bow and prostrate. And proclaim the Pilgrimage to mankind.
They will come to you on foot and on every lean camel, through deep and distant
mountain highways. That they may witness the benefits provided for them and
remember the Name of Allah during the Known Days.”

Allah ta‘ala says:

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وَلَا تَذَكُّرُوا اللَّهَ فِي أَيَامٍ مَّعْلُومَاتٍ
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“...and remember Allah during the enumerated days.” Sultan Muhammad Bello ibn
Shehu Uthman ibn Fuduye said in his Nuur‘l-Fajr Fee ‘l-Ayyaam ‘l-Ma’alumaat wa
Livaali ‘l-‘Ashar; “The majority of the scholars are agreed that the ‘known days’
mentioned in this verse are the first ten days (of Dhul‘l-Hijjah). This was the opinion
of Ibn Abass and Imam as-Shafi‘i. Ibn Rajab said: “This was the opinion of al-Hassan,
‘Ata, Mujaahid, ‘Ikrama, Qatada, and an-Nakhai.” This was also the opinion of Abu
Hanifa and Ahmad which was related on the authority of Musa al-‘Ash‘ari that: “The
‘known days’ of the above mentioned verse are the nine days of Dhul‘l-Hijjah,
excluding the day of sacrifice (an-nahr).” He also said: ‘During these days no
supplication is rejected’.”
Allah ta’ala says:

‘By the Dawn, by the Ten Nights, by the even and the odd.’

It is said that what is meant by the dawn (al-fajr) is the dawn of the first day of the ten days of Dhu’l-Hijjah, or the dawn of the last of its days. It is also said that it refers to the appearance of the dawn or the prayer of dawn, and as far as ‘the ten nights’ (liyaal ‘l-‘ashar) are concerned; it refers to the first ten nights of Dhu’l-Hijjah. This opinion is sound based upon 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:

‘The ten refers to the ten days of sacrifice (al-adhiya). The even is the day of ‘Arafat and the odd is the day of sacrifice (an-nahr).’

Allah ta’ala says:

‘...and We have completed it with ten days.’

This means the ten days of Dhu’l-Hijjah which seals the thirty days of fasting making it forty days. It has been related on the authority of Mujaahid who said: ‘There is no action during any days of the year which is superior to the actions performed during the ten days of Dhu’l-Hijjah. These are the ten days with which Allah completed for Musa, upon him be peace.’

It has been related by al-Bukhari, Abu Dawud, at-Tirmidhi and the author of the al-Firdaws 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:

‘There are no days in which righteous actions are more beloved to Allah than these days, (meaning the ten days of Dhu’l-Hijjah).’ The Companions said to him: ‘O Messenger of Allah, not even jihad in the way of Allah?’ He said:

‘No. Not even jihad in the way of Allah, except a man who goes out endangering himself and his wealth and does not return from that with anything.’ This is the expression as it was related by al-Bukhari. In the narration related by at-Tirmidhi, he, may Allah bless him and grant him peace said:

‘There are no days in which righteous actions are performed that are more beloved to Allah than these ten days.’ In the narration of Abu Dawud, he, may Allah bless him and grant him peace said something like that. In the narration related by the author of the al-Firdaws, he, may Allah bless him and grant him peace said:

‘There are no days in which righteous actions are performed that is more beloved to Allah than ten days.’ In another narration he, may Allah bless him and grant him peace added:

‘Therefore, increase during this time in the reciting of Subhaana Allah, al-Hamduillahi and Allahu Akbar.’ The same tradition was narrated by al-Mundhiri.
excluding the statement: ‘Therefore, increase during this time’, until the end of the narration.

It has been related Abu Dawud at-Tayalisi, Abu Bakr ibn Abi Shayba, Ahmad ibn Hanbal and Abu Ya`ala with a sound chain based upon the prerequisites set by Muslim on the authority of Abdallah ibn Umar, may Allah be pleased with both of them who said: ‘I was present with the Messenger of Allah, may Allah bless him and grant him peace and I mentioned to him the ten days of Dhu'l-Hijjah. He said:

((ما من أيام العمل الصالح فيها أحب إلى الله عز وجل من هذه الأيام))

‘There are no days more beloved to Allah `azza wa jalla in which righteous deeds are performed, than the ten days of Dhu'l-Hijjah.’ It was said to him: ‘Not even jihad in the way of Allah?’ He said:

((و لا الجهاد في سبيل الله إلا رجلا خرج بنفسه ومالك ثم لم يرجع من ذلك بشيء))

‘No, not even jihad in the way of Allah, except a man who goes out with his self and his wealth and he attains death doing it’.

It has been related by Imam ad-Daarimi in a sound chain of authority that the Messenger of Allah, may Allah bless him and grant him peace said:

((ما العمل في أيام أفضل من العمل في عشر ذي الحجة))

‘There is no action performed in any day more superior to the actions performed during the ten days of Dhu'l-Hijjah.’

