

SANKORE'



Institute of Islamic - African Studies International

ad-Dawaa'ir 't-Taalith wa'l-'Ishruun



Twenty-Three Orbits of Knowledge

by

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In the name of Allah the Beneficent the Merciful, Peace and blessings be upon our master Muhammad, his family and Companions.

One night while Shehu Uthman Dan Fodio was residing in Sifawa he informed his colleagues, students and *murids* of twenty-three orbits (*daa'ira*) of knowledge and blessings. The number twenty-three is equivalent to the number of years of the mission of the seal of the Prophets and Messengers - our master Muhammad ibn Abdullahi, may Allah bless him and grant him peace to the number of created things and to the extent of Allah's knowledge and mercy. This number also conforms to the twenty-three characteristics which delineate a well developed Muslim *jama`at*. We will discuss these twenty-three characteristics latter.

I. The Orbit of Blessings (*Daa'irat't-Tabarruk*):

The orbit of blessings are nine: [1] our *sanad* (the chain of authority) of the hand-shake; [2] our *sanad* of the inward oath of allegiance; [3] our *sanad* of the outward oath of allegiance; [4] our *sanad* of our Imam Malik ibn Anas, may Allah be pleased with him; [5] our *sanad* that makes us students of Shaykh Abd'l-Qaadir al-Jaylani, may Allah be pleased with him; [6] the *sanad* of the *madh'hab* of the *tareeqa* of Shaykh Abd'l-Qaadir al-Jaylani concerning the science of *tasawwuf*; [7] the *sanad* of the testimony of the *shahadat* in accordance with the *tareeqa*; [8] the *sanad* of the *sufi* cloak (*khirqah*) in accordance with the Qaadiyya *Tareeqa*; [9] the *sanad* of the testimony of the *shahadat* in accordance with the *tareeqa* of Ali ibn Abi Taalib, may Allah be pleased with him - who is from among the greatest of the perfected *awliyya* who took the *shahadat* from the Prophet, may Allah bless him and grant him peace.

The blessings which we have obtained in our *sanad* of the hand-shake are three matters: [1] the linkage of our hands with the hands of the Prophet, may Allah bless him and grant him peace; [2] salvation from the Fire; and [3] entrance into Paradise. The blessings which we have obtained from our *sanad* in our inward and outward oath of allegiance are two matters: [1] the renewal of our oath of allegiance to the Prophet, may Allah bless him and grant him peace; and [2] the oath of allegiance of the time in pre-existence when Allah ta`ala said, "*Am I not your Lord?*". The blessings which we have obtained from our *sanad* of our Imam Malik, may Allah be pleased with him, is our connection with him and with the behavior of the People of Medina. The blessings which we have obtained in our *sanad* of the testimony of the *shahadat* in accordance with the Qaadiyya *Tareeqa* are three matters: [1] the linking of our hands with the hand of Shaykh Abd'l-Qaadir al-Jaylani, may Allah be pleased with him; [2] we have become by that among the *Qaadiyya*; and [3] our being entered and included among his *jama`at*. The blessings which we have obtained from our *sanad* of the *sufi* cloak are two matters: [1] that we are by that among the *Qaadiyya*; and [2] our inclusion into the *jama`at* of the Qaadiyya *Tareeqa*. The blessings which we have obtained from our *sanad* of the testimony of the *shahadat* in accordance with the *tareeqa* of Ali ibn Abi Taalib, may Allah be pleased with him, are two matters: [1] our nearness to the Prophet, may Allah bless him and grant him peace; and [2] our inclusion into the *jama`at* of all the *awliyya*.

II. The Orbit of the Proofs of Allah (*Daa'irat Hujjat Allah*):¹

The orbit of the proofs of Allah is that Allah has created the entire cosmos, from the Throne to the earth. And He ta'ala has made the children of Adam with intellects in order that they may contemplate His creation and realize the oneness of Allah ta'ala. This is also that they may know that Allah ta'ala has sent to them Messengers, has created for them miracles, revealed to them heavenly Books so they could invite the people to the unity of Allah. Those who were decreed to believe, believed; and those who were decreed to disbelieve, disbelieved. Then Allah ta'ala sent down His punishment. The Messengers and those with them from among the believers were saved. While those who disbelieved were destroyed. Then Allah ta'ala created as vicegerents to the messengers, the prophets in order to revive their *deen*. Then Allah ta'ala sent after that Muhammad, may Allah bless him and grant him peace, and after him the excellent scholars who revive his *deen*. This is in accordance with his saying, may Allah bless him and grant him peace, "The scholars of my umma are like the prophets of the Banu Isra'il."

III. The Orbit of Inward Belief (*Daa'irat 'l-Imaan 'l-Baatin*)

The orbit of inward belief is that you believe that no one deserves to be worshipped in reality except Allah and that Muhammad is the messenger of Allah. And that you believe that everything that Muhammad came with is true and that everything which has been heard to be successively from Muhammad, may Allah bless him and grant him peace, that it is obligatory to believe in it in detail.

IV. The Orbit of Outward Belief (*Daa'irat 'l-Imaan 't-Thaahira*):

The orbit of outward belief is that you verbally pronounce the testimony of the *shahadat*, adhere to the outward acts of Islam, and that there not appear from you that which is from disbelief (*kufr*) by words or deeds. These are believing Muslims.

V. The Orbit of Learning (*Daa'irat 't-Ta'alim*):

The orbit of learning is that you examine the actions of the scholars of the *sunna*, listen closely to their teachings and question them about that which you are ignorant of. This is in accordance with the words of Allah ta'ala, "Ask the people of the Reminder if indeed you do not know."

VI. The Orbit of What Allah Desires From His Servants:

The orbit of what Allah desires from His servants is that he be *muslim*, *mu'min* and upright (*saalih*).

