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Institute of Islamic-African Studies International

بُسْتَانُ الدُّعَاءِ

The Garden of Supplication



لنور الزمان مجدد الدين سيف الحق أمير المؤمنين
عثمان بن محمد بن عثمان المعروف بضان فودي

The Light of the Age, the Renewer of the Religion the Sword of Truth
Amir'l-Mu'mineen Uthman ibn Muhammad ibn Uthman

Known as *Dan Fodio*

Institute of Islamic-African Studies International

التحقيق والترجمة

الشيخ أبو الفا عمر محمد شريف بن فريد بروكس

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Front cover photo the Eid'l-Adhaa supplication of the *Sultan* of Maiurno, *Sarkin Sudan*, the *Khalifa* of *Shehu* Uthman ibn Fuduye`, *Qutb'l-Aqtaab* and the Shade of Allah on His earth: Amir'l-Mu'mineen *al-Hajj* Abu Bakr ibn *Sultan* Muhammad at-Taahir ibn *Sultan* Muhammad Bello *Mai Wurno* ibn *Amir'l-Mu'mineen* Muhammad Attahiru ibn *Amir'l-Mu'mineen* Ahmad Zaruuku ibn *Amir'l-Mu'mineen* *Saahib Asraar Shehu*, Abu Bakr Atiku ibn *Amir'l-Mu'mineen* *Nur'z-Zamaan Mujaddid'd-Deen Sayf'l-Haqq Imam 'l-Awliyya Muhy's-Sunna wa'd-Deen Shehu* Uthman ibn Fuduye`, may Allah engulf all of them in His mercy Amen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1
 وَءَالِهِ وَصَبِّهِ وَسَلَامٍ تَسْلِيمًا، قَالَ الْكَبْدُ الْبَعِيرُ الْمُضْطَرُّ
 لِرُكْمَةِ رَبِّهِ عُثْمَانَ بْنِ عُثْمَانَ الْمَعْرُوفِ بِأَبِ فُؤَادِي
 تَعْقِبَةَ اللَّهِ بِرُحْمَتِهِ، آمِينَ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 وَأَفْضَلُ الصَّلَاةِ وَأَسْمَى التَّسْلِيمِ عَلَى سَائِرِ نَاهِكَمَدٍ وَعَلَى ءَالِهِ
 وَصَبِّهِ أَجْمَعِينَ، وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَةِ السَّابِعِينَ
 وَالْعُلَمَاءِ الْعَامِلِينَ وَالْأَيُّمَةِ الْأَرْبَعَةِ الْجَمْعِيَّةِ بِرُحْمَتِهِمْ
 إِلَى يَوْمِ الْبَيْرِ، أَمَّا بَعْدُ فَهَذَا كِتَابٌ بَسْتَأْذِنُكَ عَمَاءَ
 بِأَقْوَلٍ وَبِاللَّهِ التَّوْفِيقِ، وَأَوْحَيْتُ بِهِ هَذَا الْكِتَابَ
 سَبْعَةَ فُصُولٍ الْفَصْلُ الْأَوَّلُ فِي بَيَانِ حُكْمِ مُطْلَقِ الدُّعَاءِ
 فِي مُطْلَقِ الْأَوْفَاءِ، الْفَصْلُ الثَّانِي فِي تَرْغِيبِ النَّاسِ فِي
 الدُّعَاءِ فِي عُمُومِ الْأَوْفَاءِ، الْفَصْلُ الثَّلَاثُ فِي بَيَانِ مَا هُوَ
 فِي الدُّعَاءِ تَفْيِيبُ الصَّلَاةِ، الْفَصْلُ الرَّابِعُ فِي بَيَانِ مَا هُوَ
 الْبِدْعَةُ فِي الدُّعَاءِ فِي الصَّلَاةِ، الْفَصْلُ الْخَامِسُ فِي بَيَانِ
 حُكْمِ رَفْعِ الْأَجْمَعِ، عِنْدَ الدُّعَاءِ مِنْ غَيْرِ عَمَلٍ وَفِي الْبَرَاغِ
 مِنَ الصَّلَاةِ

الورقة 1 من المخطوطة بستان الدعاء للشيخ عثمان بن فودي محمد
 Folio 1 from the manuscript Bustaan'd-Du'a of Shehu Uthman ibn Fuduye' Muhammad

Introduction

This work **Bustaan'd-Du`a** (the Garden of Supplication) is the second of two works that the *Amir'l-Mu`mineen, Shehu* Uthman ibn Fuduye` composed on the subject of supplication and its methodology. The first work was called **Umuur'd-Du`a** (the Matters of Supplication) which was composed around 1192 A.H. (1778 C.E.) a decade before his rapidly growing community (*jama`at*) had developed a social contract between themselves and the dominant authority at the time, the Gobir polity. This earlier work was more comprehensive than the **Bustaan** and reflected a more conciliating tone towards the Gobir authorities; even though there was some strong animosity towards the *Shehu* from the state. During this period the *Shehu* actually prayed for the wellbeing of the state and encouraged his colleagues among the jurists and clerics to do the same. The result was the development of the well known social contract which benefited the Muslims, as well as other oppressed and dispossessed minorities. This social contract (*mu`ahida*) began in 1788 C.E. (1203 A.H.), when the ruler of Gobir, Bawa Dan Gwarzo summoned all of the Muslim scholars of his region during the *Eid'l-Adhaa* prayer. The objective of Bawa in summoning the Muslim clerics was in order to contain the growing influence they had on the common people and the elite. According to *Waziri* Uthman Gidadu ibn Muhammad Layma, the real objective of Bawa summoning the scholars was in order to bribe the clerical class and to assassinate the *Shehu*. He said in his **Rawdat'l-Janaan**:

“(The *Shehu*) began to invite the people to Allah until his affair reached the heights that it did. This continued until his affair began to disturb the rulers to the point where the ruler of Gobir became enraged with him. When this happened the *Shehu`* was in his place called Faara, while, Bawa, the tyrant of Gobir was in a place called Mughimma. Then tyrant summoned the *Shehu`* and summoned along with him all of the scholars of his region. He ordered all of them to his presence for the sole purpose of killing the *Shehu`* and his companions. When the *Shehu`* arrived, the tyrant of Gobir came out for the *`Eid* prayer. Then the *Shehu* came with the *jama`at* of the Muslims which were more numerous than can be counted. When the companions of the tyrant saw the *Shehu`* they all came to him and left the tyrant standing by himself. The tyrant saw this with his own eyes. After praying the *`Eid* prayer, the tyrant sat with his entourage. He was looking at the *Shehu`* considering what to do with him, while the *Shehu`* was sitting with the scholars of his time who were more than one thousand. The tyrant was sitting not speaking to anyone for a long time. Then one of his trusted officials stood and said to him: “O so-and-so no one will be able to do anything against this *jama`at*, no matter how he plots! Only Allah can do that!” At that point the tyrant ordered his officials to bring five hundred *mithqaals* of gold to be given to the *Shehu`* and his companions. The *Shehu`* then said to the official: “I do not desire his gold, nor do those who listen to my teachings desire it. However, I desire from him five robes.” When this was told to the tyrant, he said: “What are the five robes?” The *Shehu`* said: “The first robe is to allow me to invite people to Allah in your lands. The second robe is that none who desires to answer my call be prevented from answering the call. The third robe is to respect everyone who wears the Muslims *kufi* and turban. The fourth robe is to free everyone in the prisons of your land. The fifth robe is that you not seize from your subjects unjust taxes which oppress them.” The tyrant then said: “I will do all that you request.”

According to an eyewitness to this event, Abdullahi ibn Fuduye`, he said in his **Tazyeen'l-Waraqat**:

“The ruler of Gobir, Bawa, sent messages to all of the scholars of his country, summoning them to meet with him during the *Eid 'l-Adhaa* at his place which was called Mughimma. So we all gathered with him and he said what he had to say. He also gave out an abundant amount of money as charity to the scholars. It was then that *Shehu* Uthman stood in the presence of the ruler and said: ‘Neither I nor my

community has any need of your money, but I ask you for such-and-such.’ The *Shehu* enumerated to the ruler all the issues required to establish the religion. The ruler answered him saying: ‘Indeed, I will grant your request and I am pleased with all that you want to do in these lands of ours’. We then praised Allah for that and returned to establish the religion, while the rest of the scholars returned to their lands with their ill gained wealth.”

Initially, Bawa’s intention was to assassinate *Shehu* Uthman ibn Fuduye` and his key lieutenants, yet Allah ta`ala completely reversed this plot and made it possible for the growing Muslim community to gain a proactive social contract providing the Muslims with recognition, protection and special measures designed to empower the Muslims in the land of Gobir. However, approximately one decade later, the security and prestige that the *Shehu* had negotiated for the Muslims in Gobir began to change drastically under the rule of Nafata. Under the new governor, the social contract which guaranteed recognition and protection for Muslims was repealed, and the community of the *Shehu* was specifically targeted by the government for surveillance, sanctions, the seizing of wealth and detainment. It was during this period that the *Shehu* began to supplicate Allah that He would give victory to His religion in the Hausa kingdoms. He instructed his disciples and colleagues to do the same, and thus the need to compose a text which explained the rulings of supplication and what was reprehensible in this issue. It was while the *Shehu* was residing in Degel, in 1211 A.H. (1796 C.E.) that many scholars allege that the *Shehu* composed this work before you, the **Bustaan ‘d-Du`a** (the Garden of Supplication).

How was the *Shehu*, who possessed no political power or military strength at the time, able to overcome a powerful tyrant whose government was intent on eliminating him? In January of 2001, I was present in the *zaure* of *Shaykh* Moyi Muhammad al-Amin, the *Imam* of the *masjid* of *Shehu* Uthman ibn Fuduye` in Sokoto. On this particular day of *Ramadan*, *Shaykh* Moyi, was teaching from the above mentioned Tazyeen`l-Waraqaat of *Shaykh* Abdullahi. When he reached the part of the text which I quoted above, I asked the *Shaykh* in Arabic: “How was it possible for the *Shehu* to change the mind of a tyrannical ruler, who was intent on killing him and hindering the growth of Islam in his country, to making him supportive to everything the *Shehu* desired and developing a social contract favorable to Muslims?” *Shaykh* Moyi informed us that Allah had given the *Shehu* answered supplications (*du`a mustajaaba*) which made men and *jinn* pliant to his will. He asserted that it is Allah ta`ala who controls and transforms the hearts of mankind in whichever direction He chooses. He went on to describe how the supplications of the *Shehu* was so auspicious that, the same rulers (Bawa, Yakubu and even Nafata) and many other rulers of the seven Hausa polities would regularly seek him out to pray for them. *Shaykh* Moyi said that supplication was the first weapon given to the *Shehu*, decades before Allah gave him permission to establish the *jihad*. He then quoted the well known prophetic tradition: “Supplication is the weapon of the believer.”

It is in this light that the Sankore` Institute presents this concise but relevant text by *Shehu* Uthman ibn Fuduye`. We are living in a time when Muslim national minorities all over the world are forced to either acquiesce to forced assimilation eventually losing their religion or out of frustration to join unlawful Muslim combatants scattered around the globe spreading corruption and tribulation in the name of the religion. With the emergence of ISIS, Boko Haram and other *muharibi* factions sponsored directly and indirectly by the enemies of Islam; it pushes Muslim national minorities to either become supportive of tyrannical states; or to put their heads in the sands and do what some of the venial scholars (*ulama suu*) of this age have encouraged to

supplicate for those countries which openly oppress Muslims, while supplicating against the *muharibi* criminal elements which are funded and supported by these same unjust governments.

The late Dr. Yusef N. Kly, (*rahimuhu Allah ta`ala*), often said that whenever al-Hajj Malik El Shabazz, (*rahimuhu Allah ta`ala*), made a public statement, he was inclosing complex social transformative ideas within clichés or truisms designed for the common man. These simplified axioms were composed using the language of the oppressed in a manner which allowed them to be easily ingested, memorized and transmitted to others. Among these many straightforward adages was his famous statement about the nature of the ‘house Negro’ and the ‘field Negro’. It is important to note that the following statement was made AFTER his famous pilgrimage to Mecca, and indicates that certain revolutionary principles which he held to prior to his spiritual transformation were actually enhanced and reinforced. This fact is a preemption of those venial scholars, today who claim that al-Hajj Malik El Shabazz became less critical of white supremacy as a result of his spiritual metamorphosis. It was on February 4, 1965 in Selma, Alabama when al-Hajj Malik El Shabazz (*rahimuhu Allah ta`ala*) said while addressing the young workers of the Student Non-Violent Coordinating Committee (SNCC) :

“Back during slavery, when Black people like me talked to the slaves, they didn't kill 'em, they sent some old house Negro along behind him to undo what he said. You have to read the history of slavery to understand this. There were two kinds of Negroes. There was that old house Negro and the field Negro. And the house Negro always looked out for his master. When the field Negroes got too much out of line, he held them back in check. He put 'em back on the plantation. The house Negro could afford to do that because he lived better than the field Negro. He ate better, he dressed better, and he lived in a better house. He lived right up next to his master - in the attic or the basement. He ate the same food his master ate and wore his same clothes. And he could talk just like his master - good diction. And he loved his master more than his master loved himself. That's why he didn't want his master hurt. If the master got sick, he'd say: "What's the matter, boss, we sick?" When the master's house caught afire, he'd try and put the fire out. He didn't want his master's house burned. He never wanted his master's property threatened. And he was more defensive of it than the master was. That was the house Negro. But then you had some field Negroes, who lived in huts, had nothing to lose. They wore the worst kind of clothes. They ate the worst food. And they caught hell. They felt the sting of the lash. They hated their master. Oh yes, they did. If the master got sick, they'd pray that the master died. If the master's house caught afire, they'd pray for a strong wind to come along. This was the difference between the two. And today you still have house Negroes and field Negroes. I'm a field Negro.”

This definitive statement by al-Hajj Malik El Shabazz (*rahimuhu Allah ta`ala*) draws the line between what Nkrumah called ‘a liberated individual/group’ and ‘a colonized individual/group’. In Islam, our sacred texts define these two opposing groups as ‘oppressed’ (*mustadafiun*) and ‘hypocrite’ (*munaafiqun*). With the re-conquest of Muslim Spain by Christians, Muslim jurists enlarged an earlier term ‘*dajjana*’ (domesticated) to reclassify the political hypocrite as an official class within Islamic jurisprudence with a defined (albeit delimited) political, social and legal identity. The ‘domestically colonized’ (*mudajjin*) individual or group was distinguished by their willful choice to be subject to non Muslim authority without a lawful social contract. Malcolm would call the latter ‘house negroes’, while the Sakkwato scholars would refer to them as ‘venial scholars’ (*`ulama `s-suu*). These modern ‘house negroes’ that cut across ethnic and linguistic lines, are characterized today by their calling the Muslims of America, the UK, Canada and other western lands to submit to ‘*dhimmi*’ status in the west. They, like the ‘house negroes’ and ‘plantation preachers’ of the past encourage domestically colonized Muslims to pray and supplicate for those who spitefully misuse them; and forbid them from

supplicating against governments and economic institutions that oppress Muslims all over the world. What is ironic is that these, modern day ‘uncle toms’ claim to love and support the US Constitution while at the same time deny the right of free speech, which prayer and supplication falls under. No one can accuse a person praying or supplicating against the U.S. as being a part of a terrorist cell. In fact, today, prayer and supplication has become the only weapon which oppressed Muslims living in non Muslim nations can rely. The US Constitution protects a person or groups right to pray and supplicate for anything she desires, including the total collapse and destruction of the nation under which they are oppressed. To deny this or to condemn it in any way, is a violation of the fundamental principles upon which the US Constitution was built. This is significant because it highlights the eternal contradiction which the hypocrite (*munaafiq*) represents; and that is that he has no loyalties to anything. The hypocrite is neither loyal to Islam or the principles of the nation with whom he collaborates. The hypocrite is an opportunist whose sole function is to undermine the empowerment of oppressed Muslims and keep them on the ‘plantation’ of domestic colonization. When the leaders of oppressed Muslim national minorities living in non Muslim states which are actively involved with violating the sovereignty of Muslim states all over the world, and repressing their own Muslim citizens; forbid Muslims from using the one weapon that Allah ta’ala has given them - supplication; and then turn around and literally sell that same weapon to them; and order them to use that weapon for the benefit of their enemies – underlines the repugnance of the spiritual state of the neo ‘house negros’ among the venial clerics.