In another narration he, may Allah bless him and grant him peace said:

((ما العمل في أيام أفضل من العمل في عشر الأضحى))

‘There is no action performed in any day more superior to the actions performed during the ten days of sacrifice.’ It has been related by Abu Bakr ibn Abu Shayba, Abu ibn Humayd, Abu Ya`ala and al-Bayhaqi in his as-Shu`b with a sound chain on the authority of Ibn Umar, may Allah be pleased with them that the Messenger of Allah, may Allah bless him and grant him peace said:

((ما من أيام أعظم عند الله عز وجل ولا أحب إليه فيهن العمل من هذه الأيام))

‘There are no days more immense with Allah `azza wa jalla, nor more beloved to Him, in which good deeds are performed than the actions performed during these days of the ten days of Dhu'l-Hijjah.’ In another narration he, may Allah bless him and grant him peace added:

((العشر، فأكثرها فيهن من التهليل والتنبيح والتكبير والتحميد))

‘... than these ten days. Therefore, increase during these days in reciting Laa ilaha illa Allah, Subhaana Allah, Allahu Akbar, and al-Hamdulillahi.’ This narration has additional evidence from the tradition of Ibn Mas`ud, related by at-Tabarani with a sound chain, as well as what was related by al-Bazaari, Abu Ya`ala and Ibn Habaan in his Sahih from the tradition of Jaabar ibn Abdallah.

Imam an-Nawwawi said in his al-Adhkaar: ‘Realize that it is highly recommended to increase in the remembrance of Allah during these ten days in addition to what is done in other days. It is highly recommended that during the day of `Arafat to increase in the remembrance of Allah more so than is done in the remainder of the ten days of Dhu'l-Hijjah.’ Ibn Rajab said: ‘The meaning of the prophetic statement ‘not even jihad in the way of Allah’, proves that inferior actions performed during superior times is better in relationship to superior actions performed in other times. These inferior actions are made superior in reward due to its connection with superior times.’
It has been related in a tradition related by Ibn Abass an addition:

\[
(\text{وَالْعَمَلُ فِيهِنَّ يُضِعَفُ بِصِيَامِهَا})
\]

‘Actions during these days is multiplied by seven hundred times.’ It has been related by Abu Hurayra that the Prophet, may Allah bless him and grant him peace said:

\[
(\text{مَا مِنْ أَيَامٍ أَحْبَبَ إِلَى اللَّهِ أَنْ يَعْبُدَهُ فِيهَا مِنْ عَشْرُ ذِي الحِجَةِ يُعْبِدُ صِيَامَ كُلَّ يَوْمٍ مَّنْهَا بِسَبْعَٰهَا})
\]

‘There are no days more beloved to Allah in which worship of Him is performed, than the ten days of Dhu’l-Hijjah. Each day of fasting during that time is equivalent to fasting a year. Standing each of its nights is equivalent to standing during the night of Power.’

It has been related on the authority of Mujaahid on the authority of Ibn Umar, may Allah be pleased with them who said:

\[
(\text{إِنَّ يُوْمَ أَعْظَمَ عَنْدَ اللَّهِ مِنْ يَوْمَ الْجُمَعَةِ، إِنَّ الْعَمَلَ فِيهَا مَعْلُوَّمٌ})
\]

‘There is no day more immense with Allah than Jum'a and the ten days of Dhu’l-Hijjah. Verily actions performed during these days are equivalent to the actions of an entire year.’ It has been related by Abu Umar, and an-Naysaburi on the authority of Humayd who said: ‘I heard Ibn Sireen and Qatada say: ‘Every day of fasting during the ten days of Dhu’l-Hijjah is equivalent to fasting an entire year.’. It has been related in the al-Mudaa`ifa more prophetic traditions that give evidence of this.

It has been related by the author of the al-Firdaws as well as his son, Abu Mansuur ad-Daylami on the authority of `Ubaada ibn as-Samit, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

\[
(\text{صِيَّامُ الْأَصْحَابِ كَلَّ يَوْمٍ مَّنْهَا كَالْشَّيْرِ})
\]

‘Each day of fasting during the days of sacrifice is like fasting a month.’ It has been related by Abu Mansuur ad-Daylami with a chain of authority connected to Ali ibn Abi Talib, may Allah ennoble his face that the Messenger of Allah, may Allah bless him and grant him peace said:

\[
(\text{إِنَّ يُوْمَ أَوَّلَ لَيْلَةٍ مِّنْ ذِي الْحِجَةِ وَلَدَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَسُلْطَانُ مَنْ صَامَ ذَلِكَ كَانَ كَفَارَةً}
\]

‘During the first day of Dhu’l-Hijjah, Ibrahim, upon him be blessings and peace was born. Whoever fast on that day will have the atonement of eighty years. During the nine remaining days of the first of Dhu’l-Hijjah Allah sent down expiation to Prophet Dawud. Whoever fast during these days he will attain the atonement of sixty years.’

It has been related by the author of the al-Firdaws 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:

\[
(\text{وَلَدَ إِبْرَاهِيمَ الْخَلِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ يَوْمٍ مِّنْ ذِي الْحِجَةِ، فَصَامَ ذَلِكَ الْيَوْمُ كَفَارَةً}
\]

(\text{كَصُوْمُ سَبْعِينٍ سِنَةً})

‘Ibrahim, the Close Friend of Allah, may Allah bless him and grant him peace was born on the first day of Dhu’l-Hijjah. Whoever fasts that day as if he had fasted for seventy years.’ Abu Mansur, the son of the above author, narrated the above prophetic
tradition, and said that the above tradition has an unbroken chain of authority (mutassil al-isnaad).

It has been narrated by the author of the al-Firdaus on the authority of Ibn Abass, may Allah be pleased with both of them, that the Messenger of Allah, may Allah bless him and grant him peace said:

لا إِلَهَ إِلَّا اللَّهُ سُبْحَانَهُ الْحَمْدُ لِلَّهِ إِلَيْهِ الْحَمْدُ وَاللَّهُ عَلَى الْغَيْبِ وَخَلْصُ الْأَمْرِ اَللَّهُ عَزَّ وَجَلَّ

(‘Whoever fast during the last day of Dhu‘l-Hijjah and the first day of al-Muharram has sealed the outgoing year with fasting and opened the coming year with fasting. Allah will make for him atonement for fifty years.’)

