

SANKORE'



Institute of Islamic - African Studies

SANKORE'

نُورُ الْفَجْرِ

فِي الْأَيَّامِ الْمَعْلُومَاتِ وَاللَّيَالِ الْعَشْرِ

\*\*\*\*\*

**The Light of Dawn**  
**Regarding the Known Days and the Ten**  
**Nights**  
by

*Amir'l-Mu'mineen* Muhammadu Bello  
*ibn Shehu* Uthman ibn Fuduye'

\*\*\*\*\*

Translated & edited by  
*Abu Alfa Umar* Muhammad Shareef bin Farid  
Institute of Islamic-African  
Studies International

**Copyright © 1423/2003 Muhammad Shareef**

**Published by**

**SANKORE'**



**Institute of Islamic - African Studies International**

[www.siiasi.org](http://www.siiasi.org) / [www.sankore.org](http://www.sankore.org)

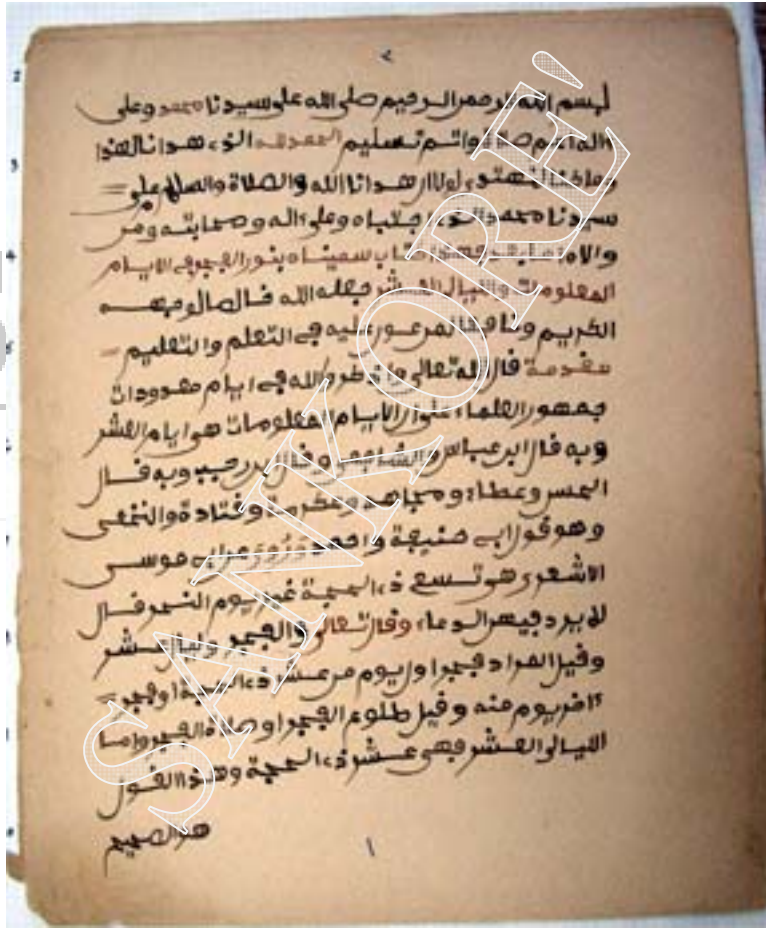
**The Palace of the Sultan of Maiurno**

**Maiurno, Sennar, Sudan**

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission of the publishers

[mshareef@siiasi.org](mailto:mshareef@siiasi.org)

**Institute of Islamic-African  
Studies International**



Manuscript A: comes from the Center of Islamic Studies at the University of Shaykh Usman Dan Fodio in Sokoto, Sokoto State, Nigeria. This manuscript is composed on vellum; each folio being 9.7 in. x 7.2 in. in size with the actual encryption being about 7 in. x 5.25 in. Each folio has about 17 lines of colophon. The style of calligraphy is a weak *jihadi* script written using dark brownish ink, with occasional prophetic traditions or chapter headings written in red ink. The text is fairly accurate, which gives me the impression that it was a jurist who knew the book by heart that composed it and not a copyist. The actual text is 14 folios, with a frontispiece and additional page at the end with an Arabic poem that reads: “Love the righteous and you will be one of them. Whoever adheres to the community will be in the community. And hate the practices of disobedience and Allah will protect you from those same practices.”