In 1980, Colonel Paul E. Valley and Major Michael A. Aquino of the Psychological Operations unit of the US military proposed the idea that in order to effectively defeat an enemy, both the US domestic population and the foreign enemy must be convinced at the subconscious level that a US victory is both morally right and inevitable; and that those who oppose this view do not have ‘even a prayer’. In order to affect this overwhelming psychological state the US would have to gain control over all the technological, media and communicative means by which the targeted enemy government “processes information to make up their minds, and adjust it so that those minds are made up” in accordance with the predetermined directive of US interest.

Thus, the policy of imbedded journalist, constructing schools, etc became a key element in “winning hearts and minds” of the enemy. More important in this policy was the ‘de-radicalization’ program actively implemented in every mosque and Islamic center in the US and the UK, where *Imams* openly denounce any criticism of the apartheid policies of Israel and censure Muslims from even praying against Israel, the US or any other polity which oppresses and kills Muslims. The result has been an inward psychological state of guilt associated with any desire to supplicate Allah against states intent on interdicting and destroying Islam as a viable civilization.

Today, the Muslim national minorities inwardly and outwardly, do not know where to turn. If they give their support to the dominant western polities, they are in effect condoning the destruction which western nations are inflicting upon the lives of hundreds of millions of Muslims in Afghanistan, Iraq, Somalia, Libya, Kashmere, Mali, and Syria. If they give their support to the many vassal states in the Arab and Muslim world, they are in effect supporting those states that sponsor terrorism, directly or indirectly. I speak of vassal states of Kuwait, Saudi Arabia, Egypt, Turkey, Jordan and others (all who have now made secret pacts with the apartheid state of Israel). If out of desperation Muslims then turn their hopes to the twenty-first century Frankenstein called ISIS, or its by products, Boko Haram; they are in effect condoning beheadings, rape, suicide bombings and other acts of savagery and barbarism that is so

diametrically opposed to the *Sunna* of Muhammad, that it could have only been produced deep inside the torture chambers and secret prisons of the west and their vassal states in the Middle East.

Where does the believing Muslim resort in this age of religious intolerance and religious madness? When western states increasingly develop state policies to interdict, mutate and curtail Muslim lives; where can the believing Muslim resort? In states where same sex marriage is now legal, yet Muslim women cannot publically wear their distinctive attire, nor can Muslim men openly distinguish themselves as Muslims without scrutiny, suspicion or impediments. While homosexuals are now out of the 'closet'; Muslims are being forced into social closets all over the 'civilized' world. Muslim minorities are besieged in every country and are forced to live as second class citizens in states which desire that they abandon or metamorphose their religion to 'fit in'; or to abscond to some feudal 'islamic state', where like LA street gangs, 'blood in, blood out'; they will have to behead someone or worst blow themselves up in order to prove themselves as 'good Muslims.'

In the United States with its cyclical racism which reemerges whenever there is economic crisis, or when white privilege is threatened, Muslims who happen to be African American or Hispanic suffer the most. Law enforcement agencies around the country which are manned by veterans of the carnages of Iraq and Afghanistan are quick to shoot and kill anyone who even reminds them of the '*hajjis*' they were trained to murder. In a society where Black lives have never mattered, the lives of Muslims are even more precarious with itchy finger cops still suffering from post traumatic stress syndrome on the prowl.

It is in these times that the inner spiritual environment of the Muslim is being sorely tested. Is Allah with ISIS as they kidnap, rape, bomb and behead their way across the Middle East? Is Allah with the vassal Muslim states that secretly fund terrorists, or that maintain secret pacts with the apartheid state of Israel? Is Allah with western states with their government sanctioned 'progressive imams' who have been paid to keep their Muslim national minorities sedately and firmly under domestic colonization? Who is Allah with and: "...*where is the help of Allah?*"

Allah ta'ala says: "*And when My servant ask about Me, for I am near. I answer the supplication of the supplicant when He supplicates.*" The Messenger of Allah, may Allah bless him and grant him peace also answered the above question with his words as related by Muslim on the authority of Abu Hurayra: "Indeed, Allah ta'ala says: I am in the opinion of My servant regarding Me, and I am with him when he supplicates Me'."

Allah ta'ala says: "*And your Lord says: Supplicate Me and I will answer you.*" The Messenger of Allah, may Allah bless him and grant him peace said, as related by Abu Dawud on the authority of Salman al-Farsi: "Verily your Lord is ever Living Generous and would be ashamed that His servant extends his hands to the heavens in supplication and they return to him empty."

Allah ta'ala says: "*And ask Allah from His bounties.*" The Messenger of Allah, may Allah bless him and grant him peace said, as related by at-Tirmidhi on the authority of Abu Hurayra: "There is nothing nobler to Allah than supplication." It has been related by al-Hakim in his al-Mustadraak on the authority of Abdallah ibn Umar: "Whoever among you has supplications opened for him, has had the gates of Paradise opened to him." He, upon him be blessings and peace also said from the same source on the authority of Hudhayfa al-Yamaani: "There is coming a time when no one will be redeemed in it except the person who supplicates like a person drowning." Al-Hakim also related on the authority of Ali ibn Abi Talib that the

Messenger of Allah, may Allah bless him and grant him peace said: “Supplication is the weapon of the believer, the support of the religion and the light of the heavens and the earth.” In a similar narration by ad-Daylami in his Musnad’l-Firdaus on the authority of Ibn Abass that the Messenger of Allah, may Allah bless him and grant him peace said: “The best weapon of the believer is patient perseverance and supplication.”

Imam al-Ghazali said in Ihya`Uluum`d-Deen: “Among the key benefits of supplication is it causes the heart to be genuinely present with Allah *`azza wa jalla*, which is the entire goal of worship. For, it is supplication which causes the heart to resort to Allah *`azza wa jalla* with earnest pleading and submissiveness. It is for this reason that affliction is contingent with the Prophets, may Allah bless them and grant them peace; then with the *awliya*; because affliction causes their hearts to resort to Allah *`azza wa jalla* in need, and it prevents forgetfulness of Him.”

It is precisely when Muslims are afflicted or oppressed that their supplications become more effective. It is precisely when the state creates the psychological environment that the oppressed feel that they do not even have a prayer is when their prayers, entreaties and supplications are the most operative. Muhammad ibn Idris related on the authority of Sa`d ibn Abi Waqqas, who said that he considered that he had some superiority over the other Companions of the Prophet, may Allah bless him and grant him peace. On hearing this, the Prophet, may Allah bless him and grant him peace said: “Verily Allah gives victory to this *Umma* by means of its oppressed; by means of their supplication; their prayers and their sincerity.” In the narration by al-Bukhari on the authority of Mus`ab ibn Sa`d who said that Sa`d had the opinion that he had some superiority over others. On hearing this, the Prophet, may Allah bless him and grant him peace said: “Are you not given Divine assistance and supplied with daily sustenance by means of the oppressed among you?”

As-Sindi said: “The presumed superiority of Sa`d ibn Abi Waqqas was based upon what he possessed of wealth over the other Companions. This is derived from the apparent condition in his words: ‘by means of its oppressed’. For the poor have with Allah an honor and nobility, which the wealthy do not possess.” An-Nisai added: ‘...from among the Companions of the Messenger of Allah, may Allah bless him and grant him peace’. Meaning by that, he felt that his superiority over them was because of his bravery and the like.

This is significant, especially for Muslims in the US who think that somehow, Allah listens to the supplications of the well to do middle class *muddajin* Muslim populations or the *Imams* who represent their interest. This is far from reality. It is the supplications of the oppressed Muslims in the US who have the gates of supplications opened to them. In fact, with the oppressed Muslims of the west there is an answered supplication (*du`a mustajaaba*) with Allah, if they only knew. Mu`amil ibn al-Fadl al-Harraani related on the authority Abu`d-Darda` who said: I heard the Messenger of Allah, may Allah bless him and grant him peace say: “Seek out for me the oppressed, for verily you are supplied your daily sustenance and Divine assistance by means of the oppressed among you.” *Imam al-Alqami* said that Ibn Ruslan said that the meaning of the Prophet’s word: “Seek out for me...”, means to search for or to bring to me. His words: ‘...the oppressed...’, means the oppressed poor among the Muslims, who are those oppressed by the people due to the misery of their condition. His words: ‘you are supplied...Divine assistance’, means that you are helped against your enemies. His words: ‘by means of the oppressed among you’, means that they are the causative factor for Divine assistance or it means by means of the *baraka* of their supplications.

It has been related by at-Tabaraani on the authority of Umayya ibn Abdullah ibn Khalid ibn Aseed, who said: “The Messenger of Allah, may Allah bless him and grant him peace used to always seek victory by means of the oppressed poor (*sa`aleek*) among the Muslims.” Linguistically, the word oppressed poor (*as-sa`aleek*) is the plural of the word *sa`aluuk*. It says in the al-Qamuus: “The word *as-sa`aluuk* means the poor or destitute, thus what is meant by the above is that whoever seeks victory by means of them is to seek their assistance.” Al-Mundhiri said: “The narrators of this tradition are among the sound narrators of tradition, although the tradition is *murseel*.” In another narration its wording is: “He used to seek the assistance of the oppressed poor among the Muslims.” Al-Manawi said in his commentary upon the al-Jaam`u as-Saghir: “His saying: ‘...he used to seek the assistance of the oppressed poor among the Muslims’, means that he used to seek the victory by means of the supplication of the destitute among them, relying upon them because of the humbleness of their thoughts, their supplications are answered easier.”

It has also been narrated in the commentary of the as-Sunna using the wordings: “He used to seek victory by means of the oppressed poor among the *Muhajiruun*.” Al-Qari said: “This means by means of the poor among them and by means of the *baraka* of their supplications.” It mentions in the an-Nihaaya: “It means that he, may Allah bless him and grant him peace, used to seek their assistance. From this come the words of Allah ta`ala: ‘*If you are seeking after the victory then the Victory has come.*’ Al-Qari said: “For this reason he, may Allah bless him and grant him peace would ally himself with the *Muhajiruun* because they were poor strangers and the victims of injustice, who had made strenuous spiritual effort and participated in the *Jihad*. Thus, he may Allah bless him and grant him peace hoped to be influenced by their supplication more than he did with the habitually settled believers and the wealthy among them.”

The narration of an-Nisai has additional expressions which clarify the meaning of the tradition, he said the Prophet, may Allah bless him and grant him peace said: “Verily Allah gives Divine assistance to this *Umma* by means of their oppressed, by means of their supplications, their prayers and their sincerity.” This means that the worship of the oppressed among the Muslims and their supplications are the truest and the most steadfast due to the fact that their hearts are free of attachments to the rubble of this world’s life, thus their concerns are made singular, making their supplications answered and their actions purified.” Ibn Bataal said something similar: “The interpolation of this tradition is that the oppressed are more steadfast in their sincerity with their supplications and have more humility in their worship because their hearts are free of attachments to the rubble of this world’s life.”

This is the real inward psychological state of the oppressed Muslim national minorities in the west. They are given the illusion, by the dominant culture as well as the collaborating Muslim leaders, that they do not have a prayer and that they should not pray against those nations, people, systems and institutions which oppress them. However, the situation is opposite. Not only do oppressed Muslims have a prayer, their supplications or answered with Allah and constitute the most impregnable weapon against those who seek to harm them. In fact, the continuity, prosperity, security and well being of western states is literally in the hands of the oppressed Muslims when they extend thier hands to the heavens imploring the Lord of the worlds.

It has been related by at-Tirmidhi on the authority of Ibn Abass that the Messenger of Allah, may Allah bless him and grant him peace said: “Fear the supplication of the victim of injustice, because between them and Allah there is no barrier.” In another narration it stated: “...even when the victim of injustice is a disbeliever.” Thus, it does not matter whether the

oppressed Muslim is disobedient, sinful or has done anything which would normally bar his supplications from being answered; as *Imam* as-Suyuti said.

Again at-Tirmidhi relates another similar prophetic tradition on the authority of Abu Hurayra: “Three people never have their supplications turned away: [1] the equitable leader; [2] the fasting person when he breaks his fast; and [3] the supplication of the victim of injustice whose supplication is raised above the clouds and the gates of heaven are opened wide for him; and the Lord azza wa jalla says: By My might I will assist him if after some time.” *Imam* at-Tayyibi said: “This oath by Allah is decisive in expressing the severity of the Divine assistance regarding the affair of the supplication of the victim of injustice, even if they are sinful or disbelievers.”

The dominant culture, especially through the government sponsored Muslim leaders, will tell the oppressed Muslims that their oppression is their own fault; and the injustices that they have been suffering is a result of their own sins; fornication, drug addiction, divorce rate, family dysfunction etc, etc, etc. You hear this from the government and spiritual leaders in order to make the oppressed Muslims feel that their disgraced condition is their own fault as a result of their own sins. Not once will these same *Imams* tell their followers that their biggest sin is residing in a land which is actively hostile towards Muslims domestically and internationally. The fundamental sin of the ‘*muddajin*’ is their residing among European western states without a social contract corroborated by the *shari`a*. As a result of this underlying act of disobedience more acts of disobedience emerge, because nothing emerges from acts of disobedience except more disobedience (*laa yasaduru min`l-ma`aasiyya illa ma`aasiyya*). Allah ta`ala says: “*If you do not do it*”; i.e., what He has commanded from befriending the believers and disengaging from the disbelievers, “*there will be tribulation in the earth*”, as a result of the strength of the disbelievers. “*and immense corruption*”, as a result of the weakness of Islam; as *Shaykh* Abdullahi ibn Fuduye’ interpolated it in his *Diya`t-Ta`wil*.

This state of disobedience and corruption places the Muslims in a psychological situation where they either exonerate the dominant culture of its injustices; or their guilt becomes so acute that they feel that the only way to resolve their debilitated condition is by performing extraordinary acts which they believe will wipe away their sins such as joining illegal *muharibi* Muslim combatants or unilaterally committing acts of terror. Allah ta`ala warns in the above verse that all of the above choices creates nothing but social discord (*fitna*) and immense corruption (*fasaad kabeer*) in the earth..

This psychological state is the same condition European Jews were forced to take in Germany during European War 2 (WWII): a choice between mortified acquiescence and vengeful rage. The former induces oppressed Muslims to collaborate with non Muslim authorities in their own oppression, and preempts them from even supplicating against those who oppress them. The latter induces oppressed Muslims to believe that the only way that their personal and collective condition can be purified and forgiven is through ‘*jihad*’ and martyrdom (*shuhadaa*). On both sides of the fence are ‘*imams*’ and venial scholars (‘*ulama suu*’) advising the Muslims to repent from their sins, collaborate and pray for the longevity and well being of the state; or to repent of their sins, and join Muslim combatants in their ‘fight’ against oppression. Where is the middle ground? More importantly where is the belief in Allah and the Unseen?

