

SANKORE'



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى 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 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

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“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 لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ))

“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 `Arafaat, 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-Qadir 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 *tawaaf* 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-Qadir 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-Hujjaaj

[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 لَقَدْ
سِرْتُمْ جُسُومًا وَسِرْنَا نَحْنُ أَوْرَاحًا
إِنَّا قُمْنَا عَلَى عُذْرٍ وَقَدْ رَحَلُوا
وَمَنْ أَقَامَ عَلَى عُذْرٍ كَمَنْ رَاحَا

“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:

إِلَيْكَ قَصْدِي رَبَّ الْبَيْتِ وَالْحَجَرِ
فَأَنْتَ سَوْلي مِنْ حَجِّي وَمِنْ عُمْرِي
وَمِنْكَ سَعْيِي وَتَطَوَّافِي وَمُزْدَلِفِي
وَالْهَدْيَ جِسْمِي الَّذِي يُغْنِي عَنِ الْجَزْرِ
وَمَسْجِدُ الْخَيْفِ خَوْفِي مِنْ تَبَاعُدِكُمْ
وَمَشْعَرِي وَمَقَامِي دُونَكُمْ خَطَرِي
زَادِي رَجَائِي لَكُمْ وَالشَّوْقُ رَاحِلَتِي
وَالْمَاءُ مِنْ عِبْرَاتِي وَالْهَوَى سَفَرِي

'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 *tawaaf* 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 ‘adheeman*) 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 through 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:

﴿وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“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*

Shehu Uthman Dan Fuduye’ said in his *‘Umdat’l-Bayaan*: “The obligations of *hajj* are four: [1] the *ihraam*; [2] the *tawaaf ‘l-ifaada*; [3] running between *Safa* and *Marwa*; and [4] standing at *‘Arafat*. The *sunan* of *hajj* are twelve. Four of them are for the *ihraam*: [1] the *ghusl* which precedes it; [2] removing sewn garments; [3] the two *raka’ats*; and [4] the *talbiya* (saying **Labayk Allahumma labayk**). Four are for the *tawaaf*: [1] walking; [2] kissing the Black Stone; [3] supplication without end; and [4] the half run for men, but not for women. Four are for running (*sa’y*): [1] kissing the stone; [2] hurrying in the middle of the valley for men; [3] climbing up *Safa* and *Marwa*; and [4] supplication.”

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 (*mawaaqeet*) which the Prophet, may Allah bless him and grant him peace designated. It is related in the *Saheeh* of al-Bukhari on the authority of Ibn `Abbas that the Prophet, may Allah bless him and grant him peace, made Dhu 'l-Haleefa the rendezvous for the people of Madina, al-Juhfa for the people of Syria, Yalamlama for the people of Yemen and Qarna 'l-Manaazil for the people of Najd. These rendezvous are for them and for those who come to them from other than people for those who desire to make the pilgrimage or the lesser pilgrimage (*al-'umra*). Those other than these should put on the pilgrimage garment from his people. Even the people of Mecca should undertake it from there." From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is being acceptable to enter Mecca from the high mountain pass (*min at-thaniyya 'l-'ulya*) and to depart from Mecca from the low mountain pass (*min at-thaniyya 's-sufila*). 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:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
وَآيُونَ تَأْتِيُونَ، بِدُونِ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدُهُ، وَنَصَرَ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ

'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:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

'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.' 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 (*maqam*) 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 *Dhurh* 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 (*yaruuhi 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'ih*) 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 hasayaat*) the size of peas (*mithla husaati'l-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 (*yahliq*) 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*) the stoning 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 Hajjah*). 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:

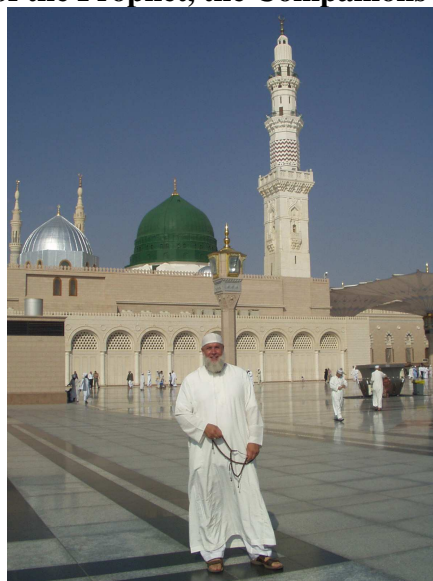
أَتَيْتُكُمْ عَائِدُونَ حَامِدُونَ سَاجِدُونَ لِرَبِّنَا، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ
'Returning, repenting, worshipping, praising and prostrating to our Lord. Allah fulfilled His promise and gave victory to His servant and destroyed the confederate parties.'