Institute of Islamic-African  
Studies International



Manuscript B: comes from the private library of the *Sultan* of Maiurno, *al-Hajj* Abu Bakr ibn Muhammad at-Taahir. This manuscript was also written on vellum; each folio being 7.5 in. x 6.5 in. in size with the colophon being about 6 in. x 4.5 in. Each folio has an average of 22 lines of colophon, written in an extremely stylish *jihadi* script that is closely akin to the *timbuktu andalusi* script that was prevalent in the western *Sudan*. It is written with dark brownish ink with chapter headings, important names, and the commencement of prophetic traditions written in red ink. The problem with this manuscript is that there are many errors and omissions, which demonstrates that a copyist and a jurist did this work. It seemed to be written, in my opinion, by a student of knowledge who was making a copy from an original. What is more amazing is that the scribe was none other than the *Sultan* Muhammad at-Taahir, as he records it at the end of the text.<sup>1</sup>

<sup>1</sup> The actual manuscript is 4 folios; accompanied with a frontispiece that has written on it in the same hand three distinct antidotes. The first one regarding what types of foods should not be consumed in a single meal, this being the advice of *Sultan* Muhammad Bello ibn Uthman. The second antidote is a prayer on the Prophet, may Allah bless him and grant him peace, which the scribe states is a protection against the evil eye. The third antidote deals with the ten causative factors for obtaining the *baraka* of a teacher, and the seven causative factors in losing the *baraka* of a teacher.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

In the name of Allah the Beneficent the Merciful<sup>2</sup>, may Allah bless our chief Muhammad, and his family with a universal blessings and most perfect peace. Allah praises are due to Allah, who has guided us to this and we would not have been guided had not Allah guided us. Blessings and peace be upon our chief Muhammad, whom He has chosen, and upon his family, Companions and those who befriend them. To continue: this book I have named:

*Nuur 'l-Fajr*  
*Fee 'l-Ayyaam 'l-Ma`aluumaat wa Liyaali 'l-'Ashar*  
**The Light of Dawn Regarding the Known Days and the Ten Nights<sup>3</sup>**

May Allah make it sincerely for His Generous sake. It will be of benefit to those who rely upon it in learning and instructing others.

**Introduction: The Merits of the Ten Days of Dhu'l-Hijjah and `Arafat**

Allah ta`ala says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

“And remember Allah during the specific days.”<sup>4</sup> The majority of the scholars are agreed that the ‘known days’ mentioned in this verse are the first ten days (of *Dhu'l-Hijjah*). This was the opinion of Ibn Abass and *Imam* as-Shafi`. Ibn Rajab said: “This was the opinion of al-Hassan, `Ata, Mujaahid, `Ikrama, Qatada, and an-Nakhai`.” This was also the opinion of Abu Haneefa and Ahmad which was related on the authority of Musa al-`Ash`ari that: “The ‘known days’ of the above mentioned verse are the nine days of *Dhu'l-Hijjah*, excluding the day of sacrifice (*an-nahr*).”<sup>5</sup> He also said: “During these days no supplication is rejected.”

Allah ta`ala says:

وَالْفَجْرِ \* وَلَيَالٍ عَشْرٍ \* وَالشَّفْعِ وَالْوَتْرِ \*

“By the dawn, by the ten nights, by the even and the odd.”<sup>6</sup> It is said that what is meant by the dawn (*al-fajr*) is the dawn of the first day of the ten days of *Dhu'l-Hijjah*, or the dawn of the last of its days. It is also said that it refers to the appearance of the dawn or the prayer of dawn, and as far as ‘the ten nights’ (*liyaal 'l-'ashar*) are concerned, it refers to the first ten nights of *Dhu'l-Hijjah*. This opinion is sound<sup>7</sup> based upon the authority of Ibn Abass and has been related from him from many chains of transmission. It has been

<sup>2</sup> I have utilized two manuscripts for this translation. The first one called manuscript A The second manuscript called manuscript B