According to True Torah Jews, in WWII, the Jewish communities led by their *rabbis* could have collectively repented of any sins they believed their people were guilty of, and then test their belief in the power of God by supplicating against those people and nations states that collectively oppressed them. If they were ‘God’s People’, then He would have assisted them in

the same way that He came to the assistance of the ancient *Banu Isra'il*. On the contrary, they forgot God, and placed their reliance upon the Allied powers (*neo Roman*), Jewish atheists (*neo-Sadducees*) and extremists Jewish fundamentalists (*neo-Pharisees*) as a solution. The lack of belief in God or the lack of belief that God would assist them is what gave birth to the terror of zionism and the Belfour Agreement. The result: international social discord (*fitna*) and immense political corruption (*fasaad kabeer*) which has brought humanity to the brink of self destruction.

In his Kitaab'd-Dhikraa, *Sultan* Muhammad Bello cites many prophetic traditions warning the community that Muslims will follow in the footsteps of the above mentioned groups and would end up just as they ended. He said:

“It has been related by at-Tabraani in his al-Awsat on the authority of al-Mustawridi. He said that the Messenger of Allah, may Allah bless him and grant him peace: “*This community will not neglect a single thing of the customs of the first communities except that they will do them.*” It has been related by al-Bukhari on the authority of Abu Hurayra. He said that the Messenger of Allah, may Allah bless him and grant him peace said: “*The Hour will not be established until my community takes on precisely what the earlier generations before them took on.*” It was said: “Like the Persians and Romans, O Messenger of Allah?” He replied: “*Who else but these people.*” It has been related by al-Haakim on the authority of `Abdullah ibn `Umar. He said that the Messenger of Allah, may Allah bless him and grant him peace said: “*There will befall my community precisely what befell the Bani Isra'il until if there were among them one who openly had sex with his mother, there will be the like in my community.*” This tradition was also related by al-Haakim on the authority ibn `Abaas and Abu Hurayra. It has been related by al-Bukhari, Muslim, Ibn Maja and Ahmad ibn Hanbal on the authority of Abu Sa'id al-Khudri, may Allah be pleased with him. He said that the Messenger of Allah, may Allah bless him and grant him peace said: “*You will certainly follow in the footsteps of the customs of those before you precisely, until if they had entered the hole of a lizard, you will certainly enter it as well.*” They said to him: “Do you mean the Jews and the Christians?” He replied: “*Who else?*””

It is vitally important for Muslim nations and Muslim national minorities to critique our present situation and determine whether we have collectively or individually fallen into the trap foretold by the Messenger of Allah, may Allah bless him and grant him peace. With a choice between either the hidden atheism of the Sadducees and religious extremism of the Pharisees, is there another alternative? Just prior to the destruction of Jerusalem at the hands of the Romans, the Pharisees and the Sadducees; a community of the *Banu Isra'il* disengaged themselves from the Roman state, sort recourse to desert caves, isolated enclaves and mountaintops where they attempted to preserve the ancient Way of the *Banu Isra'il* and supplicated collectively against the Romans, Jewish collaborators and extremists who induced God's anger against His People. Unfortunately, it was this cadre of the *Banu Isra'il* who were first destroyed by the Romans. What was left was either Hellenized Jews and Christians (*Sadducees*) or fanatical and extremist rabbinical clerics.

Fortunately, the Messenger of Allah, may Allah bless him and grant him peace gave the good news to this community that although they would follow in the same destructive pattern of the earlier religious communities, that there would also remain a cadre openly preserving the *shari`a* and the *Sunna*; and would not be endangered by any of the above groups that would oppose them. Their key characteristic would be their compassion for the *Umma* of Muhammad and their potency against the disbelievers (*'a`izza `ala'l-kaafireen*). Muslim *muhaarib* factions from *al-qaeda*, ISIS to Boko Haram and their subsidiaries would have Muslims believe that they are the cadre which Allah characterizes. However, every one of these factions have killed far more Muslims than disbelievers. They have humiliated, terrorized and slaughtered more

Muslims than any of the armies of the west have done. So clearly, these illegal Muslim combatants cannot be that cadre which Allah depicts in His Infallible *Qur'an*.

The Messenger of Allah, may Allah bless him and grant him peace indicated the fundamental traits of those Muslims who would be responsible for bringing about victory for Islam and its people, as being weak, oppressed and incapable of mounting any physical defense or offense against those who oppress them. This impotence and incapacity in affect would be their greatest strength. It has been related by Ahmad ibn Hanbal on the authority of Abu Hurayra: "The supplication of the victim of injustice is answered (*mustajaaba*) even if he is sinner (*faajir*). For his sinfulness is only against himself." This means as Ibn Hajr explained the sinfulness of the victim of injustice does not preclude his supplications from being answered because his oppression and the injustice that he endures places him in a state of dire need which induces a sound and healthy resorting to his Lord and cutting his heart off from everything other than Him, full of genuine sincerity with Him. Allah ta'ala says: "*Does He not answer the one in dire need when he supplicates Him?*"

If Allah will answer the supplications of the disbeliever who has been oppressed and the sinner who is the victim of injustice; then what of the millions of indigenous African American Muslims whose ancestors were kidnapped from their African Muslim homelands, stripped of their Islamic religion; and had their Islamic character beaten and tortured from them? For four centuries they have had to endure the injustices of white American chauvinism, lynching, apartheid, discrimination and today as they reenter into Islam in large numbers; their lives as Muslims are interdicted, suspected and scrutinized. They cannot take up arms, even though it is their right according to the *shari'a*, the US constitution and international law, because today there is no state more heavily armed than the US. The only weapon that they have is the weapon of supplication; which is the best weapon of the believer.

What, therefore, are the targets of oppressed Muslims armed with the decisive weapon of supplication? There are more than forty corporations and banks which control the direction of the US and other states in their hostility to Muslims around the globe: Goldman Sachs, J P Morgan, Barclays Plc, Merrill Lynch & Co, Bank of New York Mellon Corp, Massachusetts Mutual Life Insurance and a host of other. Find their names and supplicate to Allah that He will unravel their networks and structure. Their peons among the political class who man the gates and pass laws which unjustly interdict the lives of Muslims should be known and their names should be nailed to the gates of heaven in the wee hours of the night. Human devils such George Bush Jr, Dick Cheney, Donald Rumsfeld, Albert Gonzales, Condoleezza Rice, George Tenet all who should be charged with genocide and war crimes should be mentioned specifically in supplications. Those media pundits who regularly slander our Beloved Prophet and religion should be mentioned daily in our prayers, when we break our fast, when we make our pilgrimages, when we travel and other auspicious times when supplications are answered.

But today African American Muslims have a specific answered supplication with Allah, since they are the direct descendants of those millions of African Muslims kidnapped and brought into the western hemisphere as chattel slaves. More than any group in the west, they hold the key to the survival of western civilization. The answer is not in terrorist attacks on gatherings for Prophet Muhammad cartoon competition, Christian priest who would burn thousands of *Qur'ans*, newspapers or anyone else who openly display their enmity to the religion of Islam. Once you take up arms, you fall into their trap and give justification for the fascism which is the norm of American life. If the Muslim REALLY believes in Allah and the Unseen, then put this belief to the test. Let Allah show you that He is the Lord of the torrential rains, flash

fires, destructive winds, snow storms, hurricanes, tornadoes and earth quakes. Let Allah demonstrate that the market forces which the disbelievers worship are in His hands. He alone controls whether the stock market rises or falls. The morale, unity, strength and mobility of the military forces of the disbelievers are in the Hands of Allah, which He can turn in any direction He chooses. The satellites, computers, unmanned drones and high tech weaponry which the armies of the disbelievers worship are all under the minute control of the Lord of the worlds. All of these are the legitimate targets of the spiritual supplication of the oppressed Muslim.

Of course, as al-Hajj Malik El Shabazz noted, there will always be some ‘uncle tom/plantation preacher’ (today defined as Muslim *‘ulama suu’*); who will claim that making supplication against the disbelievers is not good; that we should rather supplicate that they become Muslim and be patient against their injustices the way Muhammad and the Meccan Muslim community were patient with the injustices of the people of their time. The reality is that the supplications for America have been effective and that is the reason that more Americans among the oppressed and dispossessed masses are becoming Muslim, more so than any place in the world. Some ‘pundits’ will patronizingly claim that African Americans should be virtuous and turn the other cheek and show that their humility is superior to white chauvinism and white supremacy. This attitude is exactly what white chauvinism has always demanded from African American national minorities: humble submission and recognition of white superiority.

We know the story in the *seera* literature where during the battle of Badr, the Messenger of Allah gave the command that none of the Meccans captured should be slain; and how Bilal ibn Rabah the Abyssinian when he saw his former slave master being escorted as a captive by one of the Muslims, he immediately took his weapon and slew him on the spot. Many of the Companions condemned Bilal for his act and for disobeying the Messenger of Allah. Yet when the Messenger of Allah was informed of what Bilal had done, he explained that no one other than Bilal could comprehend the torture and cruelty he had to endure at the hands of his former slave master. Likewise, no *wali* of Allah, scholar, *mujtahid*, even if he/she be among the *rijaal’l-ghayb*, the *nuqaba*, the *nujaba*, the *abdal* or the *aqtaab* will ever understand what African Muslims have had to endure and still have to ensure from a state and people who to this day continue to exhibit their hatred towards their African ethnicity and Islamic religion.

If the Best of creation, may Allah bless him and grant him peace would excuse Bilal for his actions against his once former slave master; then all of Allah’s *awliya* will have to excuse us as we raise our hands to the heavens and ask that Allah eradicate this system which has been a bane not only to our people, but to the world, since before it became a nation state. If the Best of creation would seek out the oppressed of the Muslims and request their supplications and prayers for the victory and well being of the Muslims, then the well being of America lies NOT in the supplications of immigrant *muddajin* or their *Imams* who pray for the well being of a tyrannical state. Nor will America be improved by the prayers of modern day ‘house negroes.’

No, the Muslim is obligated to alter and transform the injustices in society with either their hands by taking up arms if need be in defense of their freedom; or with their tongue by speaking out truth to power; or when all else is impossible, with their hearts by supplicating that Allah ta’ala intervenes and assists a people who have no helper except Him. Although the Messenger of Allah, may Allah bless him and grant him peace defined the latter as the weakest of faith; yet in a sense, it constitutes the strongest position because it is acknowledgment of one’s incapacity and impotence and recognition that Allah ta’ala is the Prime Mover of all the dynamics of a universe ruled by Law and Divine Order. The lack of rain, drought and extraordinary fires sweeping across northern California; the serial tornadoes and other freak

weather disasters throughout the US will continue as long as the oppressed Muslims who have been the victims of America's injustice continue to knock, knock on Heavens Door! Their supplications are joined with the prayers of millions of Muslims who have been the victims of uranium tipped bombs, unmanned drones, sniping, rape, torture and murder. "*Vengeance is Mine sayeth the Lord*"; is a statement placed on the tongue of Allah by both Jews and Christians alike. Let the Muslims, today demonstrate that this statement is in fact a scientific truth - an *axiom*.

No one can arrest a Muslim for supplicating against the well being of a state. Prayer, in the US is constitutionally protected speech. Silent prayer in the deep recesses of the heart is even more so protected. There is no, nor can there be any, Homeland Security statutes against Muslim's right to pray. Now that America is on fire economically, politically, socially and literally; and the storms of discord are striking what King George called: "*that American experiment*", I, for one, (as Malcolm was apt to say), am praying that a Strong Wind comes along!

Shaykh Muhammad Shareef bin Farid
Friday, 28th *Shawwal*, 1436 (August 14, 2015)
Cotonou, Benin, West Africa

Institute of Islamic-African Studies International

SANKORE'



Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا
قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ عَثْمَانَ بْنَ مُحَمَّدٍ بْنِ عَثْمَانَ الْمَعْرُوفِ بِابْنِ فُؤَيْدٍ،
تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ آمِينَ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَأَفْضَلُ الصَّلَاةِ وَأَتْمُّ النَّسْلِيمِ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَةِ النَّابِعِينَ وَالْعُلَمَاءِ الْعَامِلِينَ وَالْأَيْمَةِ
الْأَرْعَةِ الْمُجْتَهِدِينَ وَمُقَلِّدِيهِمْ إِلَى يَوْمِ الدِّينِ، أَمَا بَعْدُ: فَهَذَا كِتَابُ

بُسْتَانُ الدُّعَاءِ

فَأَقُولُ وَيَا اللَّهُ التَّوْفِيقُ وَأُودَعْتُ فِي هَذَا الْكِتَابِ سَبْعَةَ فُصُولٍ:
الْفَصْلُ الْأَوَّلُ: فِي بَيَانِ حُكْمِ مُطْلَقِ الدُّعَاءِ فِي مُطْلَقِ الْأَوْقَاتِ.
الْفَصْلُ الثَّانِي فِي تَرْغِيبِ النَّاسِ فِي الدُّعَاءِ فِي عُمُومِ الْأَوْقَاتِ.
الْفَصْلُ الثَّلَاثُ فِي بَيَانِ مَا هُوَ فِي الدُّعَاءِ عَقِيبَ الصَّلَوَاتِ.
الْفَصْلُ الرَّابِعُ فِي بَيَانِ مَا هُوَ الْبِدْعَةُ فِي الدُّعَاءِ دُبَرَ الصَّلَوَاتِ.
الْفَصْلُ الْخَامِسُ فِي بَيَانِ حُكْمِ رَفْعِ الْأَيْدِي عِنْدَ الدُّعَاءِ مِنْ غَيْرِ إِعْتِبَارِ وَقْتِ الْفَرَاغِ¹ مِنَ
الصَّلَوَاتِ.
الْفَصْلُ السَّادِسُ فِي بَيَانِ حُكْمِ مَسْحِ الْوَجْهِ عِنْدَ الدُّعَاءِ مِنْ غَيْرِ إِعْتِبَارِ زَمَنِ الْفَرَاغِ مِنَ
الصَّلَوَاتِ.
الْفَصْلُ السَّابِعُ فِي بَيَانِ آدَابِ الدُّعَاءِ وَمَوَاقِيتُ الْإِجَابَةِ فِي السَّاعَاتِ.

الفصل الأول:

في بيان حكم مطلق الدعاء في مطلق الأوقات

فأقول وبالله التوفيق: فاعلم أن الدعاء جائز على الإجماع، وإنما خلاف العلماء في كونه أفضل من السكوت، قال الشيخ السنوسي في شرح الفصيحة الجزائرية: "إن الدعاء أفضل من السكوت على ما عليه المحققون، ثم قال قوم: السكوت أفضل لأنه من الرضى بالقضاء، وقال قوم: يجب أن يكون العبد صاحب الدعاء بلسانه وصاحب رضى بقلبه ليأتي بأمرين جميعاً، وقال قوم: بحسب الأوقات فقد يكون الدعاء في وقت أفضل، وقد يكون السكوت في وقت أفضل، يعرف ذلك بعلم الوقت، فمن وجد في قلبه إشارة إلى السكوت سكت، وقيل ما كان للمسلمين فيه نصيب أو للحق تعالى فيه حق²، فالدعاء أولى، وما كان لنفسه فيه حظ فالسكوت أتم، وهذا القول أحسن"، انتهى.

قال عبد الرحمن السيوطي في إتمام الدراية شرح النقاية: "القرءان والذكر أفضل من الدعاء حيث لم يُشرع، وروي الترمذي وحسنه عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم: ((يقول الله تعالى: من شغله القرءان والذكر عن مسئلتني أعطيته أفضل ما أعطي السائلين))، وفي لفظ مسند البزار: ((يقول الله تعالى: من شغله قراءة القرآن عن دعاءي أعطيته أفضل ثواب الشاكرين))"، ثم قال: "أما الدعاء حيث شرع فهو أفضل، وكذلك الذكر إتباعاً"، وبالله التوفيق.