On the Heretical Innovations That People Have Invented Regarding the Hajj

The *Shehu* also said in his *Ihya's-Sunna wa Ikhmad'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 sawtin 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 (*takhsees 'l-amaakin*) for special supplications (*bi 'l-ad'iya 'l-makhsuusa*). This is a reprehensible innovation. It says in the *al-Madkhal*, “*Imam Malik*, may Allah be merciful to him, was asked about a group of people who say, '**Imaan bika wa 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 *maqam* Ibrahim say this particular thing; at *Safa* say this particular thing; at *Marwa* say this particular thing; during the running (*sa'ayi*) say this particular thing; at *Mina* say this particular thing and at *'Arafa* say this particular thing.' And the like of that where they become preoccupied in the roads with trying to memorize these special supplications (*al-'ad'iyya*) and they neglect what is necessary for them to know concerning their pilgrimage those things which invalidates (*mufsideat*) 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 Manaasik of Khalil and in the al-Madkhal, "You should beware of what some of the people do by making circumambulation of the grave of the Prophet, upon him be peace. 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.”

On Visiting the Graves of the Prophet, the Companions at Baqi`a and Uhud



Shaykh Abdullahi Dan Fuduye' said in his Diya'l-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 (*`aqad*) 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 show honor (*sharafa*) 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-amnun*). 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 (*makaanataka*) 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 extol 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`arrif*) 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:

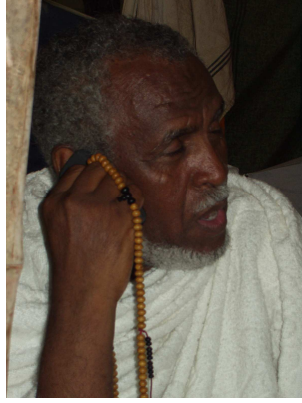
((الْحُجَّاجُ وَالْعُمْارُ زَوَّارُ اللَّهِ وَحَقُّ عَلَى الْمَزُورِ أَنْ يُكْرِمَ زُورَهُ))

‘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-Raaqib*: “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.”

حَجَّجْتُ إِلَى مَنْ لَا يَغِيبُ عَنِ الذِّكْرِ	لَئِنْ لَمْ أَحِجُّ الْبَيْتَ إِذْ شَطَّ رُبْعُهُ
أَطُوفُ وَأَسْعَى فِي اللَّطَائِفِ وَالْبِرِّ	فَأَحْرَمْتُ مِنْ وَقْتِي بَخْلَعِ شِمَائِلِي
مُرُوءَةَ قَلْبٍ عَنْ سَوَى حُبِّهِ فَقَرِّ	صَفَاىَ صَفَاءٍ عَنْ صِفَاتِي وَمُرُوتِي
وَمَزْدَلِفِي الزَّلْفَى لَدَيْهِ إِلَى الْحَشْرِ	فَفِي عَرَقاتِ الْأَنْسِ بِاللَّهِ مَوْقِفِي
وَرَمَيْ جَمَارِي جَمْرَ شَوْقِي فِي الصَّدْرِي	وَبِتُ الْمُنَى مِنْ مَبِيتَيْنِ فِي مَنْى
وَحُلُقِي بِمَحَقِّ الْكَائِنَاتِ عَنِ السَّرِّ	وَأَشْعَارِ هَدْيِي ذَبْحَ نَفْسِي بِقَهْرِهَا
مُقِيمٌ عَلَى نُسُكِي حَيَاتِي بِلاَ نَفْرِ	وَمَنْ رَامَ نَفْرًا بَعْدَ نُسُكٍ فَإِنِّي

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 *tawaaf* 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*:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ 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 *Dhu’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 *Dhu’l-Hijjah*

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

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ * وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ * لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ﴾

“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:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ﴾

“...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`aluumaat wa Liyaali ‘l-‘Ashar*: “The majority of the scholars are agreed that the ‘known days’ mentioned in this verse are the first ten days (of *Dhu’l-Hijjah*). This was the opinion of Ibn Abass and *Imam* as-Shafi`. 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 *Dhu’l-Hijjah*, excluding the day of sacrifice (*an-nahr*).” He also said: “During these days no supplication is rejected’.”