VII. The Orbit of Righteousness (*Daa'irat 's-Salaah*):

The orbit of righteousness is that you improve your intention (*niyyat*) in every righteous action you do, follow the commands of Allah, avoid the prohibitions, be satisfied with the decree of Allah, and always adhere to piety (*wara'a*).

¹ Here ends folio 1.

VIII. The Orbit of Rights (*Daa'irat'l-Huquuq*):

The orbit of rights are eight: [1] the rights of Allah, which are to follow the commands and avoid the prohibitions; [2] the rights of the Prophets is that you believe that to them belong all human perfections and that you negate from them all human defects; [3] the rights of the Angels (*mala'ika*) is that you believe that they never disobey Allah in what He commands them and that they do what they are commanded; [4] the family of prophet Muhammad is that you believe that they are superior to the rest of humanity due to their nearness to him, upon him² be blessings and peace; [5] the rights of the Companions is that you believe that all of them were just; [6] the rights of the *awliyya* and the scholars of the *sunna* is that you believe that all of them are on guidance from their Lord; [7] the rights of the righteous (*saalihuun*) is that you believe that they are indeed upright; [8] the rights of the believers and [9] the rights of the remainder of creation is that you see to all of their rights.

IX. The Orbit of Admonition (*Daa'irat 't-Tahdheer*):

The orbit of admonition are three: [1] taking precaution of the mixing of the Muslims with the Kafirs, [2] taking precaution of the mixing of the Kafirs with the Muslims, and [3] taking precaution of the mixing of the righteous (*saalihuun*) with the corrupt ones (*faasiquun*).

The way that Muslims mix with the Kafirs is like the saying of those who are mere students, who say that everyone who does not acknowledge the science of *tawheed* and who do not memorize the doctrines of *tawheed* is a disbeliever (*kafir*). This is in accordance with their false claims. They also falsely claim that everyone who does not declare the common people who do not acknowledge the science of *tawheed* is also a *kafir*. Whoever declares that the common people as *kafir* because of that, he is a *kafir* according to the Book, the *sunna* and the consensus. This is the meaning of mixing of the Muslims with the Kafirs, and whoever does so is a *kafir* by consensus.

The way that Kafirs mix with the Muslims is like those who perform the acts of Islam, like the *salaat*, the *zakaat* and the like; and along with that he performs acts of idol worship (*shirk*), like sacrificing to stones, trees and the like from among the acts of *shirk*; or he makes fun of the *deen* of Allah, or the like from the words of disbelief. Whoever claims to be Muslim and mixes in with that the acts of disbelief is a *kafir* by consensus based on the fact that whoever does so is a *kafir*.

The way the righteous mix with the corrupt ones is like those who intentionally perform acts in the issues which there is disagreement concerning it in accordance with the unusual (*shaadh*) and the inferior (*marjuuh*) and neglecting the well known (*mash'huur*) and the more acceptable (*raajih*). Whoever corrupts this is a *faasiq* because corruption (*fisq*)³ does not occur except by exceeding the consensus. For whoever imitates a scholar will meet with Allah safely for sure. This is the meaning of the righteous mixing with the corrupt. Whoever mixes righteousness with corruption is a *faasiq*.

X. The Orbit of Knowledge of the Age (*Daa'irat 'Ilm 'z-Zamaan*):

The orbit of the knowledge of the age is to know and realize the good of the time in order to thank Allah for that and to know the evils of the time in order to avoid them. The good of the time is like the *hijra* (emigration), the *jihad* (struggle), discharging the judgements of Islam, appointing an *amir 'l-mu'mineen*, appointing regional *amirs*, and the like. The evils of the time are like injustice (*dhulm*), oppression (*jawr*) and the like.

XI. The Orbit of the Mandatory Law (*Daa'irat 's-Shari`at 'l-Laazima*)

The orbit of the necessary law are three: [1] what Allah has made obligatory and prohibited; [2] what the Messenger has made obligatory and prohibited; and [3] what the consensus (*ijma`*) has made obligatory and prohibited.

² Here ends folio 2.

³ Here ends folio 3.

XII. The Orbit of the Teachings of the Scholars of Independent Judgement (*Daa'irat Aqwaal 'l-Mujtahideen*):

The orbit of the teachings of the *mujtahids* are four: [1] that it is not obligatory to know their teachings; [2] that acting in accordance with their teachings will not be among the things that a person will be questioned about when he dies; [3] their teachings are allowable to act in accordance with; and [4] that their teachings are paths to Paradise.

XIII. The Orbit of Truth (*Daa'irat 'l-Haqq*):

The orbit of truth are four: [1] that the judgement of the intellect (*qadiyat 'l-'aql*) is true; [2] that the text (*nass*) of the Qur'an is true; [3] that the text of the successive tradition (*hadeeth mutawaatira*) is true; and [4] that the consensus (*al-ijma`*) is true.

XIV. The Orbit of Falsehood (*Daa'irat 'l-Baatil*):

The orbit of falsehood are four: [1] that which contradicts the judgement of the intellect is false; [2] that which contradicts the text of the Qur'an is false; [3] that which contradicts the successive traditions is false; and [4] that which contradicts the consensus is false.

XV. The Orbit of Supposition (*Daa'irat 'd-Dhann*):

The orbit of supposition are four: [1] the apparent meaning of the Qur'anic verse; [2] the apparent meaning of the successive tradition; [3] the text of the report of the traditions (*khabr 'l-ahaadith*); and [4] the teachings of the scholars.