<sup>3</sup> The title is an allusion to *Quranic* verses revealed regarding the sacred days and nights of the sacred pilgrimage (*al-Hajj*). Allah ta`ala says: “Behold, We pointed the place of the House to Ibrahim, saying: Do not associate anything with Me as a partner and purify My House for those who make circumambulate it, those who stand, who bow and prostrate. And proclaim the Pilgrimage to mankind. They will come to you on foot and on every lean camel, through deep and distant mountain highways. That they may witness the benefits provided for them and remember the Name of Allah during the **Known Days** (*ayyaam ma`aluumaat*).” *Surat al-Hajj*: 26-27. Allah ta`ala says: “**By the Dawn. By the Ten Nights** (*Wa 'l-fajri wa liyaalin `ashrin*). **By the even and the odd.**” *Surat al-Fajr*: 1-2.

<sup>4</sup> *Surat al-Baqara*: 203.

<sup>5</sup> Which is the 10<sup>th</sup> day of *Dhu'l-Hijjah*.

<sup>6</sup> *Surat'l-Fajr*: 1-2.

<sup>7</sup> Here ends folio 1 of manuscript A.

related by the *al-Imam*<sup>8</sup> on the authority of Jaabir that the Prophet, may Allah bless him and grant him peace said:

إِنَّ الْعَشْرَ عَشْرُ الْأَضْحَى وَالْوَتْرَ يَوْمَ عَرَفَةَ وَالشَّفْعَ يَوْمَ النَّحْرِ

“The ten refers to the ten days of sacrifice (*al-adhiya*). The even is the day of `Arafat and the odd is the day of sacrifice (*an-nahr*).”

Allah ta`ala says:

وَأَتَمَمْنَاهَا بِعَشْرٍ

“And We have completed it with ten days.”<sup>9</sup> This means the ten days of *Dhu'l-Hijjah* which seals the thirty days of fasting making it forty days. It has been related on the authority of Mujaahid who said: “There is no action during any days of the year which is superior to the actions performed during the ten days of *Dhu'l-Hijjah*. These are the ten days with which Allah completed for Musa, upon him be peace.”

### **Section: On the Merits of the Ten Days of Dhu'l-Hijjah**

It has been related by al-Bukhari, Abu Dawud, at-Tirmidhi and the author of the *al-Firdaws* on the authority of Ibn Abass, may Allah be pleased with them that the Messenger of Allah, may Allah bless him and grant him peace said:

مَا مِنْ أَيَّامِ الْعَمَلِ الصَّالِحِ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ

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

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

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

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

“There are no days in which righteous actions are performed that is more beloved to Allah than these ten days.” In the narration of Abu Dawud,<sup>10</sup> he, may Allah bless him and grant him peace said something like that. In the narration related by the author of the *al-Firdaws*, he, may Allah bless him and grant him peace said:

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

“There are no days in which righteous actions are performed that is more beloved to Allah than ten days.” In another narration<sup>11</sup> he, may Allah bless him and grant him peace added:

فَاكْتَرُوا فِيهَا مِنَ النَّسْبِ وَالنَّسْبِ وَالنَّسْبِ وَالتَّكْبِيرِ

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

<sup>8</sup> Here the *Sultan* refers to *Imam Ahmad ibn Hanbal* who narrates this prophetic tradition in his *Musnad*.

<sup>9</sup> *Surat'l-Araaf*: 142.

<sup>10</sup> Here ends folio 1 of manuscript B.

<sup>11</sup> Here ends folio 2 of manuscript A.

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

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

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

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

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

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

مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنَ الْعَمَلِ فِي عَشْرِ ذِي الْحِجَّةِ

"There is no action performed in any day more superior to the actions performed during the ten days of *Dhu'l-Hijjah*." In another narration he, may Allah bless him and grant him peace said:

مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنَ الْعَمَلِ فِي عَشْرِ الْأَضْحَى

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

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

"There are no days more immense with Allah `azza wa jalla, nor more beloved to Him, in which good deeds are performed than the actions performed during these<sup>12</sup> days of the ten days of *Dhu'l-Hijjah*." In another narration he, may Allah bless him and grant him peace added:

الْعَشْرَ، فَأَكْثَرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ

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

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

It has been related in a tradition related by Ibn Abass an addition:

<sup>12</sup> Here ends folio 3 of manuscript A.