الفصل الثاني:

في ترغيب الناس في الدعاء في عموم الأوقات

فأقول وبالله التوفيق - قال الله تعالى: ﴿قُلْ مَا يَعْبُؤُكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ﴾، وقال تعالى: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾، وقال تعالى: ﴿أُدْعُونِي³ أَسْتَجِبْ لَكُمْ﴾.

وقال صلى الله عليه وسلم: ((الدعاء هو العبادة))، رواه الشيخان، وفي رواية: ((الدعاء مخرج العبادة))، وإنما كان الدعاء مخرج العبادة كما قال عبد الله الخياط: "لما يجده الداع في نفسه عند الدعاء من التحقق بعظمة الربوبية وذلة العبودية"، وقال سهل بن عبد الله التستري رضي الله عنه: "ما أظهر عبد فاقته إلى الله في شيء إلا قال الله تعالى للملائكة: لو لا أنه لا يحتمل كلامي لأجبتنه: لبيك"، انتهى وبالله التوفيق.

الفصل الثالث:

في بيان ما هو في الدعاء عقب الصلوات

فأقول وبالله التوفيق: قال ابن الحاج في المدخل: "السنة الماضية أن لا يترك الذكر والدعاء عقب الصلوات ويدعو الإمام لنفسه أولاً ولم حضره من إخوانه المسلمين سراً في نفسه وليخدر الإمام أن يخص نفسه دونهم في الصلاة وبعدها، فإن فعل⁴ خانهم هكذا ورد في الحديث على ما رواه أبو داود والترمذي وكذلك يستحب لكل أحد من المصلين أن يدعو لنفسه ولمن حضره من إخوانه المسلمين من إمام أو مأموم وليخدروا جميعاً من الجهر بالذكر والدعاء وبسط الأيدي عند الفراغ من الصلاة إن كان في جماعة، فإن ذلك من البدع، اللهم إلا أن يريد الإمام بذلك تعليم المأمومين بأن الدعاء مشروع بعد الصلاة، فيجهر بذلك، ويبسط يديه حتى إذا رآهم قد تعلموا أمسك".

فإن قلت لا نسلم أن الجهر بالذكر والدعاء بعد الصلاة ليس بسنة لما رواه عبد الله بن الزبير حيث قال كان رسول الله صلى الله عليه: ((إذا سلم من صلاته يقول بصوته الأعلى لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير ولا حول⁵ ولا قوة إلا بالله العلي العظيم ولا نعبد إلا إياه وله النعمة وله الفضل وله الثناء الحسن لا إله إلا الله مخلصين له الدين ولو كره الكافرين)) ولما رواه البخاري عن ابن عباس رضي الله عنهما أن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد رسول الله صلى الله عليه وسلم؟

قلت: فالجواب من وجهين كما قال ابن الحاج في المدخل: "أحدهما ما ذكره الإمام الشافعي رحمه الله تعالى في الأم حيث قال: واختار الإمام والمأموم أن يذكر الله عز وجل بعد الإنصراف من الصلاة ويخفيان الذكر إلا أن يكون إمام يحب أن يتعلم عنه، فيجهر حتى يرى أنه قد تعلم منه، ثم يسر، والجواب الثاني ما ذكره الشيخ الإمام أبو الحسن بن بطال رحمه الله تعالى لما تكلم على حديث ابن عباس رضي الله عنهما، فقال: يحتمل أن يكون المراد إن

4 هنا انتهى الورقة 4 في المخطوطة.

5 هنا انتهى الورقة 5 في المخطوطة.

المُجَاهِدِينَ إِذَا صَلُّوا الْخَمْسَ⁶ فَيُسْتَحَبُّ لَهُ أَنْ يُكَبِّرُوا جَهْرًا أَوْ يَرْفَعُوا أَصْوَاتَهُمْ لِيُرْهِبُوا الْعَدُوَّ،
وَقَالَ: لَمْ يُحْمَلْ عَلَى هَذَا فَيَكُونُ مَنْسُوخًا بِالْإِجْمَاعِ، قَالَ: لِأَنَّهُ لَا يُعْلَمُ أَحَدٌ مِنَ الْعُلَمَاءِ مَنْ يَقُولُ
بِهِ وَالْإِجْمَاعُ لَا يُحْتَجُّ عَلَيْهِ"، وَبِاللَّهِ التَّوْفِيقُ.

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الفصل الرابع:

في بيان ما هو البدعة في الدعاء دبر الصلوات

فأقول وبالله التوفيق: واعلم أن الهيئة الإجتماعية المعهودة في أكثر البلاد عند الدعاء أن يدعو الإمام ويؤمن الحاضرون ويسمع المسمع إن كان مع بسط الأيدي بدعة مكروهة في مذهب مالك كما في شرح المنهج المنتخب لأحمد بن علي عبد الرحمن المنجوري، وقال أحمد الرزوق في عمدة المرید الصادق: "ومن البدع الإضافية الدعاء دبر الصلوات بكيفية معلومة أن يدعو الإمام ويؤمن الناس، قال بعض العلماء هي بدعة مستحسة، وقال⁷ بعضهم هي بدعة مستحبة، والأصل أن يدعو كل واحد لنفسه، وربما استدلل لها المجيزون بحديث حبيب بن مسلمة رضي الله عنه، قال قال رسول الله صلى الله عليه وسلم: ((لا يجتمع قوم مسلمون فيدعوا بعضهم ويؤمن بعضهم إلا استجاب الله دعائهم))، رواه الحاكم على شرط مسلم".

وهذا الحديث لا يكون حجة لمن يجيز هذه الكيفية المعلومة إذ ليس فيه ذكرها بعد الصلاة ولم يذكر فيه أيضاً بسط اليدين ولا التسميع، وكذلك حيث حديث عبد الله بن الزبير وقد رأى رجلاً رافعاً يديه يدعو قبل أن يفرغ من صلاته فلما فرغ منها قال: رأيت رسول الله صلى الله عليه وسلم لم يكم يرفع يديه حتى يفرغ من صلاته، وكذلك حديث الفضل ابن عباس قال رسول الله: ((الصلاة مثنى مثنى تشهد في كل⁸ ركعتين وتتضرع وتخشع وتمسك، ثم ترفع يديك إلى ربك مستقبلاً ببطونيهما وجهك وتقول: يا رب يا رب))، ليس في هذين الحديثين ذكره هذه الكيفية إذ حقيقتها أن يدعو الإمام دبر الصلاة بأسط يديه ويؤمن الحاضرون ويسمع المسمع إن كان، وأم مجرد رفع اليدين فقط بالدعاء لا مع هذه الكيفية كما في هذين الحديثين فغير مكروه ولو بعد الصلاة إن كان في حال الأفراد، وأم في حال الاجتماع فلا، قال ابن الحاج في المدخل: "وليحذر الإمام الجهر بالذكر والدعاء وبسط الأيدي عند الفراغ من الصلاة إن كان في جماعة، فإن ذلك من البدع".

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⁷ هنا انتهى الورقة 7 في المخطوطة.

⁸ هنا انتهى الورقة 8 في المخطوطة.

وَفِي الْمَنْهَجِ الْمُنْتَحَبِ:

* تَنْبِيهٌ إِعْلَمَ فِي الدُّعَاءِ تَرُدُّ

* وَوَقِيلَ إِنَّ لَهَا أُضِيفَ مِنْهَا * وَحَسُنْتَ إِنْ لَمْ يُضَفْ قَدْ سَمِعَا

وَمِمَّنْ أَنْكَرَ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ الرَّجْرَاجِي، قَالَ الْبُرْزَلِيُّ: "مِمَّا أَنْكَرَهُ الرَّجْرَاجِيُّ الدُّعَاءُ عَقِبَ الصَّلَاةِ إِمَّا مُطْلَقًا⁹ وَإِمَّا عَلَى هَذِهِ الصِّفَةِ الْخَاصَّةِ الَّتِي النَّاسُ عَلَيْهَا الْيَوْمَ"، ثُمَّ ذَكَرَ الْبُرْزَلِيُّ حُلِيَّةَ النَّوَوِيِّ أَحَادِيثَ الدُّعَاءِ دُبُرِ الصَّلَوَاتِ مِنْ حَيْثُ الْجُمْلَةِ وَهِيَ كَثِيرَةٌ، ثُمَّ قَالَ: "وَأَمَّا إِنْكَارُ الْهَيْئَةِ الْخَاصَّةِ فَقَدْ سُئِلَ عَزُّ الدِّينِ الدُّعَاءُ عَقِبَ السَّلَامِ: هَلْ يُسْتَحَبُّ لِإِمَامٍ فِي كُلِّ صَلَاةٍ أَمْ لَا؟ فَأَجَابَ لِأَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ يَأْتِي بَعْدَ السَّلَامِ بِالْأَذْكَارِ الْمَشْرُوعَةِ ثُمَّ يَسْتَغْفِرُ ثَلَاثًا ثُمَّ يَنْصَرِفُ، وَالْخَيْرُ كُلُّهُ فِي إِتْبَاعِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"، أَنْتَهَى.

وَمِمَّنْ أَمَكَرَ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ أَبُو إِسْحَاقَ الشَّاطِبِيُّ حَيْثُ قَالَ: "بِدْعَةُ الْتِرَامِ الدُّعَاءِ بِإِثْرِ الصَّلَوَاتِ دَائِمًا عَلَى الْهَيْئَةِ الْاجْتِمَاعِيَّةِ بُلَغَتْ بِبَعْضِ أَصْحَابِهَا إِلَى إِنْ كَانَ التَّرْكُ لَهَا مُوجِبًا لِلْقَتْلِ عِنْدَهُ"، وَمِمَّنْ أَنْكَرَ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ أَبُو زَيْدٍ وَأَبُو مُوسَى ابْنَا الْإِمَامِ كَمَا فِي شَرْحِ الْمَنْهَجِ الْمُنْتَحَبِ لِأَحْمَدَ بْنِ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْمَنْجُورِيِّ، وَمِمَّنْ أَنْكَرَ هَذِهِ¹⁰ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ أَبُو عَبْدِ اللَّهِ مُجَاهِدُ الْعَابِدُ، وَكَانَ لَا يَدْعُو تِلْكَ الْهَيْئَةَ تَصْمِيمًا فِي ذَلِكَ عَلَى مَذْهَبِ مَالِكٍ لِأَنَّ تِلْكَ الْهَيْئَةَ مَكْرُوهَةٌ فِي مَذْهَبِهِ، وَكَانَ بْنُ مُجَاهِدٍ رَحِمَهُ اللَّهُ حَافِظًا عَلَيْهِ، وَقَدْ حَكَى لَهُ الْقَاضِي أَبُو الْخَطَّابِ ابْنَ خَلِيلٍ حِكَايَةً وَقَعَتْ لَهُ بِسَبَبِ تَرْكِهِ تِلْكَ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ، فَأَنْظَرَ فِي كِتَابِنَا أُمُورَ الدُّعَاءِ.

وَمِمَّنْ أَنْكَرَ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ بَعْضُ مُتَأَخِّرِي التُّنُوسِيِّينَ، وَفِي شَرْحِ الْمَنْهَجِ الْمُنْتَحَبِ لِأَحْمَدَ بْنِ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْمَنْجُورِيِّ، وَسُئِلَ عَنْ هَذِهِ الْهَيْئَةِ الْاجْتِمَاعِيَّةِ فِي الدُّعَاءِ بَعْضُ مُتَأَخِّرِي التُّنُوسِيِّينَ، وَنَصَّ السُّؤَالُ: "مَا تَقُولُ فِي الدُّعَاءِ دُبُرِ الصَّلَوَاتِ وَالنَّاسُ يُؤْمِنُونَ كَمَا هِيَ عَادَةُ النَّاسِ فِي الْبِلَادِ هَلْ هُوَ سَنَةٌ أَوْ بَدْعَةٌ مُسْتَحْسَنَةٌ؟" فَأَجَابَ: "بِأَنَّ الدُّعَاءَ بَعْدَ الصَّلَاةِ عَلَى الْوَجْهِ الَّذِي ذُكِرَتْ بِدْعَةٌ".

⁹ هنا انتهى الورقة 9 في المخطوطة.

¹⁰ هنا انتهى الورقة 10 في المخطوطة.

وَفِي الشَّرْحِ الْمُتَقَدِّمِ ذِكْرُهُ: "وَقَدْ وَقَعَتْ¹¹ هَذِهِ الْهَيْئَةُ بِفَاسٍ، وَأَخْتَلَفَ شُيُوخُهُمْ فِيهَا"، وَفِيهِ أَيْضًا: "قَطَعْتُ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ فِي الدُّعَاءِ بِجَامِعٍ مِنْ تَلِمَسَانَ مُدَّةً ثُمَّ غَلَبَ الْأَرْفُ وَاسْتَشْنَعَ النَّاسُ بِهَذَا الْقِطْعِ، وَعَادَ الْأَمْرُ فِي ذَلِكَ إِلَى الْعَادَةِ، وَقَدْ اسْتَمَرَّ بِلَادِ الْمَغْرِبِ فِي بَعْضِ نَوَاحِيهَا كَرَاهِيَّةً هَذِهِ الصِّفَةِ، وَقَدْ كَانَ بَعْضُ الْأَيْمَةِ فِي زَنَانَ الشَّيْخِ الْأُسْتَاذِ أَبِي سَعِيدِ بْنِ لُبِّ تَرَكَ الدُّعَاءَ إِثْرَ الصَّلَاةِ بِتِلْكَ الْهَيْئَةِ الْاجْتِمَاعِيَّةِ وَصَارَ ذَلِكَ الْإِمَامُ إِذَا سَلَّمَ مِنَ الصَّلَاةِ، قَامَ إِلَى نَاحِيَةٍ مِنَ نَوَاحِ الْمَسْجِدِ أَوْ مَضَى لِحَاجَتِهِ وَعَدَّ، فِعَلَ النَّاسُ بِدَعَاةٍ مُحَدَّثَةٍ، لَا يَنْبَغِي أَنْ تَفْعَلَ، بَلْ لِمَنْ شَاءَ أَنْ يَدْعُو حِينَئِذٍ لِنَفْسِهِ بِغَيْرِ الْهَيْئَةِ الْاجْتِمَاعِيَّةِ، فَأَنْكَرَ عَلَيْهِ ذَلِكَ فَقَالَ: هَذَا هُوَ الصَّوَابُ حَسْبَمَا نَصَّ عَلَيْهِ الْعُلَمَاءُ."

وَمِمَّنْ أَنْكَرَ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ ابْنُ الْحَاجِّ صَاحِبُ الْمُدْخَلِ حَيْثُ قَالَ فِيهِ: "أَنَّهُ لَمْ يُرَوْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً فَسَلَّمَ مِنْهَا فَبَسَطَ يَدَيْهِ وَدَعَى وَأَمَّنَ الْمَأْمُومُونَ عَلَى دُعَائِهِ،¹² وَكَذَلِكَ الْخُلَفَاءُ الرَّاشِدُونَ بَعْدَهُ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ وَكَذَا بَاقِي الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ، وَشَيْءٌ لَمْ يَفْعَلْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا أَحَدٌ مِّنَ الصَّحَابَةِ فَلَا شَكَّ أَنَّ تَرْكَهُ أَفْضَلُ مِنْ فِعْلِهِ، بَلْ هُوَ بِدَعَاةٍ."