XVI. The Orbit of the Schools of Thought (*Daa'irat 'l-Madhaahib*):

The orbit of the *madh'habs* are five: [1] the schools thought of those who give commentary of Qur'an (*madh'hab 'l-mufasssireen*); [2] the *madh'hab* of the scholars of tradition (*muhaditheen*); [3] the *madh'hab* of the jurists (*fugaha*); [4] the *madh'hab* of the people of spiritual purification (*sufiyya*); and [5] the *madh'hab* of the scholastic theologians (*mutakallimeen*).

XVII. The Orbit of Universals (*Daa'irat 'l-Kuliyyaat*):

The orbit of the universals are six: [1] that *jihaad* has not been prescribed except to preserve the *deen*; [2] that the judiciary (*al-qudaa*) has not been prescribed⁴ except to preserve the selves (*nufiis*); [3] that the legal punishment (*hadd*) of adultery and fornication has not been prescribed except to preserve lineage (*nasab*); [4] that legal punishment of theft has not been prescribed except to preserve wealth (*amwaal*); [5] that the legal punishment for imbibing intoxicants has not been prescribed except to preserve reason (*'uquul*); and [6] that the legal punishment of slander has not been prescribed except to preserve virtue (*'ird*).

⁴ Here ends folio 4.

XVIII. The Orbit of the Indemnity for Blood Injury (*Daa'irat 'd-Diyya*):

The indemnity for blood injury for a man is complete *diya*. The indemnity for blood injury for a woman is half of a *diya*. For the skin of the head there is complete *diya*. For the two ears there is complete *diya*. For the two eyes there is complete *diya*. For the two lips there is complete *diya*. For the tongue there is complete *diya*. For the two hands there is complete *diya*. For the head of a male there is complete *diya*. For the heads of two females there is complete *diya*. For the two feet there is complete *diya*. For the two breasts there is complete *diya*. For the nipples of the breasts there is complete *diya* if the milk has been canceled due to that. For the outer lips of the woman's vagina there is complete *diya*. For the inner lips of the vagina there is complete *diya*. This is the same if the injury makes it impossible to stand or sit, there is complete *diya*. And for every one of the limbs there is half of a *diya*. If the injury causes the destruction of the hearing, there is complete *diya*. If the sight is destroyed there is complete *diya*. If the sense of smell and tasting is destroyed there is complete *diya*. If the injury causes the inability to have intercourse there, the destruction of the intellect, the inability to produce children, leprosy, or skin blackening; for all of this there is complete *diya*. For the fingers there should be given ten camels as *diya*. For a third of the finger three camels should be given as *diya*. And for the entire finger five camels should be given. And wounds should be judged in accordance with what the Law Giver, upon him be peace, delineated. Wounds which are not included in the above are in accordance with the independent judgement of the judge and in accordance with what the Law Giver, upon him be peace delineated. Like the wounds called *mawdiha*, *munqila*, and *maamuna*. *Mawdiha*⁵ are those wounds which break the skin and expose the bone. The *diya* for this is five camels. *Munqila* are wounds which break the bone but does not effect the brain. The *diya* for this is fifteen camels. *Maamuma* are wounds which break the bone and also effects the brain. The *diya* for this is a third of a complete *diya*. When someone takes a covenant to injure someone and does, there is no *diya*, only retaliation (*qissaas*). If the injured party remits retaliation and accepts reconciliation (*sulhi*), then *sulhi* is in accordance with the *diya* or less than it. If the injury was inflicted by accident or mistake, then there is no *qissaas* for there is only *diya* in accordance with its proscribed limits. The complete *diya* regarding gold is one-thousand gold *dinaars*. Regarding silver is twelve-thousand silver *dirhaams*. Regarding camels is one-hundred. Regarding cows is two-hundred. Regarding goats one-thousand. The *diya* is to be given over to the one to whom it is due, then to the kinsmen, then to the owner, then to the public treasury when the above are not found. If none of the above exists then the *diya* is to be forfeited. And the *diya* is to be given within a three year period.

XIX. The Orbit of Wisdom (*Daa'irat 'l-Hikam*):

The orbit of wisdom is that you examine the wisdom in the creation of the human creature. This wisdom is summed up into nine: [1] the bones; [2] the brain; [3] the nerves; [4] the sweat; [5] the blood; [6] the flesh; [7] the skin; [8] the toe-nails and finger-nails; and [9] the hair. There are numerous amount of wisdom to be seen in these which we will not become preoccupied with demonstrating here. There is also the wisdom to be seen in: [1] nature; [2] the wisdom of the earth and what is connected to it; [3] the wisdom of water and what is connected to it; [4] the wisdom of the wind and what is connected to it; [5] the wisdom of the air; [6] the wisdom of the fiery orbit; [7] the wisdom of the heavens; [8] the wisdom of the sun; [9] the wisdom of the stars; and [10] the wisdom of the planetary and galactical orbits. In all of these are an numerous amount of wisdom.