Ibn Rajab said: ‘Some of the later scholars differ regarding the last ten days of Ramadan and the first ten days of Dhu‘l-Hijjah. However, the reality is that the notables among the later scholars say that the collection of these last ten days of Dhu‘l-Hijjah is superior to the collection of the last ten days of Ramadan.’ He then said: ‘The clarification of this is in what one of the later notable scholars said that: ‘The collections of these ten days of Dhu‘l-Hijjah is superior to the collection of the last ten days of Ramadhan. However, this month it not superior to other in any other way.’

Ibn Rajab also said: ‘The best action to be performed during these ten days is the remembrance of Allah. It is for this reason that it has been made lawful for all the people to increase in the remembrance of Allah specifically during these ten days.’ This is as it has been mentioned in the foregoing prophetic tradition. Therefore, one should increase in reciting Laa ila ila Allah, Subhaana Allah, al-Hamdulillahi and Allahu Akbar. The scholars have differed regarding the lawfulness of manifesting the glorification of Allah and saying it aloud in the market places during the ten days of Dhu‘l-Hijjah. A group among the scholars objected to this, while as-Shafi`i and Ahmad said it was highly recommended. As-Shafi`i allowed it at the time of the sighting of the livestock of cattle, while Ahmad said it was highly recommended irrespectively.

Ibn Rajab said: ‘Whoever is unable to perform the pilgrimage during a year, he will still be able to perform during the ten days actions in his own home which will be superior in merit than the act of jihad, which itself is superior to pilgrimage.’ He also said after a little: ‘Be warned against committing acts of disobedience during the ten days of Dhu‘l-Hijjah, because it will forbid you attaining forgiveness. It has been related by al-Maruzi in his Kitaab’l-Wara` with his chain of authority to Abd’l-Malik ibn Umayr, from either a man from among the Companions or a man from among the second generation (at-Taabi`een) who said: ‘There is no Muslim except he will attain forgiveness five times during these ten days with the exclusion of the one who plays chess.’ If the one who plays chess is prevented from attaining this forgiveness, then what do you think of the one who persists in committing major sins?”
On the Merits of the Day of `Arafat

The Qur'an, Sunna and the unanimous agreement of the Ijma` (consensus) uphold the superiority of the Day of `Arafat over all days. This is for many reasons, but mainly because it was the Day on which the religion of Islam was completed and perfected as Allah ta'ala says in Surat al-Ma`ida:

`This day have I perfected your religion for you and have completed My favor upon you and have chosen Islam as a religion for you.' The scholars are agreed that this verse was revealed on Friday during the Day of `Arafat during the khutba of the Farewell Pilgrimage of the Prophet, may Allah bless him and grant him peace. No other verse of a legal nature dealing with the obligations or prohibitions were revealed to the Prophet, may Allah bless him and grant him peace, after this verse.

Sultan Muhammad Bello said in his Nuur'l-Fajr: 'As far as the day of `Arafat is concerned, it has many merits. Among them is that it is the day of the completion of the religion, further, Allah has sworn by this day in His Book. Some of the people of Qur'anic exegesis (al-mufaasireen) have said: 'The day of `Arafat is `the even' which Allah swears by in His Book, and that `the odd' refers to the day of sacrifice (an-nahr), when Allah ta'ala says:

`By the dawn, by the ten nights, by the even and the odd.' The Prophet, may Allah bless him and grant him peace narrated this in the tradition of Jaabir, which was related by Imam Ahmad and an-Nisai' in his tafseer. It is said that the day of `Arafat is `the witness' (shaahid), which Allah ta'ala swears by in His Book, when He says:

`By the witness and the witnessed.' It has been related in the al-Musnad on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace:

The witness is the day of `Arafat and the witnessed is the day of jum`a.' It has been narrated that it is the best of the days, based upon what was related by Ibn Habaan in his Sahih from a tradition of Jaabir from the Prophet, may Allah bless him and grant him peace who said:

The best of the days is the day of `Arafat.' This was the opinion of a large group among the scholars. However, there are some who say that the best day is the day of sacrifice (an-nahr). It has been narrated on the authority of Anas ibn Malik that it
used to be said: 'The day of Arafat is equal to ten thousand days, meaning in merit. It is the day of the great pilgrimage (al-hajj al-akbar) with the majority of the learned people. Fasting during this day is atonement for sixty years. It is the day of forgiveness and redemption from the Fire.'

It has been related by Muslim on the authority of A'isha, may Allah be pleased with her that the Prophet, may Allah bless him and grant him peace said:

((ما من يوم أُحرَرَ من أن يَعْقِلُ الله فِيهِ عَدْمًا من الدُّنْاَرِ مِنْ يَوْمٍ عَرَفَةٍ وَإِنَّهُ لَيَدْنِعُ ثُمَّ يَبْعَهُ بِيَمْ

الملاَكَةُ فِيَقْوَالُ ما أَرَادَ هُوَلَاءُ))

'There is no day that Allah frees more servants from the Fire than during the day of Arafat. On it He draws near to them and boast about them with His Angels and says: 'What is it that they desire?' It has been related on the authority of Abu Umar that the Messenger of Allah, may Allah bless him and grant him peace said:

((إِذَا كَانَ يَوْمٌ عَرَفَةٌ لَّمْ يَبْقِ أَحَدٌ فِي فَلَنَّ مَقَالٌ دَرْءَةً مِنْ يَمَانٍ إِلَّا غَفُورٌ لَّهُ))

'When the day of Arafat comes, there does not remain anyone who possesses an atoms weight of faith in his heart except that he is forgiven.' It was said to him: 'Is this forgiveness just for a specific person or for the people in general?' He, may Allah bless him and grant him peace said:

((بَلْ لِلْنَّاسِ عَامَّةً))

'Rather, it is for the people in general.' Abdu ibn Humayd related this prophetic tradition.