وَذَكَرَ الْقِرَافِيُّ فِي آخِرِ وَرْقَةٍ مِنَ الْقَوَاعِدِ: "أَنَّ مَالِكًا كَرِهَ ذَلِكَ وَعَلَّلَهَا بِمَا يَقَعُ بِذَلِكَ فِي نَفْسِ الْإِمَامِ مِنَ التَّعْظُمِ"، وَقَالَ أَبُو الْحَسَنِ الْمَالِكِيُّ فِي تَحْقِيقِ الْمُبَانِي شَرْحَ الرَّسَالَةِ: "أَنَّ تِلْكَ الْهَيْئَةَ فِي الدُّعَاءِ بَعْدَ السَّلَامِ بِدَعَاةٍ لَمْ يَرِدْ بِهَا عَمَلٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا عَنِ السَّلَفِ."

وَفِي ابْنِ تَاجٍ عَنِ الْقِرَافِيِّ قَالَ: "كَرِهَ مَالِكٌ وَجَمَاعَةٌ مِنَ الْعُلَمَاءِ الْأَيْمَةِ لِلْمَسَاجِدِ وَالْجَمَاعَةِ الدُّعَاءَ عَقِبَ الصَّلَاةِ الْمَكْتُوبَةِ جَهْرًا، فَيَجْتَمِعُ بِهَذَا الْإِمَامُ الْمُتَقَدِّمُ وَالشَّرُّ فِيهِ كَوْنُهُ يَنْصِبُ نَفْسَهُ وَاسِطَةً بَيْنَ اللَّهِ وَعِبَادِهِ فِي تَحْصِيلِ مَصَالِحِهِمْ عَلَى يَدَيْهِ فِي الدُّعَاءِ، فَيُوشِكُ أَنْ تَعْظُمَ نَفْسُهُ وَيَفْسُدَ قَلْبُهُ وَيَعْصِي رَبَّهُ فِي هَذِهِ الْحَالَةِ أَكْثَرَ مِمَّا يُعْطِيهِ"، وَقَالَ أَيْضًا أَبُو الْحَسَنِ الْمَالِكِيُّ فِي

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¹¹ هنا انتهى الورقة 11 في المخطوطة.

¹² هنا انتهى الورقة 12 في المخطوطة.

الْكَفَايَةِ شَرَحَ 13 الرِّسَالَةَ أَيْضاً، وَرُوِيَ أَنَّ بَعْضَ الْإِئِمَّةِ اسْتَأْذَنَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَأَنْ يَدْعُو لِقَوْمِهِ بِدَعْوَاتِ بَعْدَ الصَّلَاةِ، وَقَالَ: "إِلَّا أَنِّي أَخَافُ عَلَيْكَ أَنْ تَشْمَحَ خَتَى تَصِلَ الثُّرَيَّا". وَمِمَّنْ نَصَرَ هَذِهِ الْهَيْئَةَ الْإِجْتِمَاعِيَّةَ الْبُرْزُلِيَّ وَهُوَ مَعَ كَوْنِهِ يَنْصُرُهَا صَرَاحاً بِأَنَّهَا لَمْ تَرِدْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ قَالَ فِي نَوَازِلِهِ: "الدُّعَاءُ عَلَى هَذِهِ الْكَيْفِيَّةِ الْخَاصَّةِ لَمْ يَرِدْ عَنْهُ عَلَيْهِ السَّلَامُ صَرِيحاً".

وَمِمَّنْ نَصَرَ هَذِهِ الْهَيْئَةَ الْإِجْتِمَاعِيَّةَ الشَّيْخُ الْأُسْتَاذُ أَبُو سَعِيدِ ابْنِ لُبٍّ وَهُوَ أَيْضاً مَعَ كَوْنِهِ يَنْصُرُهَا سَلَّمَ بِأَنَّهَا مُحَدَّثَةٌ حَيْثُ قَالَ فِي نَصْرِهَا فِي كِتَابِهِ الْإِذْكَارِ وَالِدُّعَاءِ مِمَّا شُرِعَ فِي أَدْبَارِ الصَّلَوَاتِ: "قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: تَحَدَّثَ لِلنَّاسِ أَقْضِيَّةً بِقَدْرِ مَا أَحَدَثُوا مِنَ الْفُجُورِ". وَمِمَّنْ نَصَرَ هَذِهِ الْهَيْئَةَ الْإِجْتِمَاعِيَّةَ أَبُو عَبْدِ اللَّهِ بْنُ عَرَفَةَ وَهُوَ أَيْضاً مَعَ كَوْنِهِ يَنْصُرُهَا لَمْ يَجِيبْ سَائِلَهُ عَنْهَا حِينَ سَأَلَهُ بِأَنَّهَا سُنَّةٌ، بَلْ أَجَابَ بِأَنَّهَا مَضَى بِهَا عَمَلٌ مَنْ يُفْتَدَى بِهِ فِي الْعِلْمِ وَالِدِّينِ 14 مِنَ الْإِئِمَّةِ.

وَمِمَّنْ نَصَرَ هَذِهِ الْهَيْئَةَ الْإِجْتِمَاعِيَّةَ أَبُو مُحَمَّدٍ عَيْسَى لَكْنَ عَلَى التَّفْصِيلِ حَيْثُ قَالَ: "الصَّوَابُ جَوَازُ الدُّعَاءِ بَعْدَ الصَّلَاةِ عَلَى الْهَيْئَةِ الْمَعْهُودَةِ إِذَا لَمْ يُعْتَقَدْ كَوْنُهَا مِنَ السُّنَنِ الصَّلَاةِ أَوْ مِنْ فَضَائِلِهَا أَوْ وَاجِبَاتِهَا"، وَقَدْ اسْتَمَرَ الْعَمَلُ عَلَى جَوَازِ هَذِهِ الْهَيْئَةِ الْإِجْتِمَاعِيَّةِ بِأَفْرِيْقِيَّةٍ كَمَا فِي تَحْقِيقِ الْمَبَانِي شَرَحَ الرِّسَالَةَ.

وَقَالَ أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَنْجُورِي فِي شَرَحِ الْمَنْهَجِ الْمُنْتَخَبِ: "وَحَاصِلُ مَا ذَكَرَ فِي هَذِهِ الْمَسْئَلَةِ ثَلَاثَةٌ أَقْوَالٍ بِإِطْلَاقٍ بِأَنَّهَا بَدْعَةٌ مُسْتَحَبَّةٌ، وَالْقَوْلُ بِإِطْلَاقٍ بِأَنَّهَا بَدْعَةٌ قَبِيحَةٌ، وَالْقَوْلُ بِالنَّفْصِيلِ".

فَإِذَا فَهَمْتَ بِمَا تَقَدَّمَ ذَكَرُهُ أَنَّ الْعُلَمَاءَ قَدْ اِخْتَلَفُوا فِي حُكْمِ هَذِهِ الْهَيْئَةِ الْإِجْتِمَاعِيَّةِ، بَعْضُهُمْ يَقُولُ إِنَّهَا بَدْعَةٌ مُسْتَحَبَّةٌ وَبَعْضُهُمْ يَقُولُ إِنَّهَا بَدْعَةٌ مَكْرُوهَةٌ، فَاعْلَمْ أَنَّ إِمَامَنَا مَالِكاً رَحِمَهُ اللَّهُ تَعَالَى كَانَ مِمَّنْ يَقُولُ إِنَّهَا بَدْعَةٌ مَكْرُوهَةٌ لِأَنَّهَا لَمْ تَرِدْ عَنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَلَيْسَتْ مِنْ

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13 هنا انتهى الورقة 13 في المخطوطة.

14 هنا انتهى الورقة 14 في المخطوطة.

عَمَلِ السَّلَفِ أَيْضاً أَوْ قَائِدَهُ مَالِكٍ رَحِمَهُ اللهُ كَمَا قَالَ¹⁵ أَحْمَدُ الزَّرُّوقُ فِي عُمْدَةِ الْمُرِيدِ الصَّادِقِ "كُلُّ مَا لَمْ يَرِدْ عَنِ السَّلَفِ فِعْلُهُ بَدْعَةٌ مَكْرُوهَةٌ عِنْدَهُمْ وَإِنْ كَانَ لَهُ أَصْلٌ مِنَ الشَّارِعِ لِأَنَّهُمْ لَمْ يَتْرَكُوهُ إِلَّا لِأَمْرِ عِنْدَهُمْ فِيهِ، فَإِنَّهُمْ كَانُوا أَحْرَصَ النَّاسِ عَلَى الْخَيْرِ وَأَعْلَمَ بِالسُّنَّةِ، وَكَذَلِكَ مَا لَمْ يَرِدْ لَهُ مِنَ السُّنَّةِ مُعَارِضٌ وَلَا مُنْبِتٌ بَدْعَةٌ مَكْرُوهَةٌ" إِنْتَهَى، وَقَالَ أَحْمَدُ الزَّرُّوقُ فِي عُمْدَةِ الْمُرِيدِ الصَّادِقِ أَيْضاً: "لَمْ تَرِدْ عَنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي هَذِهِ الْمَسْئَلَةِ مِنْ كَلَامِ الْعُلَمَاءِ."¹⁶

وَقَدْ كُنْتُ أَدْعُوا عَلَى هَذِهِ الْهَيْئَةِ الْاجْتِمَاعِيَّةِ فِي الدُّعَاءِ عَقِبَ الصَّلَوَاتِ كَمَا كَانَ عَلَيْهِ جَلَّ النَّاسِ فِي هَذِهِ الْأَزْمِنَةِ وَتَرَكْتُهَا لِكُونِهَا بَدْعَةٌ مَكْرُوهَةٌ فِي مَشْهُورٍ مَذْهَبِ مَالِكٍ وَلِعَرَضِ تَعْلِيمِ النَّاسِ إِنَّهَا بَدْعَةٌ لَا سُنَّةٌ، وَلَوْ كَانَتْ بَدْعَةٌ مُسْتَحْسَنَةً عِنْدَ بَعْضِ الْعُلَمَاءِ، فَلَمَّا تَرَكْتُهَا قَالَ النَّاسُ: تَرَكْتَ سُنَّةً، لَقَدْ صَدَّقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيْثُ قَالَ: ((كَيْفَ بِكَ يَا حُدَيْفَةُ إِذَا تَرَكْتَ بَدْعَةً قَالُوا: تَرَكْتَ سُنَّةً؟))، وَرَعِمُوا أَيْضاً لَمَّا تَرَكْتُ هَذِهِ الْهَيْئَةَ الْاجْتِمَاعِيَّةَ بَعْدَ الصَّلَاةِ إِنِّي نَهَيْتُ النَّاسَ عَنِ الدُّعَاءِ دُبَرَ الصَّلَوَاتِ مُطْلَقاً، وَالْعِيَادُ بِاللَّهِ مِنْ ذَلِكَ، وَقَدْ بَيَّنَّا مِنْ قَبْلِ السُّنَّةِ الْمَاضِيَةِ أَنْ نَتْرَكَ الذِّكْرَ وَالدُّعَاءَ عَقِيضَ الصَّلَوَاتِ لَكِنْ يَفْعَلُهُ الْإِمَامُ سِرّاً فِي نَفْسِهِ وَكَذَلِكَ الْمَأْمُومُونَ يَفْعَلُهُ كُلُّ وَاحِدٍ مِنْهُمْ سِرّاً فِي نَفْسِهِ.

وَمِنْ حُجَجِ بَعْضِ أَهْلِ الْعَصْرِ فِي هَذِهِ الْكَيْفِيَّةِ قَوْلُهُ تَعَالَى ﴿فَإِذَا فَرَغْتَ فَانصَبْ﴾، أَنْ تَكُونَ نَصّاً فِي هَذِهِ الْكَيْفِيَّةِ لِأَنَّ مَعْنَاهَا كَمَا قَالَ الْمُفَسِّرُونَ: "يَحْتَمِلُ أَنْ يَكُونَ مَعْنَاهَا فَإِذَا فَرَغْتَ مِنَ الْعُرْفِ فَانصَبْ فِي الدُّعَاءِ، وَيَحْتَمِلُ أَنْ يَكُونَ مَعْنَاهَا فَإِذَا فَرَغْتَ مِنَ الصَّلَاةِ فَانصَبْ فِي الدُّعَاءِ وَلَا تُرَاعِ فِي الدُّعَاءِ، وَإِنَّمَا ﴿تَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ﴾."

وَعَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ ﴿تَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ﴾، وَقَالَ مَالِكٌ: "لَيْسَ الْعِلْمُ بِكَثْرَةِ الرَّوَايَةِ، وَإِنَّمَا هُوَ يَضَعُهُ اللهُ فِي قَلْبِ مَنْ يَشَاءُ"، قَالَ ابْنُ مَسْعُودٍ: "لَيْسَ الْعِلْمُ بِكَثْرَةِ الرَّوَايَةِ وَإِنَّمَا هُوَ خَشْيَةُ اللهِ"، وَرَوَى الْمَنْصُورُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((هِمَّةُ السُّفَهَاءِ الرَّوَايَةُ وَهِمَّةُ الْعُلَمَاءِ الدَّرَايَةُ))، وَقَالَ مَالِكٌ لِابْنِي أُخْتِهِ أَبِي بَكْرٍ

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15 هنا انتهى الورقة 15 في المخطوطة.

16 هنا انتهى الورقة 16 في المخطوطة.

وَإِسْمَاعِيلَ: "إِنْ أَحْبَبْتُمَا¹⁷ أَنْ يَنْفَعَكُمَا اللَّهُ بِهَذَا الشَّانِ فَقَلِّلا مِنْهُ وَتَفَقَّهًا فِيهِ وَهَوْلًا إِلَى التَّكْذِيبِ قَبْلَ التَّأْمُلِ."

قَالَ تَعَالَى: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ﴾، وَلَمَّا يَأْتِيهِمْ تَأْوِيلُهُ إِذْ لَوْ تَأَمَّلُوا لَعَلِمُوا إِنِّي مَا أَمَرْتُ النَّاسَ شَيْئًا إِلَّا مَعَ بَيَانِ الدَّلِيلِ عَلَى أَنَّ ذَلِكَ الشَّيْءَ مَأْمُورٌ بِهِ، وَمَا نَهَيْتُهُمْ عَنْ شَيْءٍ إِلَّا مَعَ بَيَانِ الدَّلِيلِ عَلَى أَنَّ ذَلِكَ الشَّيْءَ مَنْهِيٌّ عَنْهُ، وَهَذَا أَمْرٌ ظَاهِرٌ لِأَهْلِ الْبَصَائِرِ مِمَّنْ مَعَ وَلَوْ تَأَمَّلُوا أَيْضًا لَعَلِمُوا إِنِّي لَيْسَ فِي كُلِّ مَا بَيَّنَّ النَّاسُ قَوْلِي وَلَكِنَّ فُلِي فِي ذَلِكَ خَطْوَةٌ عَلَى خَطَوَاتِ الْعُلَمَاءِ السُّنَّةِ الرَّاسِخِينَ فِي الْعِلْمِ لِأَبْيَنَ لَهُمْ مَا قَالُوا وَبِاللَّهِ التَّوْفِيقُ.