⁵ Here ends folio 5

XX. The Orbit of the Chains of Authority (*Daa'irat 'l-Asaaneed*):

The orbit of the *asaaneed* are: [1] the *sanad* of al-Bukhari; [2] the *sanad* of Muslim; [3] the *sanad* of Abu Dawuud; [4] the *sanad* of at-Tirmidhi; [5] the *sanad* of an-Nasa'i; [6] the *sanad* of Ibn Maaja; [7] the *sanad* of the *Muwatta* of Imam Malik; [8] the *Musnad* of as-Shaf'i; [9] the *Musnad* of Abu Hanifa; [10] the *Musnad* of Ahmad; [11] the *Musnad* of ad-Daarimi; [12] the *sanad* of *as-Shifa'a*; [13] the *sanad* of *Mushaariq*; [14] the *sanad* of *Misaabeeh*; [15] the *sanad* of *Mishkaat*; [16] the *sanad* of *Shimaa'il*⁶ of at-Tirmidhi; [17] the *sanad* of the *Jaami` as-Sagheer*; [18] the *sanad* of the science of *tawheed*; [19] the *sanad* of the science of jurisprudence; [20] the *sanad* of the science of *tasawwuf*; [21] the *sanad* of the *Sunan* of Daaraqutni; [22] the *sanad* of the *Sunan* of Abu Muslim al-Kutti; [23] the *sanad* of the *Sunan* of Abu Sa`eed; [24] the *sanad* of the *Mussanif* of Abu Shayba; [25] the *sanad* of the *Sharh* of al-Baghawi; [26] the *sanad* of Abu Dawuud at-Tayaalisi; [27] the *sanad* of the *Musnad* of Abduh Ibn Hameed; [28] the *sanad* of the *Musnad* of al-Haarith ibn Abu Usaama; [29] the *Musnad* of al-Bazaari; [30] the *Musnad* of Abu Ya`ala al-Musali; [31] the *Musnad* of Abu Abd'r-Rahman al-Handhali; [32] the *Musnad* of Abu Abdullah al-Hakim at-Tirmidhi; [33] the *Musnad* of al-Bizzaazi; [34] the *Musnad* of al-Khateeb al-Baghdadi; [35] the *Musnad* of Yahya ibn Mu`ayin; [36] the *Musnad* of Abd'r-Razaaq; [37] the *sanad* of the *Sunan 'l-Kubra*; [38] the *sanad* of the *Haseen* of al-Bayhaqi; [39] the *sanad* of the *Mukhtasar* of Muslim; [40] the *sanad* of the tradition of the chain of *al-Awwaliya*; [41] the *sanad* of *al-Faatiha*; [42] the *sanad* of the *Qur'an*; [43] the *sanad* of the *Musnad Tafseer* of al-Baydawi; the chains of authority of the science of tradition like [44] *an-Nukhba* and [45] *Alfiyat* of al-Iraqi; [46] the *sanad* of all the books of Ibn Malik along with their commentaries in the science of grammar; [47] the *sanad* of all the works of Ibn Hisham along with their commentaries in the science of grammar; [48] the *sanad* of the *Ajerummiya*; [49] all of the *asaneed* of as-Suyuti and all of his works; [50] all of the *sanad* of as-Sakhawi; [51] the *sanad* of the hand-shake (*al-musaafaha*); [52] the *sanad* of the oath of allegiance; [53] the *sanad* of the testimony of the *shahadat* in accordance with the Qaadiiriya *Tareeqa*; [54] the *sanad* of the testimony of the *shahadat* in accordance with the Khalwatiya *Tareeqa*; [55] the *sanad* of the testimony of the *shahadat* in accordance with the Mahmudiya *Tareeqa*; [56] the *sanad* of the testimony of the *shahadat* in accordance with *Tareeqa* of Abu'l-'Alawi; [57] the *sanad* of the *sufi* cloak in accordance with the Qaadiiriya *Tareeqa*; [58] the *sanad* of the⁷ *Hizb* of an-Nawawi; [59] the *sanad* of the *Dala'il 'l-Khayraat*; [60] the *sanad* of the *Ahzaab* of the *Qutb* Abu'l-Hassan as-Shadhili; [61] the *sanad* of the verse, "*law anzalnaa*"; [62] the *sanad* of the *Ahzaab* of the Prophet saying, "*Verily I love you O Mu`adh!...*"; and finally [63] the *sanad* of the Prophet, may Allah bless him and grant him peace, drinking milk with Abu Bakr and Bilal.

⁶ Here ends folio 6.

⁷ Here ends folio 7.

XXI. The Orbit of the Reports of the Unseen (*Daa'irat Akhbaar 'l-Ghayb*):

The orbit of the reports of the unseen is what the Messenger of Allah, may Allah bless him and grant him peace, informed about concerning the unseen and hidden events. Among these is that he, may Allah bless him and grant him peace, informed about the future *khilafat* of Abu Bakr, by his words when a woman asked him about that and he, may Allah bless him and grant him, summoned Abu Bakr. Among these is his words concerning the appearance of tribulations; "*The killer and the one killed will be in the Paradise, except the son of Safiyya. He will be in the Fire. His name will be Jurmuz.*" And by his words, may Allah bless him and grant him peace; "*Tribulations will not appear as long as Umar is alive.*" And by his words, may Allah bless him and grant him peace concerning Uthman; "*Allah will dress you in an attire and the people will desire to remove it from you. Do not accept to do it.*" And by his words, may Allah bless him and grant him peace concerning Ali and Zubayr. He said to Ali; "*Do you not love Zubayr?*" He said, "Yes." He then said to Zubayr; "*Do you not love Ali?*" He said; "Yes." The Prophet, may Allah bless him and grant him peace said to Zubayr; "*You will fight him and you will be the unjust party.*" And by his words, may Allah bless him and grant him peace concerning one of his wives; "*Which of you will be the owner of the fleeing camel?*" And by his words, may Allah bless him and grant him peace concerning `Amaar ibn Yasar; "*You will be killed by the unjust party.*" And by his words, may Allah bless him and grant him peace concerning Ali ibn Abi Talib; "*The most wretched of the first and the most wretched of the last will be the one who dyes this (and he grabbed Ali's beard) with the blood of this (and he grabbed his head).*" He was Abd'r-Rahman ibn al-Muljam. And by his words, may Allah bless him and grant him peace concerning the possessor of the breast from among the *Khawarijite*. And by his words, may Allah bless him and grant him peace concerning Hassan; "*Verily this son of mine is a master. Two warring factions will be reconciled by him.*" And by his words, may Allah bless him and grant him peace concerning Mu`awiya; "*When you become a king do good.*" And by his words, may Allah bless him and grant him peace concerning Hussein; "*He will become a martyr while in ranks*". And by his words, may Allah bless him and grant him peace concerning Abdallah ibn az-Zubayr; "*Woe to you from the people and woe to the people from you.*" And by his words, may Allah bless him and grant him peace concerning the the government of the Banu Umayya and the Abassiya. And by his words, may Allah bless him and grant him peace; "*My Umma will be divided into seventy-two sects. Each of them will be in the Fire except one and it will be the majority.*" And by his words, may Allah bless him and grant him peace concerning the signs of the Hour⁸, which are seventy-two signs. The scholars have enumerated them and have found all of them just as he said. And by his words, may Allah bless him and grant him peace concerning the earthquakes, the eclipses and the appearance of Fire in the lands of the *Hijaz*. And by his words, may Allah bless him and grant him peace concerning the Europeans hearing the Arabs three times. And by his words, may Allah bless him and grant him peace concerning the slaughters. Each of these signs have occurred just as the Prophet, may Allah bless him and grant him peace said. And by his words, may Allah bless him and grant him peace concerning the news of the affair of the *Mahdi*, the appearance of the *Dajjal*, the descent of `Isa upon him be peace, the appearance of *Juj* and *Majuj*, the raising up of the Mighty Qur'an, the rising of the sun from the West, the rising of the Hour, the entering of the People of Paradise into Paradise, and the entering of the People of the Fire into the Fire.