وَالْعَمَلُ فِيهِنَّ يُضَاعَفُ بِسَبْعِمِائَةٍ

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

مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يَتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامَ كُلِّ يَوْمٍ مِنْهَا بِسِنَةٍ وَكُلَّ لَيْلَةٍ بِقِيَامِ لَيْلَةِ الْقَدْرِ

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

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

لَيْسَ يَوْمٌ أَعْظَمَ عِنْدَ اللَّهِ مِنْ يَوْمِ الْجُمُعَةِ، لَيْسَ الْعَشْرُ، فَإِنَّ الْعَمَلَ فِيهَا يَعْدِلُ عَمَلَ سِنَةٍ

“There is no day more immense with Allah<sup>13</sup> than *Jum`a* and the ten days of *Dhu’l-Hijjah*. Verily actions performed during these days are equivalent<sup>14</sup> to the actions of an entire year.” It has been related by Abu Umar, and an-Naysaburi on the authority of Humayd who said: “I heard Ibn Sireen and Qatada say: ‘Every day of fasting during the ten days of *Dhu’l-Hijjah* is equivalent to fasting an entire year’.” It has been related in the *al-Mudaa`ifa* more prophetic traditions that give evidence of this.

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

صِيَامُ الْأَضْحَى كُلَّ يَوْمٍ مِنْهَا كَالشَّهْرِ

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

فِي أَوَّلِ لَيْلَةٍ مِنْ ذِي الْحِجَّةِ وُلِدَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَمَنْ صَامَ ذَلِكَ كَانَ كَفَّارَةً ثَمَانِينَ سِنَةً وَفِي تِسْعَةِ مِنْ ذِي الْحِجَّةِ أَنْزَلْتُ التَّوْبَةَ دَاوُودَ، فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَانَ كَفَّارَةً سِتِينَ سِنَةً

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

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

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

“Ibrahim, the Close Friend of Allah, may Allah bless him and grant him peace was born on the first day of *Dhu’l-Hijjah*. Whoever fasts that day as if he had fasted for seventy years.” Abu Mansur, the son of the above author, narrated the above prophetic tradition, and said that the above tradition has an unbroken chain of authority (*mutassil al-isnaad*).<sup>15</sup>

<sup>13</sup> Here ends folio 2 of manuscript B.

<sup>14</sup> Here ends folio 4 of manuscript A.

<sup>15</sup> Here ends folio 5 of manuscript A.



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

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

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

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

Ibn Rajab also said: “The best action to be performed during these ten days is the remembrance of Allah. It is for this reason that it has been made lawful for all the people to increase in the remembrance of Allah specifically during these ten days.” This is as it has been mentioned in the foregoing prophetic tradition. Therefore, one should increase in reciting **Laa ilaha illa Allah, Subhaana Allah, al-Hamdulillahi** and **Allahu Akbar**. The scholars have differed regarding the lawfulness of manifesting the glorification of Allah and saying it aloud in the market places during the ten days of *Dhu’l-Hijjah*. A group among the scholars objected to this, while as-Shafi` and Ahmad said it was highly recommended. As-Shafi` allowed it at the time of the sighting of the livestock of cattle, while Ahmad said it was highly recommended<sup>16</sup> irrespectively.

Ibn Rajab said: “Whoever is unable to perform the pilgrimage during a year, he will still be able to perform<sup>17</sup> during the ten days actions in his own home which will be superior in merit than the act of *jihād*, which itself is superior to pilgrimage.” He also said after a little: “Be warned against committing acts of disobedience during the ten days of *Dhu’l-Hijjah*, because it will forbid you attaining forgiveness. It has been related by al-Maruzi in his *Kitaab’l-Wara`* with his chain of authority to Abd’l-Malik ibn Umayr, from either a man from among the Companions or a man from among the second generation (*at-Taabi`een*) who said: ‘There is no Muslim except he will attain forgiveness five times during these ten days with the exclusion of the one who plays chess.’ If the one who plays chess is prevented from attaining this forgiveness, then what do you think of the one who persists in committing major sins?”