For whoever yearns to be freed from the Fire and yearns for the forgiveness of Allah and closeness to him, then he should seek to safeguard those causative factors that necessitate one being freed and attaining forgiveness. Among these causative factors is fasting during this day. It has been related in the Saheeh of Muslim on the authority of Abu Qatada that the Prophet, may Allah bless him and grant him peace said:

((صُيُورُ يَوْمَ عَرَفَةِ أُحْتِصَبُ عَلَى اللَّهِ أَنْ يُكَفُّ السَّنَةُ الْأَثْنَى قَبْيَةً وَالسَّنَةُ الْأَثْنَى نَبَذَةً))

'Fasting during the day of Arafat one should expect atonement for the year before and the year after.' It has been related by Abu Bakr ibn Abu Shayba and Abu Ya'ala al-Musali in a sound chain of authority that the Messenger of Allah, may Allah bless him and grant him peace said:

((مَن صَمَّ صَمَّ يَوْمَ عَرَفَةِ عَفَرَةً لَّهُ سَيْبَينَ مَتَابِينَ))

'Whoever fast on the day of Arafat will be forgiven for the following two years.' It has been related by Abu Mansuor ad-Daylami with his chain of authority from Ibn Mas'ud, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

((صَوْمُ يَوْمَ عَرَفَةِ كَصَوْمَ سَيْبَينَ مَتَابِينَ))

'Fasting on the day of Arafat is like fasting sixty years.'

Among the causative factors that necessitate one being freed and attaining forgiveness is safeguarding the limbs from prohibitions during that day. It has been narrated by Imam Ahmad in his Musnad on the authority of Ibn Abass that the Prophet, may Allah bless him and grant him peace said during the day of Arafat:

((إِنَّيْمُ يَوْمَ عَرَفَةِ هَذَا يَوْمٌ مِّنْ مَلَكٍ فِيهِ سَمَاعَةً وَبَصْرَةً وَسُلْيَانَةٌ عَفَرَةً لَّهُ))

'This day of Arafat is a day that whoever controls his hearing, his eyes and his tongue will be forgiven.' The author of the al-Firdaws has also related this.
Among the causative factors that necessitate one being freed and attaining forgiveness is to increase in bearing witness to the Divine Unity (shahadat at-tawheed). It has been related by at-Tirmidhi on the authority of Abdallah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said:

((خَيْرُ الْدُّعَاءِ يَوْمَ عَرَفَةِ وَخَيْرُ مَا قَلَتْ أُمُّ الْكَذِبِينَ مِنْ فِيْلِيَ لاَ إِلَّاَ الْلَّهُ وَحَدَّهُ لاَ شَرِيكَ لَهُ لَا مَلَكٌ لَّهُ وَلَا حَمَّدٌ وَهُوَ عِلَّى كُلِّ شَيْءٍ قَدِيرٌ))

‘The best supplication among the supplications of the day of `Arafat and the best of what I have said and the Prophets before me have said is there is no deity except Allah, the One who has no partner. To Him belongs the kingdom and to Him is the praise, and He has power over all things.’

Among the causative factors that necessitate one being freed and attaining forgiveness is freeing slaves if possible or increasing in the word of Divine Unity, which in itself, equals the freeing of slaves as it has been well established in the sound prophetic tradition:

((مَنْ قَالَهَا مَائَةً مَّائَةً كَانَ لَهُ عَنْلَ عَشْرُ رَقَابٍ))

‘Whoever says it one hundred times it is equal to freeing ten slaves.’

Among the causative factors that necessitate one being freed and attaining forgiveness is performing much supplications by seeking forgiveness. It has been related by Ibn Abi ad-Dunya in his chain of authority to Ali ibn Abi Talib, may Allah enoble his face who said: ‘There is no day on earth that Allah frees more people from the Fire Fires. There is no day that He frees more people from the Fire than on the day of `Arafat. Therefore increase in the saying of:

اللَّهُمَّ افْتَقِرْ رَقِبِي مِنْ الدَّارِ وَاوْسَعْ لي مِنَ الرَّزْقِ اِلْحَالَهَ وَأَصْرِفْ عَنِي فِسَاطِ الْجَنِّ وَالإِنسَ

‘O Allah free my body from the Fire, expand for me from permissible wealth and ward off from me the corruption of the Jinn and mankind.’ This is a universal supplication for the day of `Arafat.