⁸ Here ends folio 8.

XXII. The Orbit of the World of the Barrier (*Daa'irat 'Alam 'l-Barzarkh*):

He said that the first experience of the *barzarkh* is that every self will die according to His words; "*No self will die except with the permission of Allah the term is fixed.*" And nothing takes his life except the Angel of Death according to His words; "*Say: The Angels of death which has been responsible for you will take you.*" This Angel of Death has numerous assistance which equal the number of every person who dies according to the words of Allah ta`ala; "*When death comes to one of you, Our Messengers take him.*" When the disbeliever dies his place in Paradise if he had believed will be opened for him and he will be shown his permanent place in the Fire according to the words of Allah ta`ala; "*When death comes to one of you he says, 'My Lord! Return me so that I can perform righteous deeds in which I neglected. By no means! it is a mere word that he speaks; and before them is a barrier until the day they are resurrected.'*" Among this is that the Angels will rebuke the disbelievers when they die according to the words of Allah ta`ala; "*When you see the unjust in the pangs of death and the Angels with outspread wings saying, 'Bring yourselves out if you are able. This day you will be rewarded with the punishment of disgrace!'*" Among this is that the Angels will also question them according to the words of Allah ta`ala; "*Until when Our messengers come to take them saying, 'Where are the idols which you called on besides Allah? They will say; 'We were led astray!' They will then testify against themselves that they were indeed disbelievers.'*"⁹ Among this is that the Angels will strike them also according to the words of Allah ta`ala; "*They will then strike their faces and their backs and it will be said to them, 'Taste the punishment of the Fire.'*" Among this is that the Angels will strike the hypocrites also according to the words of Allah ta`ala; "*Their faces and backs will be struck because they followed what displeased Allah and hated what pleased Him. Thus their actions were lost.*" Among this is that the Angels will give the greetings of peace to the believers when they die according to the words of Allah ta`ala; "*Peace be upon you. You have achieved bliss so enter into it forever.*" Among this is that the believers will be given good news at death according to the words of Allah ta`ala; "*Verily those who said, 'Our Lord is Allah', then stood upright the Angels descend upon them saying, 'Do not be saddened and you have good news of the Paradise which you have been promised. We are your friends in this world and the Hereafter.'*" Among this is that the spirit will fly to Allah when it is brought out of the bodies according to the words of Allah ta`ala; "*And it will be propelled rank upon rank and the final herding place will be with your Lord.*" Among this is that the spirits will be returned to the graves and questioned according to the words of Allah ta`ala; "*Allah will establish the believers with a well established word in this world and the Hereafter.*" Among this is that the dead person will be made to reside in the *barzarkh* until the Day of Standing according to the words of Allah ta`ala; "*And behind them is the barzakh until the Day they are resurrected.*" Among this is the living beyond death of the martyrs according to the words of Allah ta`ala; "*Do not say concerning those who were slain in the Way of Allah, 'They are dead'. Rather they are alive but you cannot perceive it.*" And also by His words; "*Do not consider those who have been slain in the Way of Allah as dead. Rather they are alive being provided for by their Lord.*" Among this is the exalted stations of those brought near to Allah (*al-muqarribun*) according to the words of Allah ta`ala; "*For if he is among those who are brought near, then for him is rest and provision and a Paradise of Delights.*" And Allah has also said about them; "*It will be said, 'Enter the Paradise!' He said, 'If only my people but knew that my Lord has forgiven me and made me among the most honored.'*" This man spoken of in this verse is Habib an-Najar. Among this is the stations of the Companions of the Right according to the words of Allah ta`ala: "*As for those who are from the Companions of the Right, then safety and peace for the Companions of Right.*" As for the verse which has general reference to the disbelievers is the words of Allah ta`ala; "*As for those who deniers and led astray, they will descend into Hameem and the connection of Burning Hell.*" The verse revealed regarding the people of Prophet Nuh is the words of Allah ta`ala: "*Drown and enter the Fire.*" The verse revealed regarding the people of Pharaoh is the words of Allah ta`ala: "*The Fire is shown to them in the morning and evening.*" The verse revealed regarding the hypocrites is the words of Allah ta`ala: "*We will surely punish them twice, then will be returned to a Painful Punishment.*"

⁹ Here ends folio 9.