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الفصل الخامس:

في بيان حكم رفع الأيدي عند الدعاء من غير اعتبار وقت الفراغ من الصلوات

فأقول وبالله التوفيق: إن أحاديث رفع الأيدي عند الدعاء متواترة تواتراً معنوياً، قال أحمد الزروق في عمدة المرید الصادق: "أُفردَ فيه شيخ الإسلام ابن حجرٍ أجزاءً أجمعَ فيه تسعة أحاديث، قال في آخرها: فَحَصَلَ بِمَجْمُوعِ هَذِهِ الْأَحَادِيثِ أَنَّهُ مَشْرُوعٌ، وَقَالَ عَبْدُ الرَّحْمَنِ السُّيُوطِيُّ فِي أَوَّلِ 18 كِتَابِهِ الْمُسَمَّى بِفَيْضِ الْوَعَاءِ فِي أَحَادِيثِ رَفْعِ الْأَيْدِي عِنْدَ الدُّعَاءِ: "حَدِيثٌ صَحِيحٌ فَعَجَبْتُ لِذَلِكَ فَإِنَّ الْأَحَادِيثَ فِيهِ مَشْهُورَةٌ، جُلُّهَا مُتَوَاتِرَةٌ كَثِيرَةٌ الْمَسَالِكِ، فَجَمَعْتُهَا فِي الْجُزْءِ لِيَنْتَفِعَ بِهَا مَنْ يَقِفُ عَلَيْهَا، وَلَا يَتَكَلَّمُ فِي السُّنَّةِ النَّبَوِيَّةِ بِغَيْرِ عِلْمٍ مَنْ لَمْ تَصِلْ رُتْبَتُهُ إِلَيْهَا".

فأقول وقد وقع لنا في رفع اليدين في الدعاء من فعل النبي صلى الله عليه وسلم، وأمره نيف وأربعون أحاديث، منها الصحيح والحسن والضعيف من رواية بضع وعشرين من الصحابة، وهم: أبو موسى الأشعري وأبو هريرة وابن عمر وأنس بن مالك وعمر بن الخطاب وعلي بن أبي طالب وعائشة وسلمان الفارسي ومالك بن يسار السكوني وجابر بن عبد الله وحضير بن نوح الأنصاري وخالد بن عرفة وعبد الله بن عباس والفضل بن العباس وزيد بن سعيد الكندي والدسائب بن يزيد والبراء بن عازب وأبو برة الأسلمي وخالد بنث الوليد¹⁹ وجبير وأبان المحاري وأبو سعيد الخدري وعبد الله بن عامر وأبو بكر والسائب وسعد بن أبي وقاص وي زيد بن عامر وأم عطية، ثم سرد أحاديثهم في الكتاب المذكور.

فإن قلت: "ما ورد في صحيح البخاري عن أنس بن مالك قال: كان النبي صلى الله عليه وسلم لا يرفع يديه في شيء من دعائه إلا الاستسقاء، أيوهم أنه عليه الصلاة والسلام لم يرفع يديه عند الدعاء الاستسقاء؟"، قلت: حوابه كما قال النووي: "أن مراد قول أنس: لا يرفع يديه، أي لم أره يرفع، وقد رآه غيره يرفع"، فيقدم المثبتون في مواضع كثيرة، وهم جماعة على واحد لم يحضر ذلك، وقد ذكر عبد الرحمن السيوطي في شرح البخاري له في كتاب الاستسقاء:

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18 هنا انتهى الورقة 18 في المخطوطة.

19 هنا انتهى الورقة 19 في المخطوطة.

أَنَّهُ نَهَرَ لِرَفْعِ خَاصٍّ، وَهُوَ رَفَعُ بَظُهُورِ الْكَفَّيْنِ كَمَا فِي مُسْلِمٍ وَأَبِي دَاوُدَ، وَأَمَّا فِي سَائِرِ الدَّعَوَاتِ فَقَدْ كَانَ يَرْفَعُ بِبَطُونِهِمَا"، اِنْتَهَى.

فَحَصَلَ بِمَا تَقَدَّمَ ذِكْرُهُ: أَنَّ رَفْعَ الْيَدَيْنِ عِنْدَ الدُّعَاءِ ثَابِتٌ فِي غَيْرِ وَقْتِ الْفَرَاغِ مِنَ الصَّلَاةِ فِي حَالِ الْإِجْتِمَاعِ، وَأَمَّا تَكْثِيرُهُ عِنْدَ الدُّعَاءِ وَرَفْعُ الصَّوْتِ بِهِ فَمَنْعُوعٌ لِأَنَّهُ مِنْ فِعْلِ الْيَهُودِ، وَفِي الْبَيَانِ²⁰ وَالتَّحْصِيلِ لِابْنِ رُشْدٍ: "قَالَ مَالِكٌ: بَلَّغَنِي أَنَّ أَبَا سَلَمَةَ رَأَى رَجُلًا قَائِمًا عِنْدَ الْمِنْبَرِ وَهُوَ يَدْعُو وَيَرْفَعُ يَدَيْهِ فَأَنْكَرَ عَلَيْهِ، وَقَالَ: لَا تَقْلِبُوا تَقْلِيصَ الْيَهُودِ، قَالَ: رَفَعُ الصَّوْتِ بِالدُّعَاءِ وَرَفَعُ الْيَدَيْنِ يَعْني تَكْثِيرُهُ"، اِنْتَهَى، وَبِاللَّهِ التَّوْفِيقُ.

الفصل السادس:

في بيان حكم مسح الوجه عند الدعاء من غير إعتبار زمن الفراغ من الصلوات

فأقول وبالله التوفيق: قد ورد في حديث الترمذي عن عمر ابن الخطاب قال: "كان رسول الله صلى الله عليه وسلم إذا رفع يديه في الدعاء لم يحطهما حتى يمسح بهما وجهه"، قال عبد الرحمن السيوطي في كتابه المسمى بفيض الوعاء في أحاديث رفع الأيدي عند الدعاء: "رجال هذا الحديث رجال الصحيح سوى حماد وهو شيخ صالح ضعيف الحديث، ولحديثه شواهد وهو حسن"، وفي بعض نسخ الترمذي أنه قال فيه صحيح، وقد رواه أيضاً في حديث داود عن بن عباس قال قال رسول الله صلى الله عليه وسلم: ((إذا دعوت فادع الله بباطن كفيك ولا تدع بظهورهما))، وقال عبد الرحمن السيوطي²¹ في كتابه فيض الوعاء: "أخرج هذا الحديث أبو داود قال: روى من غير وجه عن محمد بن كعب كُلهَا ضَعِيفَةٌ"، وقال شيخ الإسلام أبو الفضل ابن حجر في إماله: "هذا حديث حسن وأشتهر من رواية أبي المقدام هشام ابن زياد عن محمد بن كعب لكن في مقدمة مسلم أنه يحدث أولاً عن يحيى بن هلال شيخ مجهول عن محمد بن كعب، وأخرجه الحاكم في المستدرک عن رواية مصادق بن زياد عن محمد بن كعب"، قال شيخ الإسلام: "ومصادق لا يعرف وأظنه أخا أبي المقدام"، وفي عمدة المرید الصادق لأحمد الزروق في الأحاديث الضعاف مسح الوجه بالأيدي أخراً: "والعمل بالضعيف في مثل ذلك مسموع به عند العلماء"، قال النووي في أول الأربعين له: "قد أنفقوا على جواز العمل بالحديث الضعيف في فضائل الأعمال"، فحصل من هذا أن مسح الوجه عقب الدعاء في غير زمن الفراغ²² من الصلاة ثابت، فإن قلت: قد قيل أن مالكاً لما سئل عن مسح الوجه عقب الدعاء قال: "ما علمته" لا يدل على إنكار ذلك على القطع، وإنما يدل أنه لم يبلغه خبر به أو بلغه من لا يثق به، وبالله التوفيق.

²¹ هنا انتهى الورقة 21 في المخطوطة.

²² هنا انتهى الورقة 22 في المخطوطة.

الفصل السابع:

في بيان آداب الدعاء ومواقيت الإجابة في الساعات

فأقول وبالله التوفيق: قال ابن عطاء الله في الحكيم: "ما الشأن وجود الطلب وإنما الشأن أن تُرزق حسن الأدب"، وفيها أيضاً: "لا يكن طلبك سبباً إلى العطاء منه فيقل فهمك عنه وليكن طلبك لإظهار العبودية وقياماً بحقوق الرئوبية"، وفيها أيضاً: "متى فتح لك باب الفهم في المنع عاد المنع هو عين العطاء"، وفيها أيضاً: "ما طلب لك شيء مثل الإضطراب ولا أسرع بالمواهب إليك مثل الدلة والإفتقار"، وقال في لطائف المنن: "قلو أضطرت إلى ما يوصلك إلى الله اضطراب الظمان للماء والخائف للأمن والأمن لولدها إذا فقدته لوجدت الوصول غير معذر عليك ولتوجه الحق بتيسير ذلك إليك".

وأما مواقيت الإجابة فكثيرة²³ جداً، منها الدعاء في جوف الليل، وفي دبر الصلوات المكتوبة من غير هيئة الإجتماعية، وفي حديث الترمذي: قيل لرسول الله صلى الله عليه وسلم: "أي الدعاء أسمع؟"، قال: ((جوف الليل الأخير ودبر الصلوات المكتوبات))، وفي حديث مسلم: سئل صلى الله عليه وسلم: "أي الدعاء أفضل بعد المكتوبة؟"، قال: ((جوف الليل)).

ومن مواقيت الإجابة أيضاً آخر الليل وفي حديث رواه الشيخان أنه صلى الله عليه وسلم قال: ((ينزل ربنا كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل الأخير فيقول: من يدعوني فأستجيب له؟ من يسئلي فأعطيه؟ من يستغفري فأغفر له؟))، والنزول المذكور في هذا الحديث مؤول على إجتماع ولا يبعد أن يكون فيه حذف مضاف.

قَالَ ابْنُ عَطَاءٍ اللَّهِ: "الدُّعَاءُ لَهُ أَرْكَانٌ وَأَجْنِحَةٌ وَأَسْبَابٌ وَأَوْقَاتٌ، فَإِنْ وَافَقَ أَرْكَانَهُ قَوِيٌّ، وَإِنْ وَافَقَ أَجْنِحَتَهُ طَارَ فِي السَّمَاءِ، وَإِنْ وَافَقَ مَوَاقِيئَهُ فَازَ، وَإِنْ وَافَقَ²⁴ أَسْبَابَهُ أَنْجَحَ، فَأَرْكَانُهُ حُضُورُ الْقَلْبِ وَالرِّقَّةُ وَالْإِسْتِكَانَةُ وَالْخُشُوعُ وَتَعَلُّقُ الْقَلْبِ بِاللَّهِ وَقَطْعُهُ مِنَ الْأَسْبَابِ، وَأَجْنِحَتُهُ الصِّدْقُ، وَمَوَاقِيئُهُ الْأَسْحَارُ، وَأَسْبَابُهُ الصَّلَاةُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّتَهَى كِتَابَ بُسْتَانِ الدُّعَاءِ.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَعَلَى آلِ مُحَمَّدٍ

وَسَلِّمْ.²⁵

Institute of Islamic-African Studies International

²⁴ هنا انتهى الورقة 24 في المخطوطة.

²⁵ هنا انتهى الورقة 25 في المخطوطة.

SANKORE'



Bustaan 'd-Duaa'
The Garden of Supplication

Institute of Islamic-African Studies International

In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad, his family and Companions and give them much peace. Says the poor needy slave of the mercy of his Lord – Uthman ibn Muhammad ibn Uthman, known as Ibn Fuduye’, may Allah engulf in His mercy Amen.

All praises are due to Allah, the Lord of the worlds and the best blessings and most perfect peace be upon our master Muhammad, his family and Companions, all of them. May Allah be pleased with the chiefs among the *Taabi`een*, the right-acting scholars, the four *Imams* who exercised independent judgment and those who follow them until the Day of Judgment. To continue: this is the book called

The Garden of Supplication

I say, and success in that is from Allah. I have put down in this text seven chapters.

Chapter One: On the Explanation of the Absolute Legal Ruling on Supplication During Unlimited Times.

Chapter Two: On Awakening the Desire in People to Make Supplication in All Times.

Chapter Three: On the Explanation of Supplication at the Completion of the Prescribed Prayers.

Chapter Four: On the Explanation of the Heretical Innovation in Supplication At the End of the Prescribed Prayers.

Chapter Five: On the Explanation of the Legal Judgment of Raising the Hands During Supplication Outside of the Consideration of the Completion of the Prescribed Prayers.

Chapter Six: On the Explanation of the Legal Judgment of Wiping the Face During Supplication Outside of the Consideration of the Completion of the Prescribed Prayers.

Chapter Seven: On the Explanation of the Courtesies of Supplication and the Appropriate Times of Their Fulfillment in Particular Hours.

Chapter One: On the Explanation of the Absolute Legal Ruling on Supplication During Unlimited Times

I say, and success is from Allah, realize that supplication is permissible (*jaa'iz*) based upon the consensus (*al-ijma'a*). What the scholars disagree about concerning this is whether it is more meritorious to be silent (*as-sukuut*) or to make supplication. *Shaykh* as-Sanuusi said in his Sharh al-Qaseeda 'l-Jazaa'iriyya: "Verily supplication is superior to remaining silent based upon the opinion of the realized ones (*al-muharriruun*). However, some of the scholars say that remaining silent is superior, because it is a part of being content with the Divine decree (*ar-ridaa bi'l-qadaa*); while other scholars say that it is obligatory for the servant to be adherent to supplication with his tongue, while being adherent to contentment with his heart. This is in order to gather together both demands. And finally, another group says that making supplication or remaining silent, it is based upon the appropriate time. Sometimes supplication is superior at certain times, while sometimes remaining silent at certain times is superior. What is appropriate for each time can be known the knowledge of time. For whoever finds in his heart an indication (*ishaara*) for silence, should then remain silent. It is said that when there is some advantage for the Muslims or for the Lord of Truth, where His rights are concerned, then supplication is better. But where there is some advantage to him, then remaining silent is more perfect. This is the best that we know about this."

Abd'r-Rahman as-Suyuuti said in his Itmaan'd-Daraaya, the commentary upon the an-Niqaaya: "Recitation of the *Qur'an* and remembrance of Allah (*ad-dhikr*) is superior to supplication where there has been no legal ruling enacted (*haythu lam yushra'*) regarding the superiority of supplication. It has been related by at-Tirmidhi, in a tradition he considered good (*hassanahu*) on the authority of Abu Sa'id al-Khudri, who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah ta'ala says: 'Whoever is preoccupied by the *Qur'an* and remembrance (*ad-dhikr*) from asking Me, I will give him better than what is given to those who ask of Me'." In the narration of al-Bazaar it said: "Allah ta'ala says whoever is preoccupied by the recitation of the *Qur'an* from making supplication, I will give him a more superior reward than those who are grateful."

As for making supplication where there is a clear legal ruling enacted regarding it, then supplication is better. And likewise the remembrance of Allah (*ad-dhikr*) follows that same ruling. And success is with Allah.

Chapter Two: On Awakening the Desire in People to Make Supplication in All Times

I say, and success is from Allah, Allah ta`ala says: “*Say: Your Lord is unconcerned whether you supplicate Him.*” Allah ta`ala says: “*When My servant ask of Me, verily I am near, I answer the supplicant when he supplicates.*” Allah ta`ala says: “*Supplicate Me and I will answer you.*”

The Messenger of Allah, may Allah bless him and grant him peace said: “Supplication itself is worship.” This has been narrated by the two *shaykhs*. In another narration, he upon him be peace said: “Supplication is the core of worship.” This is also confirmed by Abdullah al-Khiyyaat, when he said: “This is so when the supplicant finds in his soul at the time he makes supplication, the realization of the immensity of Lordship (*bi`adhimati r`-rububiyya*) and the humility of slaveness (*dhillati`l-`ubudiyya*).”

Sahl ibn Abdullah at-Tastari, may Allah be pleased with him said: “A servant does not manifest his neediness to Allah in anything, except that Allah ta`ala says to the Angels: ‘If it were not for the fact that he could not endure My direct speech, I would answer him – At your service’.” And success it with Allah.