One should also take caution from committing sins and being persistent in major sins, which prevent one from attaining Allah’s forgiveness and being freed from the Fire. As it has been narrated in the sound traditions of the Prophet, may Allah bless him and grant him peace. One should also take caution during these days from having sexual intercourse with women. The Knower of Allah, Abd’l-Wahaab as-Sha’rani in his al-Wisaaya: ‘Be cautious against having sexual intercourse during the ten days of Dhu’l-Hijjah up until half of the month, as well as the tenth of al-Muharram and during the last ten nights of Ramadan. These are the times that are exclusive for the acceptance of supplications (bi istijaabati ‘d-da’awaat) and performance of obligations (fi’ili ‘t-taa’aati). However, in that cautioning one should not rely upon the ideas of the philosophers, who say that having sexual intercourse during the above-mentioned days causes leprosy in children, blindness and the like. Rather, you should rely upon what has reached you from the Prophet, may Allah bless him and grant him peace in prohibiting that. It has been narrated in a tradition of an-Nisai’, however the prohibition is not specific for the ten days of Dhu’l-Hijjah over other days.’
On the *ad-Du`a’l-Mubaarik* (the Blessed Supplication) for Pilgrimage

Finally, *Shehu* Uthman ibn Fuduye` informed us in his *Munaajaat* that Allah ta’ala has a multitude of *aqtaab* (spiritual axis) on earth who act as His *khulafa*. There are *aqtaab* for regions and lands; *aqtaab* for communities and nations; *aqtaab* for acts of worship and virtues; and *aqtaab* for knowledge, sciences, spiritual disciplines and gnosis of Allah ta`ala. One of the sages explained to me that the function of the *Qutb* in existence or within the realm that he governs is like a spinning top which spins at a rapid pace around an invisible but quantifiable center. This spinning top has a hole in the top center in which grain is poured. As long as the spinning top is whirling around its invisible axis due to the speed of its rotation and the existence of its axis the grain being poured into its center will be spread out equally throughout the inner walls of the spinning top. In the same manner, the *Qutb’l-aqtaab* and the remainder of his government from the *aqtaab* are the conduits by which the mercy of Allah ta`ala diffuses throughout existence. Thus, the function of the axis is in it remaining invisible.

Similarly, the great majority of the *aqtaab* are Muslim men and women who are unknown and hidden, kept out of sight in order to fulfill their role in seeing that the mercy of Allah ta`ala which resides in the circle or realm over which that *Qutb* governs is spread equitably throughout his/her orbit of control. I say that to say, that, I recently received a supplication for the pilgrimage from the *Qutb* of Pilgrimage, my spiritual master, *Shaykh* Abd’l-Qaadir al-Jayli ibn *Shaykh* Muhammad al-Mahi al-Bukhari, may Allah ennoble his secret and increase his spiritual rank as long as the Angels and pilgrims make *tawaaf* of the Ancient House. Although, the *Shaykh*’s constant prayer is that Allah ta’ala keep him concealed, I will take the liberty of lifting the veil, so that the believers can get a quick glimpse of the *baraka* of one of Allah’s hidden treasures.

Before doing so, it is necessary to know the legal judgment regarding utilizing the diverse supplications transmitted to us from the righteous *awliyya* and scholars who are not from the *Salaf as-Saalih*. *Shaykh* Abdullahi ibn Fuduye` said in his *Diya’l-Qawaa`id*: “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’s, 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:

اللهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّى أَنْتُ اللَّهُ الَّذِي لَا إِلَهَ مَعَهُ وَلَا شَرِيْكَ مَعَهُ وَلَا رَبَّ مَعَهُ وَلَا كُلُّ نِعْمَةٍ مَعَهُ وَلَا نَفْتَحَ مِنَ السَّلَامٍ أَحَدٌ وَلَا نَقْرَدَ مِنَ الْفَطْرَةِ أَحَدٌ يَوْمَ الْيَومِ وَلَا يَكُنْ لَهُ كَفَّارَةٌ أَحَدٌ

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

((لَقَدْ سَأَلَتُ اللَّهُ يَا سَمِّهُ الأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ أَحَبَّ وَإِذَا سَلَّمْ 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."

This is clear evidence that it is lawful to recite a supplication transmitted from the righteous awliyya and the rights-acting scholars, seeking by that to attain the baraka and merits inherit in their remembrance of their Lord and supplications of Him.

Shaykh Abdullahi ibn Fuduye also said in the same text after some words: “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 who 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:

(أنَّهُ كَانَ فِي مَيْمَانِ كَانَ فِي مَيْمَانِ مَهْدَتُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِياءً، فَإِنَّ كَانُوا فِي أَمْثَلٍ فَاعْمَرُونَ مِنْهُمْ)

‘There were interlocutors among those who came before you who were not among the Prophets. If there exist one among my Umma, then Omar is from among them.” This is what is meant by the People of Allah when they speak about those to whom Allah speaks (mukaalama).’

Although, the expression ‘muhaddath’ (the one addressed) is a generic term referring to the awliyya in general, it also has a specific meaning and designation for a particular rank among the hierarchy of the perfected Friends of Allah. According to the sages, 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. The above cited sound prophetic tradition establishes the reality of the existence of the muhaddath. It was transmitted in the prophetic tradition of Abu Sa`id al-Khudri regarding the method of the communication between Allah and the
muhaddath: “It was once said: ‘O Messenger of Allah, how do they speak?’ He said:

((تَتَكُلُّمُ اللَّهُ الصَّالِحُ عَلَى لِسانَهُ))

‘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:

((إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسانِ عُمْرٍ وُقُولِهِ))

“Verily Allah places the truth upon the tongue of Umar and his heart.” All this is decisive evidence that Allah ta`ala has awliyya upon the earth upon whose tongues He speaks, and by whose supplications and remembrance of Him, hopes are fulfilled and dangers averted. And these awliyya will remain on earth worshipping Allah and acting on behalf of humanity until the Hour comes. It is incumbent for Muslims to seek them out wherever they are on earth because they are the shades of Allah’s mercy on His earth, the fortresses of His protection and the unassailable weapons of His justice. Being in their company (sulba) is freedom from anxiety (kurba). Giving attentive service to them is the height of correctness (sadaad) and conscious awareness (sawaab). Imploring Allah with their supplication guarantees success (tawfieeq) in this life and Next. Performing actions under their spiritual observation (maddad), by their spiritual vigor (himma) and with their sanctioned permission (idhn) is the key to the attainment (husul) and arrival (wusul) at all good (khayraat) in this life and the Next.