Therefore, realize brothers that although your brethren, during these ten days have entered upon the covenant of the pilgrimage garb (*al-ihraam*), have made their objective the Sacred House of Allah, and have filled the spaces with *talbiya*, *tahleel*, *tahmeed* and *takbeer* – you who have remained home for some valid excuse, are also a partner with them and share in the remainder of the good deeds of these sacred days. Ibn Rajab said: “True spoils are the spoils attained through the exploitation of the opportunity during these immense days of *Dhu’l-Hijjah*. For there are no<sup>18</sup> substitutes for it nor is there any

<sup>16</sup> Here ends folio 6 of manuscript A.

<sup>17</sup> Here ends folio 3 of manuscript B.

<sup>18</sup> Here ends folio 7 of manuscript A.

undertaking which can stand in for the actions one can attain during these days. Therefore, hurry before one's appointed time suddenly comes and one regrets squandering one's actions. So be attentive for the fragrant breezes of your Master during these ten days, for verily Allah sends down His fragrant breezes to whomever He wills. Whoever attains this will have attained a delight after which there will be no wretchedness."

### **Section: On the Merits of the Day of `Arafat**

As far as the day of `Arafat is concerned, it has many merits. Among them is that it is the day of the completion of the religion,<sup>19</sup> further, Allah has sworn by this day in His Book. Some of the people of *Qur'anic* exegesis (*al-mufaasireen*) have said: "The day of `Arafat is 'the even' which Allah swears by in His Book, and that 'the odd' refers to the day of sacrifice (*an-nahr*), when Allah ta`ala says:

وَالْفَجْرِ \* وَلَيَالٍ عَشْرٍ \* وَالشَّفْعِ وَالْوَتْرِ \*

"By the dawn, by the ten nights, by the even and the odd."<sup>20</sup> The Prophet, may Allah bless him and grant him peace narrated this in the tradition of Jaabir, which was related by *Imam Ahmad* and *an-Nisai* in his *tafseer*. It is said that the day of `Arafat is 'the witness' (*shaahid*), which Allah ta`ala swears by in His Book, when He says:

وَشَاهِدٍ وَمَشْهُودٍ

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

الشَّاهِدُ يَوْمٌ عَرَفَةَ وَالْمَشْهُودُ يَوْمَ الْجُمُعَةِ

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

أَفْضَلُ الْأَيَّامِ يَوْمٌ عَرَفَةَ

"The best of the days is the day of `Arafat." This was the opinion<sup>21</sup> of a large group among the scholars. However, there are some who say that the best day is the day of sacrifice (*an-nahr*). It has been narrated on the authority of *Anas ibn Malik* that it used to be said: "The day of `Arafat is equal to ten thousand<sup>22</sup> days, meaning in merit. It is the day of the great pilgrimage (*al-hajj al-akbar*) with the majority of the learned people. Fasting during this day is atonement for sixty years. It is the day of forgiveness and redemption from the Fire."

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

<sup>19</sup> Allah ta`ala says in *Surat al-Ma`ida*: "This day have I perfected your religion for you and have completed My favor upon you and have chosen Islam as a religion for you." The scholars are agreed that this verse was revealed on Friday during the Day of `Arafat during the *khutba* of the Farewell Pilgrimage of the Prophet, may Allah bless him and grant him peace. No other verse of a legal nature dealing with the obligations or prohibitions were revealed to the Prophet, may Allah bless him and grant him peace, after this verse.

<sup>20</sup> *Surat'l-Fajr*: 1-2.

<sup>21</sup> Here ends folio 8 of manuscript A.

<sup>22</sup> Here ends folio 4 of manuscript B.

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

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

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

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

بَلْ لِلنَّاسِ عَامَةً

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

For whoever yearns to be freed from the Fire and yearns for the forgiveness of Allah and closeness to him, then he should seek to safeguard those causative factors that necessitate one being freed and attaining forgiveness. Among these causative factors is fasting during these this day. It has been related in the Sahih<sup>23</sup> of Muslim on the authority of Abu Qatada that the Prophet, may Allah bless him and grant him peace said:

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

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

مَنْ صَامَ يَوْمَ عَرَفَةَ غُفِرَ لَهُ سِنَتَيْنِ مُتَتَابِعَيْنِ

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

صَوْمُ يَوْمِ عَرَفَةَ كَصَوْمِ سِتِّينَ سَنَةً

“Fasting on the day of `Arafat is like fasting sixty years.”