These meanings were also established in a successive prophetic tradition (*al-ahaadith al-mutawaatir*), where the Messenger of Allah, may Allah bless him and grant him peace is reported to have said: “When a believer dies there comes to him the Angel of death in an beautiful form and gives him the greetings of peace and delivers to him the greetings of Peace from his Lord. This Angel comes with many assistance whose faces will be as bright as the sun, who will all give him the greeting of peace. Then the Angel of death will cause him to die and then ascend with his spirit into the heavens until it reaches Allah. The spirit will fall down into prostration and the Angels accompanying it will also fall down into prostration. They all will thank their Lord. Then the Lord will command that the spirit be sent back down to the grave. Then there will come two Angels thsat will question him and he will give the answers. The his grave will be expanded and illuminated and furnishing will be laid out in it for him. Then the ggrave will be opened until he sees his final place in Paradise from a light will descend and reside into his grave until the Day of Standing.”

The resting places of the decease are various. Some of the believers will rest in the well of *Zamzam*. Some of them will rest in the first heavens with our Prophet Adam upon him be peace. Some of tem will rest in the *Bayt al-Ma`muur* with Prophet Ibrahim, upon him¹⁰ be peace. Some of them will rest in the Highest Abode (*al-'Ilyeen*). Some of them will rest in Paradise. Some of them will rest presence of the Holy of Holies (*al-Quduus*).

The world of the barrier (*balad 'l-barzarkh*) is an autonomous and distinct abode, which forms innumerable gradations, whose darkness is so impenetrable that it cannot be broken except by profuse lights. Each Prophet has his own *barzarkh* which is specific for his community. In the *barzarkh* of the community of Muhammad, may Allah bless him and grant him peace, it is expansive. Each person's *barzarkh* is to the extent of his deeds. The extent of the blessings of his *barzarkh* is based on the the extent of the lights of his actions; while the extent of the darkness of his grave will be based upon the extent of his evil actions. Some of mankind will be chained in their *barzarkh*, while others will be completely unrestrained and free during the entire of their *barzarkh*.

¹⁰ Here ends folio 10.

XXIII. The Orbit of the Knowledge of the Spiritual Realities (*Daa'irat 'Ilm 'l-Haqa'iq*):

The orbit of the knowledge of the *haqa'iq* are. Allah ta`ala says, "Allah is the Light of the heavens and the earth. The likeness of His Light is like a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor the west, whose oil would almost glow forth though no fire has touched it. Light upon Light! Allah guides to His Light whom He wills." Allah ta`ala says; "We have not created the heavens and the earth and what is between them except with the **haqq**." And Allah ta`ala says; "Everything in the heavens and the earth is from Him." And Allah ta`ala says; "We will show them Our signs in the horizons and in their **nafs** until it is clear to them that He is the **Haqq**." And Allah ta`ala says; "Wherever you turn there is the **wajh** of Allah." And Allah ta`ala says; "When I had formed him, I blew into Him from My **ruuh**." And Allah ta`ala says; "Verily those who take the oath of allegiance with you, they have¹¹ taken an oath of allegiance with Allah." And Allah ta`ala says; "He is the First, the Last, the Manifest and the Hidden." And Allah ta`ala says; "You did not throw when you threw, but it was Allah who threw." And Allah ta`ala says; "**Alif, Lam, Mim**. This is the Book." And Allah ta`ala says; "**Ha Mim, `Ayn, Sin, Qaf**."

There are also traditions which delineate the proofs of the science spiritual realities (*'ilm'l-haqa'iq*). The Messenger of Allah, peace and blessings be upon him said when he was asked, 'Where was Allah before He created creation?'; "He was in the cloud." The Messenger of Allah, peace and blessings be upon him said; "His Veil is Light. If it were lifted, the glory of His Face could not be traversed because the sight created beings cannot apprehend Him." The Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah has seventy something veils of Light and darkness. If they were lifted, the glory of His Face could not be traversed because the sight of created beings cannot reach Him." The Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah created Adam based upon His form." The Messenger of Allah, may Allah bless him and grant him peace said: "Each and everyone of you is a vicegerent (*khulafa*) in His Essence."

Realize also that the Real (*al-Haqq*) ta`ala is the source of the entire of cosmos with respect to the reality of things (*bi' l-itibaar al-haqeeqa*) and everything other than Him is an outward appearance (*as-shakl*) with respect to Him. For everything in existence is either an outward phenomenal expression (*madhaahir*) of His Perfection (*kamaalihi*), Majesty (*jalaalihi*) or Beauty (*jamaalihi*). For all our essences (*dhawaatunaa*) are an outward phenomenal expression of His Essence ta`ala (*madhhara li Dhaatihi*); and our existence (*wujudunaa*) is an outward phenomenal expression of His Existence ta`ala (*madhharat li Wujudihi*). Our life (*hayaatunaa*) is an outward phenomenal expression of His Life ta`ala (*madhhar li Hayaatihi*). Our knowledge (*'ilmunaa*) is an outward phenomenal expression of His Knowledge ta`ala (*madhhar li 'Ilmihi*). Our will (*iraadatunaa*) is an outward phenomenal expression of His Will ta`ala (*madhhar li Iraadatihi*). Our power (*qudratunaa*) is an outward phenomenal expression of His Power ta`ala ta`ala (*madhhar li Qudratihi*). Our speech (*kalaamunaa*) is an outward phenomenal expression of His Speech ta`ala (*madhhar li kalaamihi*). Our hearing (*sami`unaa*)¹² is an outward phenomenal expression of His Hearing ta`ala (*madhhar li Sami`hi*). Our sight (*basarunaa*) is an outward phenomenal expression of His Sight ta`ala (*madhhar li Basarihi*). Our outer outward appearance (*surrunaa*) is an outward phenomenal expression of His Attributes of Beauty (*madhhar li Sifaat 'l-Jamaal*) and some Attributes of Majesty (*ba`adi Sifaat 'l-Jalaal*). Human beings are an outward phenomenal expression of Divine Names of Essence, the Divine Names of Majesty and Beauty (*madhhar li 'l-Asma ad-Dhaatiya wa 'l-Jalaaliya wa 'l-Jamaaliya*). The Arch Angels (*al-mala'ika 'l-'iliyeen*) are an outward phenomenal expression of the Names of the Beauty of the Divine Essence (*madhhar Jamaal ad-Dhaat*). Devils (*shayaateen*) are an outward phenomenal expression of the Names of the Majesty of the Divine Essence (*madhhar Jalaal ad-Dhaat*). Invisible creatures (*jinn*) are an outward phenomenal expression of the Names of Beauty and Majesty (*madhhar al-Jalaal wa 'l-Jamaal*). Angels are an outward phenomenal expression of the Names of Majesty (*madhhar al-Jalaal*). Human spirits (*al-arwaah*) are an outward