Shehu Uthman ibn Fuduye’ said in his as-Salaasil ad-Dhahabiyya that the benefits for seeking out and entrance into the golden chain of the awliyya are three: “...[1] the attainment of relationship by means of their mediation; [2] the blessings of having an interconnection with them; and [3] the binding of their hearts one to another until it reaches the very heart of the Messenger of Allah, may Allah bless him and grant him peace, then to Allah `izza wa jalla.”

Sultan Muhammad Bello said in his Miftaah’l-Basaa`ir regarding the means by which the Shehu attained success in all his affairs was after he had reached the age of thirty-five and had attained a relationship and sanction from the People connected to Allah ta`ala:

فَتَقَرَّ فِي قَلْبِهِ بِأنَّ كُلَّ مِنْ يَحَبُّهُ أنْ يَقْعَدَ وَيَكْسِبَ أَمْرَهُ لَا يَقْعُدَ إِلَّا بِذِي نَسْبٍ، فِيذْعَلَ اللَّهُ بَيْنَ ذَيِّ نَسْبِ الشَّرِيفِ فِي أَيْ وَجْهٍ كَانَ فَأَجَابَهُ اللَّهُ تَعَالَيْ فُرُوقًا، فَحَمَّلَ فَأَجَابَهُ بِهِ هَذِي

الإجابة

“He (the Shehu) reflected in his heart that everyone who truly desired the establishment and straightening of his affair, this cannot be completed except by means of having an affiliation with the People connected to Allah ta`ala. Thus, he supplicated Allah that He would lead him to one of those who possessed noble affiliation with Allah, from any perspective this affiliation manifested. Thus, Allah ta`ala answered his supplication, and all praises are due to Allah ta`ala for this Divine response.”

My spiritual master Shaykh Muhammad al-Amin ibn Adam Kari`angha, may Allah be merciful to him, and afford us his baraka, said that among the many ways that a person can attain sound affiliation with the People of Allah, is by serving them, taking knowledge from them, keeping company with them, praying behind them, expending one’s wealth on behalf of them, reading their beneficial compositions,
reciting their litanies, being initiated in their spiritual path, imploring Allah with their supplication, being one of their neighbors, residing in their times, one’s name and identity being reflected upon in their hearts and even by merely receiving a passing glance from them.

For Allah ta’ala favored us on Monday, the 24th of Dhu’l-Qa’idah 1431 with receiving written permission from one of His protected friends, my spiritual master Shaykh Abd’l-Qaadir al-Jayli ibn Shaykh Muhammad al-Mahi al-Bukhari al-Qaadiri in reciting the ad-Du’a’l-Mubaarik which he transmitted for the benefit of the pilgrims who make the pilgrimage to the House of Allah. In his own hand he wrote:

"In the name of Allah, the Beneficent the Merciful; all praises are due to Allah the Lord of the worlds, and blessings and peace be upon our master Muhammad, the Immaculate Untainted Prophet, and upon his family and Companions, and those who tread his example and follow his Path, and may He give them abundant peace. To continue: Upon you be peace and to you be peace and the mercy of Allah and His baraka. We ask Allah that He provide you with success and correctness, and that Allah will give you success in all that is good. This is a license for you to recite the text of the ad-Du’a’l-Mubaarik. May Allah make everything that you establish in the service of good be counted as your good deeds. May Allah recompense you as a result of your service to us in all good, for you have placed us at ease regarding your spiritual state.

Your brother
Abd’l-Qaadir al-Jayli
Composed on 23-11-1431"

As I received it from the Shaykh, I also pass on this permission (idhn) and license (ijaaza) to everyone in the Jama’at, and everyone who desires from the believers who come upon this blessed supplication. I ask Allah ta’ala that He make this license (ijaaza) and permission (idhn) a spiritual Buraq upon which we mount to achieve our goals, a means of protection for us, an impregnable weapon for us and a
means of attaining intercession when our bodies decompose in the graves, at the Resurrection, the Gathering and as a means of entering Paradise without any Reckoning; by means of the baraka of Shaykh Abd’l-Qaadir al-Jayli, his father, Shaykh Muhammad al-Mahdi al-Bukhari, our spiritual master Shaykh Muhy’d-Deen Abd’l-Qaadir al-Jaylani, and their grandfather, our master Muhammad, the Seal of the Prophets and Messengers, -Amen.