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

فِي يَوْمِ عَرَفَةَ هَذَا يَوْمٌ مَنْ مَلَكَ فِيهِ سَمْعَهُ وَبَصَرَهُ وَلِسَانَهُ غُفِرَ لَهُ

“This day of `Arafat is a day that whoever controls his hearing, his eyes and his tongue will be forgiven.” The author of the al-Firdaws has also related this.

Among the causative factors that necessitate one being freed and attaining forgiveness is to increase in bearing witness to the Divine Unity (*shahaadat at-tawheed*). It has been related by at-Tirmidhi on the authority of Abdallah ibn Umar that<sup>24</sup> the Messenger of Allah, may Allah bless him and grant him peace said:

<sup>23</sup> Here ends folio 9 of manuscript A.

<sup>24</sup> Here ends folio 10 of manuscript A.

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“The best supplication among the supplications of the day of `Arafat and the best of what I have said and the Prophets before me have said is **Laa ilaha illa Allah wahdahu laa shareeka lahu lahu al-mulk wa lahu al-hamdu wa Huwa `ala kulli shay`in qadeer** (There is o deity except Allah, the One who has no partner. To Him belongs the kingdom and to Him is the praise, and He has power over all things.)”

Among the causative factors that necessitate one being freed and attaining forgiveness is freeing slaves if possible or increasing<sup>25</sup> in the word of Divine Unity, which in itself, equals the freeing of slaves as it has been well established in the sound prophetic tradition:

مَنْ قَالَهَا مِائَةً مَرَّةً كَانَتْ لَهُ عَدْلُ عَشْرٍ رِقَابٍ

“Whoever says it one hundred times it is equal to freeing ten slaves.”

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

اللَّهُمَّ اغْتِقْ رَقَبَتِي مِنَ النَّارِ وَأَوْسِعِي لِي مِنَ الرِّزْقِ الْحَلَالِ وَأَصْرِفِ عَنِّي فِسْقَةَ الْجِنِّ وَالْإِنْسِ

**Allahumma a`tiq raqabatee mina an-naari wa awsa`ii lee mina ar-rizq al-halaal wa asrif `annii fisqati al-jinna wa`l-insi.** (O Allah free my body from the Fire, expand for me from permissible wealth and ward off from me the corruption of the *Jinn* and mankind).” This is a universal supplication for the day of `Arafat.

One should also take caution from committing sins and being persistent in major sins, which prevent one from attaining Allah’s forgiveness and being freed from the Fire. As it has been narrated in the sound traditions of the Prophet, may Allah bless him and grant him peace.<sup>26</sup> One should also take caution during these days from having sexual intercourse with women. The Knower of Allah, Abd’l-Wahaab as-Sha`rani in his *al-Wisaaya*: “Be cautious against having sexual intercourse during the ten days of *Dhu`l-Hijjah* up until half of the month, as well as the tenth of *al-Muharram* and during the last ten nights of *Ramadan*. These are the times that are exclusive for the acceptance of supplications (*bi istijaabati `d-da`awaat*) and performance of obligations (*fi`ili `t-taa`ati*). However, in that do not rely upon the ideas of the philosophers, who say that having sexual intercourse during the above-mentioned days causes leprosy in children, blindness and the like. Rather, you should rely upon what has reached you from the Prophet, may Allah bless him and grant him peace in prohibiting that. It has been narrated in a tradition of an-Nisai’, however the prohibition is not specific for the ten days of *Dhu`l-Hijjah* over other days.”

### **Section: On the Two Nights of the Eid**

<sup>25</sup> Here ends folio 5 of manuscript B.

<sup>26</sup> Here ends folio 11 of manuscript A.