Allah ta`ala says:

﴿وَالْفَجْرِ * وَلَيَالٍ عَشْرٍ * وَالشَّفْعِ وَالْوَتْرِ﴾

'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 and has been related from him from many chains of transmission. It has been related by the *al-Imam* on the authority of Jaabir that the Prophet, may Allah bless him and grant him peace said:

((إِنَّ الْعَشْرَ عَشْرُ الْأَضْحَى وَالْوَتْرَ يَوْمَ عَرَفَةَ وَالشَّفْعَ يَوْمَ النَّحْرِ))

'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:

﴿وَأَتَمَمْنَاهَا بِعَشْرِ﴾

'...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:

((مَا مِنْ أَيَّامِ الْعَمَلِ الصَّالِحِ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ))

'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:

((وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ))

'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:

((مَا مِنْ أَيَّامِ الْعَمَلِ الصَّالِحِ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ))

'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:

((مَا مِنْ أَيَّامِ الْعَمَلِ الصَّالِحِ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ أَيَّامِ الْعَشْرِ))

'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:

((فَاكْثَرُوا فِيهَا مِنَ التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ))

'Therefore, increase during this time in the reciting of **Subhaana Allah, al-Hamdulillahi 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-Tayaalisi, 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:

((مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ هَذِهِ الْأَيَّامِ))

‘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:

((وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ))

‘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:

((مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنَ الْعَمَلِ فِي عَشْرِ ذِي الْحِجَّةِ))

‘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:

((مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنَ الْعَمَلِ فِي عَشْرِ الْأَضْحَى))

‘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, Abdu 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:

((مَا مِنْ أَيَّامٍ أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَلَا أَحَبُّ إِلَيْهِ فِيهِنَّ الْعَمَلُ مِنْ هَذِهِ الْأَيَّامِ))

‘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:

((الْعَشْرَ، فَأَكْثَرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ))

‘... 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 Jaabir 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:

((وَالْعَمَلُ فِيهِنَّ يُضَاعَفُ بِسَبْعَمِائَةٍ))

‘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:

((مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يَتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِسَنَةٍ وَكُلُّ لَيْلَةٍ بِقِيَامِ لَيْلَةِ الْقَدْرِ))

‘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:

((لَيْسَ يَوْمٌ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْجُمُعَةِ، لَيْسَ الْعَشْرُ، فَإِنَّ الْعَمَلَ فِيهَا يَعْدِلُ عَمَلَ سَنَةٍ))

‘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:

((صِيَامُ الْأَضْحَى كُلِّ يَوْمٍ مِنْهَا كَالشَّهْرِ))

‘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:

((فِي أَوَّلِ لَيْلَةٍ مِنْ ذِي الْحِجَّةِ وَلِدَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَمَنْ صَامَ ذَلِكَ كَانَ كَفَّارَةً ثَمَانِينَ سَنَةً وَفِي تِسْعَةِ مِنْ ذِي الْحِجَّةِ أُنْزِلَتْ التَّوْبَةُ دَاوُودَ، فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَانَ كَفَّارَةً سِتِينَ سَنَةً))

‘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:

((وُلِدَ إِبْرَاهِيمَ الْخَلِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ، فَصَوْمُ ذَلِكَ الْيَوْمِ كَصَوْمِ سَبْعِينَ سَنَةً))

‘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:

((مَنْ صَامَ آخِرَ يَوْمٍ مِنْ ذِي الْحِجَّةِ وَأَوَّلَ يَوْمٍ مِنَ الْمُحَرَّمِ فَقَدْ خَتَمَ السَّنَةَ الْمَاضِيَةَ بِصَوْمٍ وَفَتَحَ السَّنَةَ الْمُقْبِلَةَ بِصَوْمٍ جَعَلَ اللَّهُ لَهُ كَفَّارَةً خَمْسِينَ سَنَةً))

‘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 ilaha illa 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` and Ahmad said it was highly recommended. As-Shafi` 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*:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

‘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:

﴿وَالْفَجْرِ * وَلَيَالٍ عَشْرٍ * وَالشَّفْعِ وَالْوَتْرِ﴾

‘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:

﴿وَشَahِدٍ وَمَشْهُودٍ﴾

‘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 and grant him peace:

((الشَّاهِدُ يَوْمُ عَرَفَةَ وَالْمَشْهُودُ يَوْمُ الْجُمُعَةِ))

‘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:

((أَفْضَلُ الْأَيَّامِ يَوْمُ عَرَفَةَ))

‘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:

((مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ))

‘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 and grant him peace:

((إِذَا كَانَ يَوْمُ عَرَفَةَ لَمْ يَبْقَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا غُفِرَ لَهُ))

‘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:

((بَلِّ لِلنَّاسِ عَامَةً))

‘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 these 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:

((صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ))

‘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:

((مَنْ صَامَ يَوْمَ عَرَفَةَ غُفِرَ لَهُ سِنَتَيْنِ مُتَتَابِعَيْنِ))