Among the many blessings of the ad-Du`a ‘l-Mubaarik supplication are that one’s pressing needs will be fulfilled; it is a protection against the evils of malevolent jinn and humans; it guarantees success in one’s endeavors; and augments one’s daily provision and wealth. The Shaykh advised that it should be recited once a day; and here it is:

بسم الله الرحمن الرحيم

بسم الله العظيم وبِنْذِرِ سِبْحَاتٍ وَجَهْهٍ الْكَرِيمِ تَحْصُنْتِ، بِسَمَٰعِ اللهِ الْخَسْنِي كُلُّها ما عَلَمَتْ مِنْهَا وَمَا لَمْ أَعْلَمَ انْتَصُرْتِ. وَبِسْمِنَاهُ وَمَوَالَانَا مَحْمُودُ صَلَّى الله عَلَيْه وَسَلَّمُ تَشْفَعَتْ وَأَحْتَمَتْ. وبِكَلِمَاتِ اللهِ الْعَزِيزِ الْمَجِيدِ الْمَبَارَكَةَ الْوَاقِيَاتِ الْحَافِظَاتِ الْحَاجِبَاتِ. وَمِنْ شَرِّ جَمِيعِ البَخَالَاتِ كُلَّها إِنْسِهَا وَجَنِحَةَ مَا نَذَرْكَ وَمَا لَنْذَرَكُمْ مِنْ الْمَعْفَّااتِ وَالْعَصْوَاتِ الْحَصَّرَتِ. وَبِسْمِ اللهِ الْعَظِيمِ

الأعظم الوافي الالفاظ الكافي الدافع دفعت علي أَيْدِيهِم وَشَرِّىْهُم وَكَيِّدُهُم وَمَكَرُهُم وَسَحْرُهُمْ وَغَفْرُهُمْ وَتَحْبِيلَهُمْ وَوَسْوَسَهُمْ، فَلا يَقُولُونَ مِنْهُ وَلَا يَتَعرَضُونَ لَهُ بِشَوْعٍ. اللَّهُمَّ اكْبِرِي بِعَينِ حِرَاَّسِكَة مِنْكَ تَمْتَعْ عَلَيْنَ أَيْدِي كُل مَتْعِرْضٍ لِي بِشَوْعٍ أَوْ مَكَرْوُهُ. اللَّهُمَّ أَحْفَظْنِي وَدِينِي وَأَهْلِي ومَالِي وَأُوْلَادِي وأَصْحَابِي مِنْ شَرِّ مَا هُوَ مُسْتَحْفَفٌ بِاللِّبَلِّ وَسَارِبٌ بِالنَّهَارِ. اللَّهُمَّ اشْهَرْ عَلِيّ لُوَاءَ الْعَزِّ وَأَعْضَمْنِي بِحَاجِبِ الْقَهْرِ، وَاضْرِبْ عَلَيْ سَرَائِقَاتِ الْحَفْظِ، وَاكْتَفِي بِهِالَّاتِ مِنْ الإِسْرَأْرِ، وَاكْفِنِي شَرَّ مَا أَخَافُ. تَبَارَكَ بِيْنَ الْأَوْلَادِ نُورُ لِيْلِي بِنُوْرِ مِنْ فَرْقِكَ، يَا اللَّهِ يَا نُورُ بِحَقِّ يَا مُبَيِّنَ. اللَّهُمَّ بَارَكْ لَنَا فِي ذَكَرَكَ وَلَا تَتَشَغَّلْنَا بِغَيْرِكَ وَوَقَفْنَا لِحَمَدِكَ وَشَكْرِكَ، وَأَدُمْ عَلَيْنَا عَفْوَكَ وَسَتْرَكَ، وَأَيْظَنَا مِنْ رَقَادِ الْغَفَلَاتِ، وَأَفْتَنَا مِنْ وَهَادِ السُّبُتِّ، وَأَخْرَجْنَا مِنْ ذَلِّ الْمَعَاصِي إِلَى عَزْرِ الطَّاعَاتِ، وَاجْعَلِ الإِسْرَأْرَ رِفْيفَانَ وَالتوَيْقَ طَرِيقَانِ، وَأَطْلِعْ عَلَى أَرْوَاحَنا شَمْسَ الْأَوْلَادِ، وَأَفْضِ عَلَى نَفْسِنَا غَرَفَ الأَسْرَارِ. اللَّهُمَّ انتِ صَدِيقًّا فِي كُلِّ وَجْهِ، وَغَوْفِي فِي كُلِّ شَكْدِ، وَعَوْنِي فِي كُلِّ أَمْرِ، وَرَجَالِي فِي كُلِّ كَرَبِ، اللَّهُمَّ إِنِّي حَافِظُ، طَمَانُ مُقَاسَمِي، مُرْيِضٌ فَاتَّشَنِي، مَصُوِيفٌ فَوْتِي، فِقْرُ فَأْعَنِي، ذَلِيلُ فَأْرَعُي، مَظْلُومٌ فَنَجِي، رَبَّنَا مِلْعُوبٌ فَاتَصرِّحْ (ثَلَاثُ). يَا اللَّهُ يَا حَيَا بِأَقِيمٍْ يَا عَزْيَمِ. اللَّهُمَّ اجْعَلْ مُنْتَهِي مُطَالِبِي وَجَهَدِي وَرَضَاكَ، وَافْتَقِدْ مَقَاسِدَ أَعْفُوْنَا عَفْوَكَ يُوْمَ لِقَاتِك، وَأَفْنَى لَهُ مُثَانَاهُ، فَقِدْ وَقَنَا عَلَى بَابِكَ، يَا كَرِيبي لِمَ نَسْلُ، يَا مُهْجِبَا لَنِمْ دَعاً، يَا مُهْجِبَا لَنِمْ طَلِبُ، يَا سَرِيْعَ لَمْ نَقَضُ، أَتْبَلِي فِي الدُّنْيَا وَالأَخْرَىْ تَوْقِي مُسْلِمَا وَأَحْجَيْنِي بِالصَّالِحِينِ. سَبْحَانَ رَبِّنَا رَبِّ الْعُزَةِ عَمَّا يَصْفُونَ وَسَلَّمْ عَلَى الْمُرْسَلِينَ الحَمَّدَ لِلَّهِ رَبِّ الْعَالَمِينَ

Resurrection, the Gathering and as a means of entering Paradise with no means of attaining intercession when our bodies decompose in the graves, at the Shaykh

Abd'l-Qaadir al-Jayli, his father, Shaykh Muhammad al-Mahdi al-Bukhari, our spiritual master Shaykh Muhy’d-Deen Abd’l-Qaadir al-Jaylani, and their grandfather, our master Muhammad, the Seal of the Prophets and Messengers, -Amen.
In the name of Allah the Beneficent the Merciful

In the name of Allah the Immense, and by the light of the glory of His Generous Continence, I take protection. By all of the Beautiful Names of Allah, those which I know, and those which I do not know I seek assistance.