Chapter Three: On the Explanation of Supplication at the Completion of the Prescribed Prayers

I say, and success is from Allah, that Ibn al-Hajj said in his al-Madkhal: “The *sunna* which has passed is that the remembrance of Allah (*ad-dhikr*) and supplication at the completion of the prescribed prayers should not be neglected (*laa yatruka*). The *imam* should make supplication for himself first, then for those present with him from his fellow Muslim brothers. He should do this secretly to himself. However, the *imam* should be warned against specifying supplication for himself and not including others in the prayer and after it. If the *imam* does this, then he would have acted treacherously towards those who follow; as it has been narrated in the prophetic traditions, like that narrated by Abu Dawuud, and at-Tirmidhi. Likewise, everyone who prays should make supplication for himself and for those present with him from his fellow brothers among the Muslims, whether for the *imam* or those following him. All of them should be warned against making remembrance of Allah and supplication aloud, while raising and extending the hands, at the completion of the prayer. This is if they are praying in congregation (*jama`at*), because this practice is among the heretical innovations (*al-bida`*), except when the *imam* desires by that to instruct those following him in the prayer. Then he can supplicate with those supplications that have been legally enacted at the end of the prayer. He can raise his voice and raise and extend his palms until he notices that they have learned the supplication from him, then he should stop.”

If you were to say: It is not clear to us that reciting aloud after the prescribed prayer with remembrance and supplication is not from the practices of the *sunna*. This is because it has been related by Abdullah ibn az-Zubayr when he said: “The Messenger of Allah, may Allah bless him and grant him peace, when he made the *salaams* from the prayer he would say in a loud voice: “There is no deity except Allah, the One who has no partner. To Him is the kingdom and to Him is the praise and He has power over all things. There is no power or might except with Allah, the Exalted the Immense. We do not worship anything except Him. To Him belongs all blessings, to Him belong all bounty and to Him belong all excellent praise. There is no deity except Allah, to whom belongs sincerity in religion even though the disbelievers may hate it.” This opinion is also based upon what was related by al-Bukhari on the authority of Ibn Abass, may Allah be pleased with both of them: “The raising of the voice with remembrance of Allah when the people had finished the prescribed prayers existed during the time of the Messenger of Allah, may Allah bless him and grant him peace.”

I say: the answer is from two perspectives, as Ibn al-Hajj said in his al-Madkhal: ‘The first perspective is what *Imam* as-Shafi`, may Allah ta`ala be merciful to him mentioned in his al-Umm where he said: ‘The *imam* and those following him should chose to make remembrance of Allah `azza wa jalla after the finishing of the prayer. They should make remembrance silently except when the *imam* desires to instruct others on the methodology of remembrance. Then he should recite it aloud until he sees that they have learned it from him. Then he should return to making the remembrance silently.’” The second perspective is what *Shaykh* and *Imam* Abu'l-Hassan ibn Bataal, may Allah ta`ala be merciful to Him said explaining the above prophetic tradition related by Ibn Abass, may Allah be pleased with both of them. He said that it is conceivable that what is meant is that the *mujahideen*, when they had prayed the five prayers. Then, it is highly recommended for them to make the *takbir* aloud by raising their voices, in order to terrify the enemies.” He then said: “If this cannot be taken from the above prophetic tradition then it is clear that the prophetic tradition is abrogated by consensus (*mansuukh bi'l-ijmaa`*) and there is no need of it.” And success is with Allah.

Chapter Four: On the Explanation of the Heretical Innovation in Supplication At the End of the Prescribed Prayers

I say, and success is from Allah, realize that the well known outer social mannerism (*al-hay'at 'l-ijtimaa`iyyat`l-ma`ahuudat*) in most of the countries during supplication where the *imam* supplicates and those present say – *Ameen*, while those who do listen do so with their hands raised, this is a reprehensible innovation (*bid`at makruuhat*) according to the *madh`hab* of *Imam* Malik. This was clarified in the commentary of the *al-Manhaj`l-Muntakhab* of Ahmad ibn Ali Abd`r-Rahman `l-Manjuuri.

Ahmad Zaruuq said in his *`Umdat`l-Murid`s-Saadig*: “Among the heretical innovations connected to supplication at the end of the prayers is the well known methodology where the *imam* supplicates and the people recite – *Ameen* after him. Some of the scholars say that this is a good innovation (*bid`a mustahsana*); while some of the scholars say that it is a highly recommended innovation (*bid`a musthabba*). The legal foundation of this behavior is that each person should supplicate to himself. Perhaps those who say it is permissible take as their evidence the prophetic tradition of Habib ibn Maslama, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: ‘No people among the Muslims gather together where some supplicate and others say –*Ameen*, except that Allah answers their supplication.’ This was related by al-Haakim, based upon the prerequisites of Muslim. However, this prophetic tradition does not constitute a proof for those who say it is permissible for this well known mannerism, since there is no mention in the tradition that it was done after the prayer, nor was there any mention in it of raising the hands, nor others listening. Likewise they may take as evidence the prophetic tradition of Abdullah ibn az-Zubayr on the authority of Muhammad ibn Abi Yahya al-Aslami who said: ‘I saw Abdullah ibn az-Zubayr who noticed a person raising his hands before the prayer had been completed, he then said to him: ‘I saw the Messenger of Allah, may Allah bless him and grant him peace, and he did not raise his hands until he had completed his prescribed prayer.’” They may also take as evidence the prophetic tradition of al-Fadl ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: ‘You should pray two *raka`at*, two *raka`ats*. In each set of two *raka`at*, you should be submissive, fearful and restraining. Then you should raise your hands to your Lord turning the palms of the hands towards your face, and then say: O Lord! O Lord!” Likewise in this prophetic tradition there is no mention of a particular method similar to that which is done in these times, where the *imam* supplicates at the end of the prayer, raising and extending his hands, while those present say *Ameen*, and others listen, if they can. As for as making supplication free of raising the hands with supplication, devoid of the above mentioned methodology, as is clearly indicated in the two above mentioned prophetic traditions, for this is not reprehensible (*fa`ghayru makruuhin*). This is especially the case when it is done after the prayer, and the person is doing it individually (*al-infiraad*). As for when it is performed this way in a gathering, then it should not be done.

Ibn al-Hajj said in his *al-Madkhal*: “The *imam* should beware of raising his voice with remembrance, supplication and spreading his hands at the completion of the prayer, when he is in congregation. That is among the heretical innovations (*al-bid`a*).”

It says in the al-Minhaj'l-Muntakhab:

“Notice: realize that regarding supplication it should be never-ending

At the end of the prayer, this is established by consensus.

It is said that if it is connected to the prescribed prayer then it is prohibited,

And it is heard that if it is not connected to the prescribed prayer then it is good.”

Among those who objected to this communal mannerism of making supplication, was ar-Rajraaji. Al-Burzuli said: “Ar-Rajraaji was among those who have objected to making supplication at the end of the prescribed prayers, either unrestrictedly or based upon the specific manner which the people are upon these days.” Then al-Burzuli cited from the Hulliyat an-Nawwawi: “The prophetic traditions of supplication at the end of the prescribed prayers, in general are innumerable.” He then said: “As for objection to the specific manner of supplication, ‘Izza’d-Deen was asked about the supplication at the completion of the *salaams*, is it highly recommended for the *imam* after every prayer, or not? He answered: ‘No, because the Prophet, upon him be blessings and peace, used to perform the legally enacted remembrance (*bi'l-adhkaar 'l-mashruu`a*) after the *salaams*, then he would seek forgiveness three times, then he would depart; for all good is in following the Messenger of Allah, may Allah bless him and rant him peace’.”

Among those who objected to this communal manner of making supplications was Abu Is’haq as-Shaatibi where he said: “Among the heretical innovations related to supplication at the end of the prayers is constantly performing it according to a specific communal manner to the point that when some of those who perform it in this manner abandon it, it necessitates them being opposed.” Among those who objected to this communal manner of making supplications were Abu Zayd and Abu Musa, the two sons of the *Imam*, as it was transmitted in the commentary upon the al-Manhaj'l-Muntakhab of Ahmad ibn Ali ibn Abd’r-Rahman al-Manjuri. Among those who objected to this communal manner of making supplications was Abu Abdallah Mujaahid al-‘Abidi, who would never supplicate in that manner being determined in that to adhere to (*sameem*) the *madh’hab* of Malik; since that manner of supplicating is considered reprehensible in his *madh’hab*. Ibn Mujaahid, may Allah be merciful to him was a guardian and custodian (*haafidh*) of the *madh’hab* of *Imam* Malik. It was once related to *Qadi* Abu al-Khattaab ibn Khalil a story concerning a crisis that befell Ibn Mujaahid as a result of avoiding that communal manner of supplicating. For an account of this story see our book Umuur’d-Du`aa.

Among those who objected to this communal manner of making supplications were some of the latter generations of the Tunisians, as it was related in the commentary upon the al-Manhaj'l-Muntakhab of Ahmad ibn Ali ibn Abd’r-Rahman al-Manjuri. He said that some of the latter generations of the Tunisians were asked about the communal manner in supplication. The following is the text of question: “What do you say about supplication at the end of the prescribed prayers where it has become the custom of the people of the land to recite *Amen* with the supplication of the *Imam*? Is it a *Sunna* or a good innovation?” He then answered: “Making supplication after the prayer in the manner that you mentioned is an innovation (*bid`a*).”

In the above mentioned commentary it cited: “This particular manner of communal supplication occurred in Fez, and as a result their teachers disagreed about it.” In the same text it said: “This communal manner of supplication was discontinued (*qata`at*) in the central *masjid* of Tilimsaan for some time; then the local customs prevailed (*ghaliba'l-urf*) and the people began to denounce (*astashana`a*) the time when this custom was discontinued. As a result the affair in that place returned to what custom demanded. However, some of the regions of Morocco continued to consider this manner of supplication as reprehensible. One of the *Imams*

in the town of Zinaan, the teacher and professor Abu Sa'id ibn Lubbi, avoided making supplication in a communal manner at the end of the prayer. This *Imam*, when he made the *salaam* from the prayer, would stand and move to another part of the *masjid* or he would simply leave in order to take care of his needs. He counted the actions of the people in supplicating in that manner as a contrived innovation, which was not required. Rather, he considered that whoever likes can supplicate at that time to themselves devoid of the communal manner of supplicating. This opinion from him, however, was disliked by others and he said: 'This (avoiding communal supplication) is correct since it was related with evidence from the scholars'."

Among those who objected to this communal manner of making supplications was Ibn al-Hajj, the author of the al-Madkhal where he said: "It has not been transmitted that the Prophet, may Allah bless him and grant him peace prayed a prayer and then raised his hands in supplication and the people following said – *Amen* to his supplication. This is the same with the righteous *Khalifs* after him, may Allah be pleased with all of them. Likewise with the remaining Companions, may Allah be pleased with all of them. A thing which the Prophet, may Allah bless him and grant him peace did not do; nor any of his Companions, then there is no doubt that abandoning it is better than doing it. Rather that thing is considered an innovation."

Al-Qirafi mentioned in the last pages of his al-Qawa'id: "Indeed, Malik considered that this manner of supplication as reprehensible. Its key defect (*'illal*) is that this form of supplication caused self aggrandizement (*ta'adhim*) to befall the soul of the *Imam* that performed it." Abu'l-Hassan al-Maliki said in his Tahqeeq al-Mubaani, the commentary upon the ar-Risaala: "Indeed this particular manner of supplicating after the *salaam* is an innovation which was not transmitted from any of the behavioral practices (*'amal*) of the Prophet, may Allah bless him and grant him peace. Nor was it transmitted from the behavior of the early community (*'amal's-salaf*)."

In the work of Ibn Naaji on the authority of al-Qirafi who said: "Malik and a large contingent of the scholarly *Imams* of the *masaajid* considered it reprehensible to make supplication at the end of the prescribed prayers aloud (*jahraan*)."

Thus, this consensus reexamines the above mentioned *Imam* and considers that his main error in that is that he makes himself an intermediate (*waasita*) between Allah and His servants in thinking that the achievement of their wellbeing (*tahseel masaalih*) is in his hands when supplicating. It is also feared that by exulting his own soul (*ta'adhim nafsahi*) in that situation, he will eventually corrupt his heart (*yafsadu qalbahi*) and disobey his Lord more than abiding by Him. Abu'l-Hassan al-Maliki also said in his al-Kifaaya, a commentary upon the ar-Risaala: "It has been transmitted that one of the *Imams* asked permission from Umar ibn al-Khattaab, may Allah be pleased with him to make supplication for his people after the prayer; and he said: 'I fear for you that you will become so haughty (*tashamaha*) that your arrogance will reach the Pleiades!'"

Among those who supported this communal manner of making supplications was al-Burzuli, who supported this while openly declaring that it was not transmitted from the Prophet, may Allah bless him and grant him peace. He said in his Nawaazil: "Making supplication in this specific manner was not explicitly transmitted from the Prophet, upon him be peace." Among those who supported this communal manner of making supplications was the spiritual guide and professor Abu Sa'id ibn Lubbi. He too supported this knowing that it was a contrived invention, where he said in support of it in his book called al-Adhkaar wa'd-Du'a in the section concerning what has been made lawful to perform at the end of the prayers: "Umar ibn abd'l-Azeez once

said: ‘You should invent judgments (*tuhdathu aqdeeya*) for the people to the extent that they make inventions in corruption (*ahdathuu min`l-fujuur*).’”

Among those who supported this communal manner of making supplications was Abu Abdallah ibn Arifa. He too supported this without any evidence and failed to give an adequate answer when he was asked whether it was a *Sunna*. On the contrary, he answered that it was a custom which had become a practice by those *Imams* from the people of knowledge and religion who were followed.

Among those who supported this communal manner of making supplications was Abu Muhammad Īsa, but he gave a more detailed support for this convention where he said: “It is correct (*ṣawaab*) to consider it lawful (*jawaaz*) to supplicate after the prayer in the conventional manner, even though it is not believed that this is from the *Sunnan* of the prayer, or its merits (*fadaa`il*) or obligations (*waajibaa*).” Thus, in North Africa the people continue to behave as if this communal manner of supplication was lawfully sanctioned; as it was stipulated in the Tahqeeq`-Mubaani, a commentary upon the ar-Risaala.

Ahmad ibn Abd`r-Rahman al-Manjuri said in his commentary upon the al-Manhaj`l-Muntakhab: “The result of what was cited regarding this issue amounts to three ideas: [1] unrestricted lawfulness because it is a highly recommended supplication; [2] unrestricted unlawfulness because it is a repulsive innovation; and [3] a more nuanced answer based upon the details specifics of a given situation.”

Therefore, if you have understood all that was previously cited, you realize that the scholars differed regarding the judgment of these communal manners of supplication. Some of them said that it is a highly recommended innovation (*bid`a mustahaaba*); while some of them said that it is a reprehensible innovation (*bid`a makruuha*). Realize, however, that our *Imam* Malik, may the mercy of Allah ta`ala be with him, was among those who said that this practice is a reprehensible innovation because it was not transmitted from the Prophet, upon him be blessings and peace; nor was it from the behavior of the early community (*`amal `s-salaf*); or it was not from the principles (*qaa`ida*) laid down by Malik, may Allah be merciful to him. As Ahmad az-Zaruuq stipulated in his Umdat`l-Mureed`s-Saadiq that: “Anything which is not transmitted from the early community, then doing it is a reprehensible innovation with them; even when it has a source from the law giver. This is because they only avoided doing this due to some extenuating circumstance from them. For, they were the most concerned of people in performing good and they were the most knowledgeable of the *Sunna*. Similarly, that which is not transmitted from the *Sunna* is considered incompatible (*mu`aarid*) without authority (*laa muthbit*) and a reprehensible innovation (*bid`a makruuha*).” Ahmad az-Zaruuq also said in his Umdat`l-Mureed`s-Saadiq: “Nothing has been transmitted from the Prophet, upon him be blessings and peace regarding this issue from the teachings of the scholars.”