¹¹ Here ends folio 11.

¹² Here ends folio 12.

phenomenal expression of the Names of Beauty (*madhhar al-Jamaal*). The human souls (*an-nufuus*) are an outward phenomenal expression of the Names of Majesty (*madhhar al-Jalaal*). The Primordial Pen (*al-Qalam*) is a Self Manifestation (*majalla*) of His Divine Name, the Incomprehensible (*al-Badee'*). The Guarded Tablet (*al-Lawh al-Mahfuudh*) is a Self Manifestation (*majalla*) of His Divine Name, the Ressurector (*al-Baa'ith*). The Universal Nature (*at-tabee'iyah 'l-kulli*) is a Self Manifestation (*majalla*) of His Divine Name, the Inwardly Hidden (*al-Baatin*). The Fundamental Substance (*al-jawhara 'l-bahba'i*) is a Self Manifestation (*majalla*) of His Divine Name, the Last (*al-Akhir*). The Universal Body (*al-jasam 'l-kulli*) is a Self Manifestation (*majalla*) of His Divine Name, the Outwardly Manifest (*ad-Dhaahir*). The Universal Perceptual Form (*as-skakl 'l-kulli*) is a Self Manifestation (*majalla*) of His Divine Name, the Wise (*al-Hakeem*). The Throne (*al-'Arsh*) is a Self Manifestation (*majalla*) of His Divine Name, the All Encompassing (*al-Muheet*). The Footstool (*al-Kursi*) is a Self Manifestation (*majalla*) of His Divine Name, the Thankful (*as-Shakuur*). The Universal Orbital Atlas (*al-falak al-atlas*) is a Self Manifestation (*majalla*) of His Divine Name, the Independently Rich (*al-Ghaniy*). The Planetary Orbit (*falak 'l-kawkab*) is a Self Manifestation (*majalla*) of His Divine Name, the Overpowering (*al-Muqtadir*). The orbit of Saturn (*falak zahal*) is a Self Manifestation (*majalla*) of His Divine Name, the All Knowing (*al-'Aleem*). The orbit of Jupiter (*falak al-mashtari*) is a Self Manifestation (*majalla*) of His Divine Name, the Lord (*ar-Rabb*). The orbit of Mars (*falak al-mareekh*) is a Self Manifestation (*majalla*) of His Divine Name, the Perfector (*al-Kaamil*) and His Divine Name, the Conqueror (*al-Qaahir*). The orbit of the Sun (*falak as-shams*) is a Self Manifestation (*majalla*) of His Divine Name, the Light (*an-Nuur*). The orbit of Venus (*falak az-Zahra*) is a Self Manifestation (*majalla*) of His Divine Name, the Fashioner (*al-Musawwir*). The orbit of Mercury (*falak 'Ataarid*) is a Self Manifestation (*majalla*) of His Divine Name, the Enumerator (*al-Muhsi*). The orbit of the Moon (*falak al-qamar*) is a Self Manifestation (*majalla*) of His Divine Name, the Unyielding (*al-Mateen*). The fiery orbit (*falak an-naar*) is a Self Manifestation (*majalla*) of His Divine Name, the Constrictor (*al-Qaabid*). The airy orbit (*falak al-hawa*) is a Self Manifestation (*majalla*) of His Divine Name, the Living (*al-Hayy*). The watery orbit (*falak 'l-maa*) is a Self Manifestation (*majalla*) of His Divine Name, the Giver of Life (*al-Muhyi*). The earthly orbit (*falak at-turaab*) is a Self Manifestation (*majalla*) of His Divine Name, the Giver of Death (*al-Mumeet*). Treasure mines (*ma'adin*) are a Self Manifestation (*majalla*) of His Divine Name, the Esteemed (*al-'Azeez*). Vegetation is a Self Manifestation (*majalla*) of His Divine Name, the Provider (*ar-Razaaq*). Animals are a Self Manifestation (*majalla*)¹³ of His Divine Name, the Humiliator (*al-Mudhillu*). The Corporeal Kingdom (*al-Mulk*) is a Self Manifestation (*majalla*) of His Divine Name, the Tremendously Strong (*al-Qawwi*). Invisible creatures (*al-jinn*) are a Self Manifestation (*majalla*) of His Divine Name, the Subtle (*al-Lateef*). Humanbeings (*al-Ins*) are a Self Manifestation (*majalla*) of His Divine Name, the Gatherer (*al-Jaam'i*). The spiritual ranks (*ad-darajaat*) are a Self Manifestation (*majalla*) of His Divine Name, the Exalter (*ar-Raafi'u*). The Paradise (*al-Janna*) is a Self Manifestation (*majalla*) of His Divine Name, Affectionate (*al-Hanaan*) and His Divine Name the Benefactor (*al-Manaan*), both being the secret of the Self Manifestation of His Divine Name, the Subtle (*al-Lateef*). The Hell-Fires (*an-Naar*) is a Self Manifestation (*majalla*) of His Divine Name, the Conqueror (*al-Qaahir*), which is a secret from the Self Manifestation of His Divine Name, the Forgiving (*al-Ghaafir*). The worldly life (*ad-dunya*) is a Self Manifestation (*majalla*) of a affiliation of His Divine Names, the Universally Compassionate (*ar-Rahman*) and the Lord (*ar-Rabb*). The intellect (*al-'aql*) is a Self Manifestation (*majalla*) of His Divine Name, the All Knowing (*al-'Aleem*). Spiritual enthusiasm (*al-himma*) is a Self Manifestation (*majalla*) of His Divine Name, the Immediate (*as-Saree'u*), His Divine Name, the Near (*al-Qareeb*), and His Divine Name, the Answerer (*al-Mujeeb*). Illusions (*al-Waham*) are a Self Manifestation (*majalla*) of His Divine Name, the Conquerer (*al-Qaahir*). The heart (*al-qalb*) is a Self Manifestation (*majalla*) of an amalgamation of all His Divine Names and Attributes (*jumlat al-Asma wa's-Sifaat*). The imagination (*al-khiyaal*) is a Self Manifestation (*majalla*) of the perfections of the Manifestations of the Worshipped (*kamala dhuhuur al-Ma'buud*). Thoughts are a Self Manifestation (*majalla*) of His Divine Names, the Ressurector (*al-Baa'ith*), the Witness (*as-Shaheed*), the

