

SANKORE'



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

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The Biographies of Those Scholars Who's Names Begin with the Letter *Jeem*

At-Taalib Jiddu ibn Mukhtar ibn at-Taalib al-Mustafa ibn at-Taalib Uthman al-Ghulaawi al-Ahmadi, may Allah ta`ala be merciful to all of them

He, may Allah ta`ala be merciful to him was an upright erudite jurists, well versed in the foundations of the religion (*usuul'd-deen*),¹ a fearfully aware *sunni* scholar, who was known for weeping out of his fear of Allah ta`ala. He possessed excellent handwriting and was exceedingly modest.

One of his disciples, **Sidi Mahmud al-Wadaani** narrated from him that he once said that not a single limb from his seven limbs ever disobeyed Allah ta`ala. He possessed immense exploits among the miracles of the *awliyya*, and Allah knows best.² What is known is that nothing of this worldly life diverted him from the

¹ The science of *usuul'd-deen* (the foundation of the religion) is a reference to the science of *tawheed* (Divine Unity) which includes what is necessary, impossible and possible to Allah; necessary, impossible and possible to the Messengers; and the matters of the After-Life, such as death at its appointed time, the questioning of the grave, the punishment and blessings of the graves, the resurrection of the dead, the gathering, the weighing of actions, the reckoning, the giving of books of deeds, the bridge over Hell, the *Kawthar*, the Hell, the Paradise, the Vision of Allah by the believers and other than these from the principles of belief (*arkan'l-imaan*).

² The scholars of the *sunna* are agreed that it permissible for miracles (*karaamaat*) to appear upon the hands of the protected friend of Allah (*awliya'Allahi*). Only the Mu`tazila differ with the Muslims in that regard. Spiritual miracles are the foundation of sensory miracles. That is to say that any outward manifestation of breaking the creational norms is the result of the breaking of the norms of the animal soul. Some of the protected friends of Allah believe that the only real miracles are spiritual inward miracles because it is conceivable that sensory breaking of norms could appear upon someone whose uprightness has not been perfected. Further, they could manifest upon the hands of those who have no uprightness at the foundation like magicians and sorcerers. Sensory breaking of norms are known to occur upon the hands of Christian monks and priests. These acts may appear as miracles because they break creational norms, however in the language of the people of Allah, these acts are called enticements (*istidjraaj*). Shaykh Ahmad ibn Ajiba, may Allah be merciful to him said in his al-'Iqaadh 'l-Himmam Fii Sharh 'l-Hikam, "Sensory miracles (*karaama hassiya*) are those by which Allah causes the servant to break the sensory normative laws; like walking upon water, flying in the air, cutting across the earth, causing water to spring forth, procuring sustenance, having knowledge of the unseen and other miracles which break the normative laws of creation. Spiritual miracles (*karaama ma`anawiyya*) consist of: the servant standing upright with his Lord outwardly and inwardly; the removal of the veil from his heart until he knows his Master; being triumphant over the corrupt soul and denying its passions; the strengthening of his certainty and his tranquility and serenity with Allah." Shaykh Abd 'l-Wahaab as-Sha`rani, may Allah be merciful to him said in his al-Yawaaqeet wa 'l-Jawaahir, "Realize that breaking creational norms come in many forms. What we intend here by the breaking of norms can only be attained by one who is firmly established upon the *shari'a* of Muhammad, may Allah bless him and grant him peace. If not then the breaking of norms is simply an intrigue (*makr*) and an enticement (*istidraaj*) which emerges from a direction where the person is

Hereafter. In this regard he was amazing because he was afflicted with leadership and the political affairs of his people. Yet these did not preoccupy him from his recitation of the *Qur'an*, or his frequent worship.

He fled with his religion from trials. The reason for this is that he stood firm in establishing the welfare of the people al-`Ilaal and was concerned for the well being of the people of Tajaakant with earnestness and strenuous effort. However, when the people despaired of him, he fled with his religion to the coast and said: "I journey to Tagant and there is affliction like that of Tajaakant."³ It mentions in the prophetic tradition:

((مَنْ فَرَّ بِدِينِهِ مِنْ أَرْضٍ إِلَى أَرْضٍ، وَإِنْ كَانَ شِبْرًا مِنَ الْأَرْضِ وَجَبَتْ لَهُ الْجَنَّةُ، وَكَانَ رَفِيقَ أَبِيهِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَنَبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))

"Whoever flees with his religion from country to country, even if it is a mere hand span, then Paradise is obligatory for him; and he will be the intimate friend of his forebear Ibrahim, upon him be peace, and his Prophet Muhammad, may Allah bless him and grant him peace." An-Nasafi said in his exegesis of the *Qur'an*⁴ regarding the words of Allah ta`ala:

﴿أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا﴾

"Was not the earth of Allah spacious enough for you to make emigration in it?"⁵



unawares." Shaykh Muhyideen Ibn al-`Arabi, may Allah be merciful to him said in his al-Futuhaat 'l-Makiyya, "The breaking of creational norms (*kharq 'l-`adat*) cannot be considered miracles (*karaamaat*) except for the one who has broken the creational norms of his soul by taking it out of its low customary nature into being completely attached to the values of the *shari`a* in all movements and stillness."

³ Tagant is a region located in south central Mauritania. To the west of Tagant is located the towns of al-`Ilaal and Tajaakant.

⁴ He was Abu Hafs Umar ibn Muhammad ibn Ahmad an-Nasafi al-Hanifi. He was a Hanifi jurist and traditionists original from Samraqandi. He composed a voluminous work on history, as well as many works on prophetic traditions, and other Islamic sciences. It is said that he composed about 100 works. He died in his mother country of Samraqand on the 12th of *Jumad'l-Ulaa* in the year 537 A.H. (circa 1142 C.E.). The *Qur'anic* exegesis referred to here is his famous at-Tayseer Fee at-Tafseer

⁵ *Qur'an* - 4: 98.

Shaykh Jiddu ibn Mukhtar possessed an ample portion of knowledge of the Divine realities (*`ilm'l-haqeeqa*). He composed an advantageous introduction called al-Muhim Min Furuud'l-Ayaan which comprised all that is required to know from doctrines of belief (*`aqaa'id*) and legal issues (*ahkaam*). He also composed a work on literature in close to nine volumes called Qaalib't-Thaman, which proved his extensive learning and high station in the science of the foundation of the deen (*usuul'd-deen*) and the science of the Divine realities (*`ilm'l-haqeeqa*); and Allah knows best.

I heard that he also composed a commentary in the form of poetic verses upon the al-Akhdari, however, I have not come across this work.⁶ He took knowledge from *Sidi* Muhammad al-Wadaani, kept company with, attained his *baraka* and benefited from him immensely. He died, may Allah be merciful to him, in the year 1104 A.H.⁷



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⁶ This is a reference to the famous compendium on Maliki jurisprudence called Mukhtasar al-Akhdari Fee Madh'hab al-Imam Malik by Abd'r-Rahman ibn Muhammad as-Saghir al-Akhdari al-Maliki, 918 A.H. to 983 A.H. (circa 1512 – 1575 C.E.).

⁷ Circa 1692 C.E.