I, myself, used to supplicate in this communal manner at the completion of the prescribed prayers, just as it was the prevailing custom of the majority of the people in these times. However, I left it, since it is a reprehensible innovation in the most famous opinions (*mash`huur*) of the *madh`hab* of Malik; and for the purpose of instructing the people that it is an innovation and not a *Sunna*. I did this even though it is considered by some of the scholars as a good innovation (*bid`a mustahsana*). When I left it, the people said: “You have left a *Sunna*”. These words confirmed what the Messenger of Allah, may Allah bless him and grant him peace said: “O Hudhayfa, how will you be when you avoid an innovation and they say to you: ‘You have abandoned a *Sunna*’?” When I left this communal manner of supplication after the prayer, the people also claimed that I had prohibited (*nahaytu*) the people from making supplications at the

end of the prescribed prayers unconditionally (*mutlaqan*). I seek refuge with Allah from that. We made the actions of the foregoing *Sunna* patently clear that we did not simply abandon remembrance of Allah and supplication at the completion of the prescribed prayers. However, the *Imam* should do it by himself, and likewise those following him should do the same, where each one supplicates or makes remembrance secretly by themselves.

From the evidence which some of the people of these times produce concerning this methodology of communal supplication is the words of Allah ta'ala "...and when you have completed it then be intent." They consider this textual evidence (*nass*) in this methodology in supplication because it means, based upon the words of some of those who make exegesis of the *Qur'an*: "It is conceivable that its meaning is that when you have finished with your normal customs then be intent on supplication. It is also conceivable that it means that when you finish the prayer that you sit intent in supplication and not be scrupulous regarding supplication, because: '*...We raise in ranks whom We will*'."

It has been related on the authority of Malik on the authority of Zayd ibn Aslam on the authority of his father regarding the words of Allah: '*...We raise in ranks whom We will*'; Malik said it means: "Knowledge is not with abundant prophetic narrations. It is what Allah deposits in the hearts of those He wills." Ibn Mas'ud said regarding its meaning: "Knowledge is not with abundant prophetic narrations. It is fear of Allah." Al-Mansur narrated on the authority of his father, on the authority of his grandfather on the authority of Ibn Abass on the authority of the Prophet, may Allah bless him and grant him peace, who said: "The enthusiasm of the foolish is in the narration of prophetic narrations, while the enthusiasm of the scholars is in the proficient cognizance of prophetic narrations." Malik once said to his two nephews: Abu Bakr and Isma'il: "If you desire that Allah will benefit you with this matter (prophetic traditions); then take little of it and have deep understanding of it. These other people who fail to do so will lean towards fabrication before being able to achieve deep contemplation. Allah ta'ala says: '*...rather, they fabricate in what they have not encompassed in knowledge*'."

Therefore, when my critics bring their interpolations, if they had achieved deep contemplation they would know that I have never ordered the people to do anything except after explaining the evidence confirming that this issue had been commanded to perform. Nor have I ever prohibited them from anything without first clarifying the evidence confirming that this issue had been prohibited. For those who follow me, from the people of discerning mental faculties (*ahl't-tabassur*) know this has always been a clear affair with me. Thus, if you, my critics, were also to consider it deeply, you would know that in everything that I have clarified to the people, it has never been my own words, but in that, I have been able to place my feet decisively in the footprints of those firmly established in knowledge from the scholars of the *Sunna*; in order to clarify to the people what they have taught. Success is with Allah.

Chapter Five: On the Explanation of the Legal Judgment of Raising the Hands During Supplication Outside of the Consideration of the Completion of the Prescribed Prayers

I say, and success is with Allah: that the prophetic traditions which have been related regarding raising and extending of one's hands during supplication are successively narrated (*mutawwatir*) in an intangible manner.

Ahmad az-Zaruuq said in his Umdat'l-Mureed's-Saadiq: "Regarding this, *Shaykh'l-Islam* Ibn Hajr composed a unique contribution which collected together nine prophetic traditions, where he said in the end of it: 'The summation regarding the collection of these prophetic traditions is that raising the palms when supplicating is lawful (*mashruu'*)'."

Abd'r-Rahman as-Suyuti said in the beginning of his worked called Fayd'l-Wi'a fee Ahaadith Raf'a al-Aydi`Inda`d-Du`a: "(This is backed by) a sound prophetic tradition, so I am amazed at this (i.e., those who consider it reprehensible); since the prophetic traditions regarding it are well known (*mash'huur*). The majority of them being successively narrated (*mutawwatir*) which are followed by many (*katheerat'l-masaalik*). These I collected into an opus in order to benefit anyone who would come upon it. No one who whose rank in knowledge has not reached this can speak about the prophetic *Sunna* without knowledge."

I say: there has occurred to us regarding the raising of the hands in supplication as being from the actions of the Prophet, may Allah bless him and grant him peace and his affair, more than forty some prophetic traditions. Some of them are sound (*saheeh*), good (*hassan*) and weak (*da'eef*) from the narrations of twenty or more Companions. They being: Abu Musa al-Ash'ari, Abu Hurayra, Ibn Umar, Anas ibn Malik, Umar ibn al-Khattab, Ali ibn Abi Taalib, A'isha, Salman al-Farsi, Malik in Yasar as-Sukuti, Jabir ibn Abdallah, Hudayr ibn Nuuh al-Ansari, Khalid ibn `Irfadha, Abdallah ibn Abass, al-Fadl ibn al-Abass, Zayd ibn Sa'id al-Kindi, ad-Dasaa'ib ibn Yazid, al-Bara'u ibn `Azib, Abu Baraza al-Aslami, Khalid ibn al-Walid, Jareer ibn Aban al-Muharibi, Abu Sa'id al-Khudri, Abdallah ibn Aamir, Abu Bakr, as-Saa'ib, Sa'd ibn Abi Waqqas, Yazid ibn Aamir and Umm Attiya. I then narrated their prophetic traditions in the previously mentioned text.

Therefore, if you were to say: "What about what has been cited in the Saheeh al-Bukhari on the authority of Anas ibn Malik who said: "The Prophet, may Allah bless him and grant him peace never used to raise his hands at all during supplications except during the supplication for rain?" I would say: Its answer is as an-Nawwawi explained: "What is meant by the words of Anas that he upon him be peace never raised his hands, is that he never saw him do so. However others among the Companions saw him raising his hands during supplication."

It has been shown previously that this practice was narrated by firmly established Companions (*muthbituun*) in many conditions. Thus it constitutes a large contingent of Companions over a single Companion who was never present when the Prophet did it. Abd'r-Rahman as-Suyuti mentioned in his Sharh al-Bukhari in the book of the prayer for rain (*kitaab'l-istisqaa'*): "The raising of the hands in the rain prayer has been transmitted in a unique manner, since it is the raising of the back of the palms as it was related by Muslim and Abu Dawud. As for the remainder of supplications he used to raise the inside of his palms."

The summation of what was cited previously is that raising the hands in supplications is well established at all times after the completion of the prescribed prayer in congregational situations. As for excessive extending of the hands during supplication and raising the voice; this is prohibited (*mamnuu*) because it resembles the actions of the Jews. In the al-Bayaan wa't-Tahseel of Ibn Rushd it states: "Malik said: 'It has reached me that Abu Salma saw a man standing near the *minbar* of the Prophet, supplicating while raising his hands; and he disliked that. He said to him: Do not diminish yourself like the diminishment of the Jews.' Malik said: 'The diminishment of the Jews is their raising their voices in supplication and extending their hands excessively.'" And success is with Allah.



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Chapter Six: On the Explanation of the Legal Judgment of Wiping the Face During Supplication Outside of the Consideration of the Completion of the Prescribed Prayers

I say, and success is with Allah, it has been narrated in a tradition by at-Tirmidhi on the authority of Umar ibn al-Khattab who said: “When the Messenger of Allah used to raise his hands in supplication, he would not lower them until he had wiped his face with them.” Abd’r-Rahman as-Suyuti said on his book named Fayd al-Wi`a Fee Ahaadeth Raf` al-Ayday`Inda aad-Du`a: “The men of this prophetic tradition are all men of sound veracity, except Humaad who virtuous but was weak in the transmission of prophetic tradition. However this prophetic tradition has corroborating testimony from another prophetic tradition which is good.” In one narrated version, at-Tirmidhi said that it is sound.

It has also been narrated in a prophetic tradition of Abu Dawud on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: “You when you supplicate, supplicate Allah with inner part of your palm. Do not supplicate with the back of your palms.” Abd’r-Rahman as-Suyuti also said in his book Fayd`l-Wi`a: “This prophet tradition was narrated by Abu Dawud who said it was narrated from another direction on the authority of Muhammad ibn Ka`b, all which is weak”

Shaykh`l-Islam Abu`l-Fadl ibn Hajr in his Imaaliya: “This prophetic tradition is good and is well known from the narration of Abu`l-Miqdam Hisham ibn Ziyad on the authority of Muhammad ibn Ka`b. However in the introduction to the Saheeh Muslim it was first narrated by an unknown *shaykh* on the authority of Yahya ibn Hilaal on the authority of Muhammad ibn Ka`b.” Al-Haakim narrated in the al-Mustadrak on the authority of the narration of Musaadiq ibn Ziyad on the authority of Muhammad ibn Ka`b. *Shaykh`l-Islam* said: “This Musaadiq is unknown, but I assume he is the brother of Abu`l-Miqdam.”

Finally, in the Umdat`l-Murid as-Saadiq of Ahmad az-Zaruuq he said regarding the weak prophetic traditions (*ahaadith du`aaf*) of wiping the face with the hands: “Acting in accordance with a weak prophetic tradition in circumstances like that is something heard and accepted by the scholars.” An-Nawwawi said in the beginning of his al-Arba`een: “They (the jurists) are agreed regarding the lawfulness of acting in accordance with a weak prophetic tradition in virtuous deeds (*fadaa`il al-`amaal*).”

The summation of all this is that wiping the face at the completion of supplications in all times outside of the prescribed prayers is well established (*thaabit*). Therefore, if you were to say: It was once said that Malik when he was asked about wiping the face at the completion of supplications, he said: “I do know of it.” This is not evidence that he objected to this decisively (*‘ala`l-qat`i*). It only proves that no informed narrative had reached him regarding that (*lam yablighu khabrun bihi*); or that it reached him from a source which was not authenticated with him (*laa yathiqqu bihi*). And success is with Allah

Chapter Seven: On the Explanation of the Courtesies of Supplication and the Appropriate Times of Their Fulfillment in Particular Hours

I say and success is with Allah: Ibn `Aṭaa`illah said in the al-Hikam: “The affair is not the existence of a required need (*wujuud`t-talab*). The real affair is that you be provided with excellent courtesy (*husna`l-adab*).” He also said in it: “Your required need is not the causative factor for the bequest from Him. Then your understanding of Him would be diminished. Rather, your required need is in order to manifest servitude (*li idhhaar`l-`ubuudiyya*) and to be established with the rights of Lordship (*qiyaaman bi huquuq`r-rubuubiyya*).” He also said in it: “The nothing more desired for you like to be in dire need (*al-idtarraar*); and there nothing swifter in causing grants to reach you like being in a state of humility (*dhillah*) and abject need (*iftiqaar*).” He (Ibn `Aṭaa`illah), also said in his Lataa`if`l-Minan: “If were in dire need of that which would connect you to Allah, like the need of a thirsty man for water, or like the need of a terrified man for safety, or like the need of a mother for her child which she had lost; then you would discover arrival at your desire without any justification on your part, and due to that the Absolute Being would direct your desire to you with ease.”

As for the proper times for the answering of supplications, they are very many. Among them are: the supplication in wee hours of the night (*jawf alayl*) and the supplication at the end of the prescribed prayers devoid of any communal mannerism (*hay`at`l-ijtimaa`iyya*). It has been related in a prophetic tradition related by at-Tirmidhi that it was once said to the Messenger of Allah, may Allah bless him and grant him peace: “Which supplication is most listened to?” He responded: “In the last wee hours of the night and at the end of the prescribed prayers.” In a prophetic narration related by Muslim that he may Allah bless him and grant him peace was asked: “Which supplications are superior after those performed after the prescribed prayers?” He said: “Those in the wee hours of the night.”

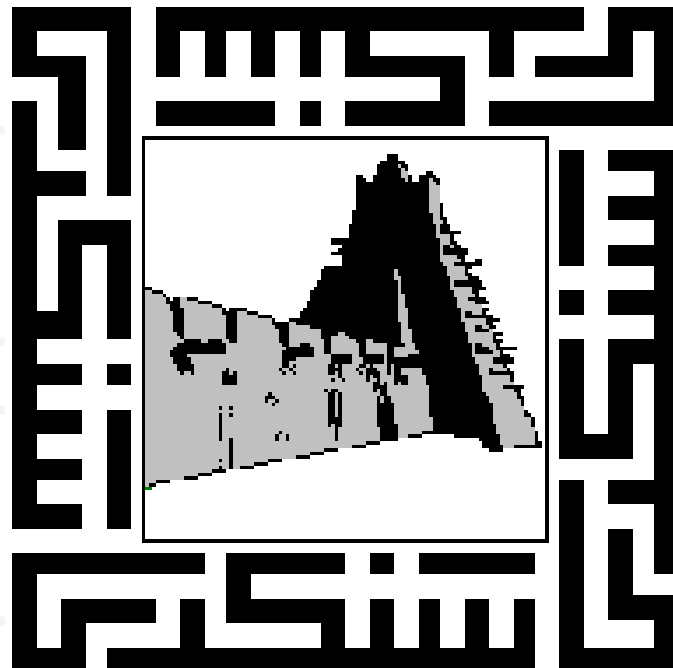
Also among the proper times of the answering of supplication last part of the night (*akhir`l-layl*). It has been related in a prophetic tradition by the two *Shaykhs* that he may Allah bless him and grant him peace once said: “Our Lord descends every night to the heavens of this world when there remains the last third of the night; and says: ‘Who supplicates so that I can answer him? Who ask of Me, so that I can give him? Who seeks forgiveness of Me, so that I can forgive him?’” Now, the ‘descent’ mentioned here in this prophetic tradition is interpolated based upon a gathering of what is requested. It is also not inconceivable that the annexed governing noun has been omitted (*hadhf* *mudaaf*).

Ibn `Aṭaa`illah said: “Supplications have its pillars (*arḥaan*), its wings (*ajnihat*), its causative factors (*asbaab*) and its proper times (*awqaat*). If the pillars are fulfilled supplications are strengthened (*qawwiyya*). If the wings are fulfilled, supplications fly into the heavens (*ṭaar fee `s-samaa`*). If its proper times are fulfilled, supplications are triumphant (*faaza*). If its causative factors are fulfilled, supplications achieve success (*anjah*). Its pillars are the presence of the heart (*ḥuḍuur `l-qalb*), mildness (*riqqa*), tranquility (*istikaana*), humility (*khushuu`*), connecting of the heart (*ta`lluq `l-qalb*) with Allah and cutting it off from created secondary causative factors (*qata`uhu mina `l-asbaab*). Its wings are sincerity (*sidq*). Its proper times are the pre dawn hours (*as`haar*). Its causative factors are sending blessings upon Muhammad, may Allah bless him and grant him peace.” Here ends the book: **Bustaan`d-Du`a** (the Garden of Supplication).

All praises are due to Allah the Lord of the worlds.
O Allah send blessings upon Muhammad
and upon the family of Muhammad
and grant them
peace.

SANKORE'

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