‘Whoever fast on the day of `Arafat will be forgiven for the following two years.’ It has been related by Abu Mansuur 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 يَوْمِ عَرَفَةَ كَصَوْمِ سِتِّينَ سَنَةً))

‘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:

((فِي يَوْمِ عَرَفَةَ هَذَا يَوْمٌ مَنْ مَلَكَ فِيهِ سَمْعُهُ وَبَصَرُهُ وَلِسَانُهُ غُفِرَ لَهُ))

‘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 (*shahaadat 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 الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى 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 مِائَةً مَرَّةً كَانَتْ لَهُ عَدْلُ عَشْرٍ رِقَابٍ))

‘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 ennoble his face who said: ‘There is no day on earth that Allah frees more people from the Hell 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 اعْتَقْ رَقَبَتِي مِنَ النَّارِ وَأَوْسِعْ لِي مِنَ الرِّزْقِ الْحَلَالِ وَأَصْرِفْ عَنِّي فِسْقَةَ الْجِنَّ وَالْإِنْسِ
‘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-Qadir 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:

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 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 سَأَلْتُ اللَّهَ بِإِسْمِهِ 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.”

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*:

((أَنَّهُ كَانَ فِئْمَنْ كَانَ قَبْلَكُمْ مُحَدَّثُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ كَانُوا فِي أُمَّتِي فَعَمْرُ مِنْهُمْ))

‘There were interlocutors among those who came before you who were not among the Prophets. If there exist one among my *Umma*, then Umar 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:

((تَتَكَلَّمُ الْمَلَائِكَةُ عَلَى لِسَانِهِ))

'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 لِسَانِ عُمَرَ وَقَلْبِهِ))

"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 (*suhba*) 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 (*tawfeeq*) 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 (*husuul*) and arrival (*wusuul*) 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:

فَتَفَكَّرَ فِي قَلْبِهِ بِأَنَّ كُلَّ مَنْ يَحِبُّ أَنْ يُقَامَ وَيَسْتَقِيمَ أَمْرُهُ لَا يَنْتُمُ إِلَّا بِذِي نَسَبٍ، فَيَدْعُوا اللَّهَ بِأَنَّ يَأْتِيَهُ بِذِي النِّسَبِ الشَّرِيفِ فِي أَيِّ وَجْهِ كَانَ فَأَجَابَهُ اللَّهُ تَعَالَى بِدُعَائِهِ، فَحَمَدُ لِلَّهِ تَعَالَى بِهَذِهِ
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-Qadiri 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:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد
النبي أطهار الزكي وعلى آله وصحبه ومن سار على نهجه والاتباع
طريقه وسلم تسليماً كثيراً .
و بعد .
وعليكم السلام واليكم السلام ورحمة الله وبركاته
ونسأل الله لكم التوفيق والهدى والبر والنجاة لما فيه
الحياة
وهذه إجابته لكم في كتابه المبارك وجعل الله كل
ما تقومون من خدمة في ميزان حسناتكم وجعلناكم على كل خير
وطمعنونا على أحوالكم .
أخوكم
عبد القادر الجيلي
رحمته الله
١٤٣١ / ١١ / ٢٤
[Seal of the Shaykh]

"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

[Here is the seal of the *Shaykh*]