¹³ Here ends folio 13.

Originator (*al-Mubdi'u*), the Restorer (*al-Mu'eed*), the Guide (*al-Haadi*), and the Discerning (*ar-Rasheed*). The Sun is a Self Manifestation (*majalla*) of His Divine Name, Allah. The moon is a Self Manifestation (*majalla*) of His Divine Name, the Universally Compassionate. Mars is a Self Manifestation (*majalla*) of His Divine Name, the Desired (*al-Mureed*). Venus is a Self Manifestation (*majalla*) of His Divine Name, the All Knowing (*al-'Aleem*). Jupiter is a Self Manifestation (*majalla*) of His Divine Name, the Lord (*ar-Rabb*). Mercury is a Self Manifestation (*majalla*) of His Divine Name, the All Powerful (*al-Qadeer*). Saturn is a Self Manifestation (*majalla*) of His Divine Name, the Singular (*al-Waahid*). Heat (*al-haraara*) is a Self Manifestation (*majalla*) of His Divine Name, the Desired (*al-Mureed*). Cold (*al-baruuda*) is a Self Manifestation (*majalla*) of His Divine Name, the All Knowing (*al-'Aleem*). Wet (*ar-ratuuba*) is a Self Manifestation (*majalla*) of His Divine Name, the Living (*al-Hayy*). Dry (*al-yabuusa*) is a Self Manifestation (*majalla*) of His Divine Name, the All Powerful (*al-Qadeer*). The creational foundational root (*al-usuul*) is a Self Manifestation (*majalla*) of His Divine Name, Allah. The branches (*al-furuu'*) are a Self Manifestation (*majalla*) of His Divine Name, the Universal Compassionate (*ar-Rahmaan*).¹⁴ Fruits (*at-thamaraat*) are a Self Manifestation (*majalla*) of His Divine Name, the Lord (*ar-Rabb*). Illumination (*al-anwaar*) is a Self Manifestation (*majalla*) of His Divine Beautiful Names (*al-Jamaal*). Darkness (*ad-dhulumaat*) is a Self Manifestation (*majalla*) of His Divine Majestic Names, (*al-Jalaal*). Obedience (*at-taa'at*) is a Self Manifestation (*majalla*) of His Divine Beautiful Names (*al-Jamaal*). Disobedience (*al-ma'aasi*) is a Self Manifestation (*majalla*) of His Divine Majestic Names, (*al-Jalaal*).

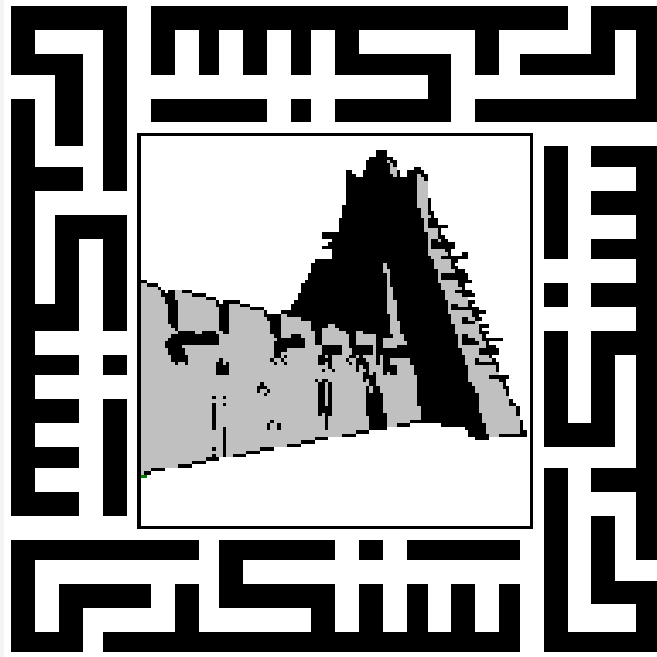
Here ends the affairs of the orbits of knowledge of *Shehu* Uthman Dan Fuduye', may Allah be please with him. They are twenty-three matters.

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¹⁴ Here ends folio 14.

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