By our master and chief Muhammad, may Allah bless him and grant him peace, I seek intercession and refuge. By the blessed perfected protected and guarded words of Allah I seek shelter. From the evils of all created things, whether human or jinn, those we are able to perceive and those we are unable to perceive, and from intelligible and sentient beings I seek protection.

In the name of the Greatest Name of Allah, the Immense, the Preserver, the Preventer, the Sufficient, the Defender; from me I ward off all their harms, evils, plots, schemes, magic, treachery, corrupt imaginings and whisperings. Do not allow them to come near me nor allow them to afflict me with any evil.

O Allah watch over me with a protective eye from You, which will prevent the harms of all evil things from afflicting me with evil or things disliked. O Allah preserve me, my religion, my family, my wealth, my children, and my companions from the evils that are hidden in the night and the evils that swarm during the day. O Allah unfurl for me the banner of honor, and protect me with the barrier of victory; throw over me the canopy of preservation; shade me with the splendid halo of illumination; and suffice me against the evils of the things I fear.

You are forever blessed, O Light of all lights, illuminate my heart with Your direct knowledge! O Allah! O Light! O Absolute Being! O Lucid One!

O Allah bless us in our remembrance of You, and do not preoccupy us with other than You. Give us success in praising You and giving thanks to You. Make Your pardon and concealing be persistent over us. Wake us from the slumber of heedlessness. Redeem us from the depths of evil. Take us out of the humiliation of disobedience into the honor of obedience. Make the dawning of illuminations our close companions and success our path. Expose our spirits to the suns of illumination, and cause the direct gnosis of Divine secrets to overflow our souls.

O Allah You are my Sole Objective in all my destinations, my Redeemer during every hardship, my Help in every affair, and my Hope during every distress. O Allah, indeed I am confused, so guide me. I am thirsty so quench me. I am sick so cure me. I am weak so strengthen me. I am poor so enrich me. I am humiliated so honor me. I am oppressed so save me.

O Lord, indeed I am conquered so give me victory! (repeat three times)

O Allah! O Ever Living! O Self Subsistent! O Exalted! O Immense!

O Allah make the end of all our desires be Your Continence and Pleasure, and make the furthest extent of our objectives be Your pardon on the Day that we meet You. Make us experience the delight of Your intimate discourse. For we have stopped at Your gate – O Near to the one who asks! O Answerer of the one who supplicates! O Hearer of the one who seeks! O Swift in responding to the one who intends! You are my Protecting Friend in this life and the Hereafter! Make me die as a Muslim and include me among the righteous.

Glory be to your Lord, the Lord of Might above what they ascribe to Him, and peace be upon the Messengers, and all praises are due to Allah the Lord of all the worlds!
Here ends the Supplication of Pilgrimage and with its ending I end my treatise: [Manaazil`l-Mi`raaj Fee Asraar ʿl-Hajj waʾl-Hujjaj] [The Stations of Ascent Regarding the Secrets of the Pilgrimage and the Pilgrims], with the praise of Allah and the best of His assistance. O Allah forgive, protect and give Your mercy to all those who make the pilgrimage this year as well as all the Muslims. O Allah make their pilgrimage accepted in Your eyes and protect them from all obscenities and corruptions during the Hajj and purify them and us by means it with a purity like the day our mothers gave birth to us. O Allah preserve our Sultan, the shadow of Allah on earth, al-Hajj Abu Bakr ibn Muhammad Tahir ibn Muhammad Bello MaiWurno ibn Ahmad Zaruuq ibn Abu Bakr Ateequ ibn Shehu Uthman ibn Fuduye’, and all those under his authority, as well as the Sultan of Sokoto al-Hajj Muhammad Sa’d ibn Abu Bakr and those under his authority. O Allah illuminate the secrets and increase the Gnosis of all Your perfected and protected Friends who serve and facilitate the pilgrimage inwardly and outwardly, such as Shaykh Abd’l-Qaadir al-Jayli and all his fuqara in Jeddah, al-Medina and Mecca. O Allah by means of them and all the pilgrims whose Hajj is accepted by You, transform the authorities who oversee and maintain the Two Sacred Places and make them pleasing to You and Your Messenger, may Allah bless him and grant him peace. O Allah, place compassion in their hearts for all the pilgrims that flock to them from the corners of the world. O Allah we ask You by the Ka`ba and all of its secrets and by the Bayt’l-Mamuur which is above it and all of its secrets to be merciful to all the believing men and women of the Umma of Muhammad, may Allah bless him and grant him peace with an all encompassing mercy and blessing which will forgive all of us and open the doors of Your mercy and bounty in this world and the Hereafter. AMEN!

Monday, 24th of Dhu’l-Qa`idah 1431

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