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-Qadir al-Jayli, his father, *Shaykh* Muhammad al-Mahi al-Bukhari, our spiritual master *Shaykh* Muhy'd-Deen Abd'l-Qadir 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:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الْعَظِيمِ وَبُنُورِ سُبُحَاتِ وَجْهِهِ الْكَرِيمِ تَحَصَّنْتُ، بِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ أَنْتَصَرْتُ. **وَبِسَيِّدِنَا** وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشَفَّعْتُ وَاحْتَمَيْتُ. **وَبِكَلِمَاتِ اللَّهِ** التَّامَّاتِ الْمُبَارَكَاتِ الْوَاقِيَاتِ الْحَافِظَاتِ احْتَجَيْتُ. **وَمِنْ شَرِّ** جَمِيعِ الْمَخْلُوقَاتِ كُلِّهَا أَنْسَاهَا وَجَنِّهَا مِمَّا نَذَرْتُ وَمَا لَا نَذْرَكَ مِنَ الْمَعْقُولَاتِ وَالْمَحْسُوسَاتِ احْتَرَزْتُ. **وَبِسْمِ اللَّهِ الْعَظِيمِ** الْأَعْظَمِ الْوَاقِي الْمَانِعِ الْكَافِي الدَّافِعِ دَفَعْتُ عَنِّي أَذَاهُمْ وَشَرَّهُمْ وَكَيْدَهُمْ وَمَكْرَهُمْ وَسِحْرَهُمْ وَغَدْرَهُمْ وَتَخْيِيلَاتَهُمْ وَوَسْوَستَهُمْ، فَلَا يَقْرَبُونَ مِنِّي وَلَا يَتَعَرَّضُونَ لِي بِسُوءٍ. **اللَّهُمَّ** اكْلَأْنِي بِعَيْنِ حِرَاسَةٍ مِنْكَ، تَمْنَعُ عَنِّي أَدَى كُلِّ مُتَعَرِّضٍ لِي بِسُوءٍ أَوْ مَكْرُوهٍ. **اللَّهُمَّ** احْفَظْنِي وَدِينِي وَأَهْلِي وَمَالِي وَأَوْلَادِي وَأَصْحَابِي مِنْ شَرِّ مَا هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ. **اللَّهُمَّ** انْشُرْ عَلَيَّ لُؤَاءَ الْعِزِّ وَأَعْصِمْنِي بِحَاجِبِ الْقَهْرِ، وَاضْرِبْ عَلَيَّ سُرَادِقَاتِ الْحِفْظِ، وَاكْنُفْنِي بِهَالَاتِ مِنَ الْإِشْرَاقِ، وَاكْنُفْنِي شَرِّ مَا أَخَافُ. **تَبَارَكَتَ** يَا نُورَ الْأَنْوَارِ نُورَ قَلْبِي بُنُورِ مَعْرِفَتِكَ، يَا اللَّهُ يَا نُورُ يَا حَقُّ يَا مُبِينُ. **اللَّهُمَّ** بَارِكْ لَنَا فِي ذِكْرِكَ وَلَا تَشْغَلْنَا بِغَيْرِكَ وَوَقِّفْنَا لِحَمْدِكَ وَشُكْرِكَ، وَأَدِمْ عَلَيْنَا عَفْوَكَ وَسِتْرَكَ، وَأَيِّزْنَا مِنْ رُقَادِ الْغَفَلَاتِ، وَأَنْقِذْنَا مِنْ وَهَادِ السَّيِّئَاتِ، وَأَخْرِجْنَا مِنْ ذِلِّ الْمَعَاصِي إِلَى عِزِّ الطَّاعَاتِ، وَاجْعَلْ الْإِشْرَاقَ رَفِيقَنَا وَالتَّوْفِيقَ طَرِيقَنَا، وَأَطْلِعْ عَلَيَّ أَرْوَاحَنَا شَمُوسَ الْأَنْوَارِ، وَأَفِضْ عَلَيَّ نَفُوسَنَا عَوَارِفَ الْأَسْرَارِ. **اللَّهُمَّ** أَنْتَ قَصْدِي فِي كُلِّ وَجْهَةٍ، وَغَوْثِي فِي كُلِّ شِدَّةٍ، وَعَوْنِي فِي كُلِّ أَمْرٍ، وَرَجَائِي فِي كُلِّ كَرْبٍ. **اللَّهُمَّ** إِنِّي حَائِرٌ فَاهِدُنِي، ظَلَمَانٌ فَاسِقُنِي، مَرِيضٌ فَاشْفِنِي، ضَعِيفٌ فَقَوِّنِي، فَقِيرٌ فَأَغْنِنِي، ذَلِيلٌ فَأَعِزَّنِي، مَظْلُومٌ فَانْجِنِي. **رَبِّ** إِنِّي مَغْلُوبٌ فَانْتَصِرْ (ثَلَاثًا). **يَا اللَّهُ** يَا حَيُّ يَا قَيُّوْمُ يَا عَلِيُّ يَا عَظِيمُ. **اللَّهُمَّ** اجْعَلْ مُنْتَهَى مَطْلَبِنَا وَجْهَكَ وَرِضَاكَ، وَأَقْصَى مَقَاصِدِنَا عَفْوَكَ يَوْمَ لِقَاكَ، وَأَذَقْنَا لَذَّةَ مَنَاجَاتِكَ، فَقَدْ وَقَفْنَا عَلَى بَابِكَ. **يَا قَرِيبًا** لِمَنْ سَأَلَ، يَا مُجِيبًا لِمَنْ دَعَا، يَا سَمِيعًا لِمَنْ طَلَبَ، يَا سَرِيعًا لِمَنْ قَصَدَ، أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. **سُبْحَانَ** رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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 Contenance, 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 Contenance 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 'l-Hajj wa'l-Hujjaaj [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

الشيخ الحاج محمد شريف بن فريد القادري

Shaykh al-Hajj MUHAMMAD SHAREEF bin Farid al-Qadiri

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