It has related by Abu Mansuur ad-Daylami on the authority of Talha ibn `Ubaydallah, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said:

لَيْلَةُ الْفِطْرِ لَيْلَةٌ رَحِمَهُ اللَّهُ يُعْتَقُ فِيهَا الرِّقَابَ، فَمَنْ سَجَدَ سَجْدَتَيْنِ كَتَبَ اللَّهُ لَهُ مِنَ الثَّوَابِ كَمَنْ صَامَ رَمَضَانَ مِنْ صَغِيرٍ إِلَى كَبِيرٍ وَذَكَرَ وَأُنْتَى وَيُعْطِيهِ اللَّهُ تَعَالَى ثَوَابَ مَنْ صَلَّى فِي الْجُبَانَةِ الصَّحْرَاءِ مِنَ الْمَشْرِقِ وَالْمَغْرِبِ

“The night of the breaking of the fast (*laylat 'l-fitr*) is the night of the mercy of Allah, in which Allah frees slaves. Whoever makes two prostrations during this night, Allah will write for him the reward of all those who fast *Ramadan*, whether young, old, male or female. And Allah ta`ala will give him the reward of one who prays in places of worship in the desserts from the east to the west.”<sup>27</sup>

It has been related by Abu Nu`aym al-Haafidh, Abu `Ali al-Hadaad and Abu Mansuur ad-Daylami<sup>28</sup> on the authority of Daws ibn Umar and Abu Hani, may Allah be pleased with both of them that the Messenger of Allah, may Allah bless him and grant him peace said:

مَنْ أَحْيَا لَيْلَتِي الْعِيدِ وَلَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ لَمْ يَمُتْ قَلْبُهُ يَوْمَ يَمُوتُ الْقُلُوبُ

“Whoever gives life to the two nights of `Eid and the night of the fifteenth of *Sha`baan*, his heart will never die on the day when hearts will die.”

### **Section: On the Meaning of the ‘Specified Days’**

The majority of the scholars are agreed that the specified days (*al-ayaam al-ma`aduudaat*), which Allah ta`ala speaks of when He says:

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

“And remember Allah during the specific days.”<sup>29</sup> These are the three days of immolation (*ayaam at-tashreeq* -following the 10<sup>th</sup> of *Dhu`l-Hijjah*). It has been related that these days are the four days of sacrifice, in which Allah commanded that His name be remembered. It has been narrated from the Prophet, may Allah bless him and grant him peace, as related by an-Nisai, ad-Daraqutni, and *Imam Ahmad*:

إِنَّهَا أَيَّامٌ أَكَلٍ وَشُرْبٍ وَفِعْلٍ وَذِكْرٍ لِلَّهِ

“These are the days of eating, drinking, actions and remembrance of Allah. It is lawful during these days to eat, drink, and actions. Allah’s name should be mentioned in the first of them and He should be praised in the last of them.”

It has been narrated in traditions:

مَنْ سَمِيَ اللَّاءَ عَلَى أَوَّلِ طَعَامِهِ وَحَمِدَ اللَّهَ عَلَى آخِرِهِ فَقَدْ آدَى ثَمَنَهُ وَلَمْ يُسْئَلْ بَعْدَ عَنْ شُكْرِهِ

“Whoever mentions Allah’s Name at the commencement of his meal and praises Him at its end, has then fulfilled the valuation of his meal and he will not be questioned about being grateful for it thereafter.”<sup>30</sup>

### **Conclusion: On the Services to be Done During The Specific Days**

<sup>27</sup> Here ends folio 12 of manuscript A.

<sup>28</sup> Here ends folio 6 of manuscript B.

<sup>29</sup> *Surat al-Baqara*: 203.

<sup>30</sup> Here ends folio 13 of manuscript A.

Among the services that one should perform during the specific days of the `Eid, is glorifying Allah at the end of every prescribed prayer from the prayer of *dhuhr* of the day of sacrifice until the *subh* prayer on the fourth day after the 10<sup>th</sup> of *Dhu'l-Hijjah*. It is said it should be done until the *dhuhr* of the fourth day. Ibn Hanbal said: "It should be done from the *subh* of the day of `Arafat until the `asr prayer of the day of sacrifice." It should be done in congregation by agreement and individually. This is contrary to the opinion of Abu Haneefa and Ibn Hanbal. It should not, however be done at the end of voluntary prayers, contrary to what as-Shafi` and said.

Its expression should be:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

**Allahu Akbar, Allahu Akbar, Allahu Akbar** (Allah is the greatest, Allah is the greatest, Allah is the greatest). It is said that it should be:

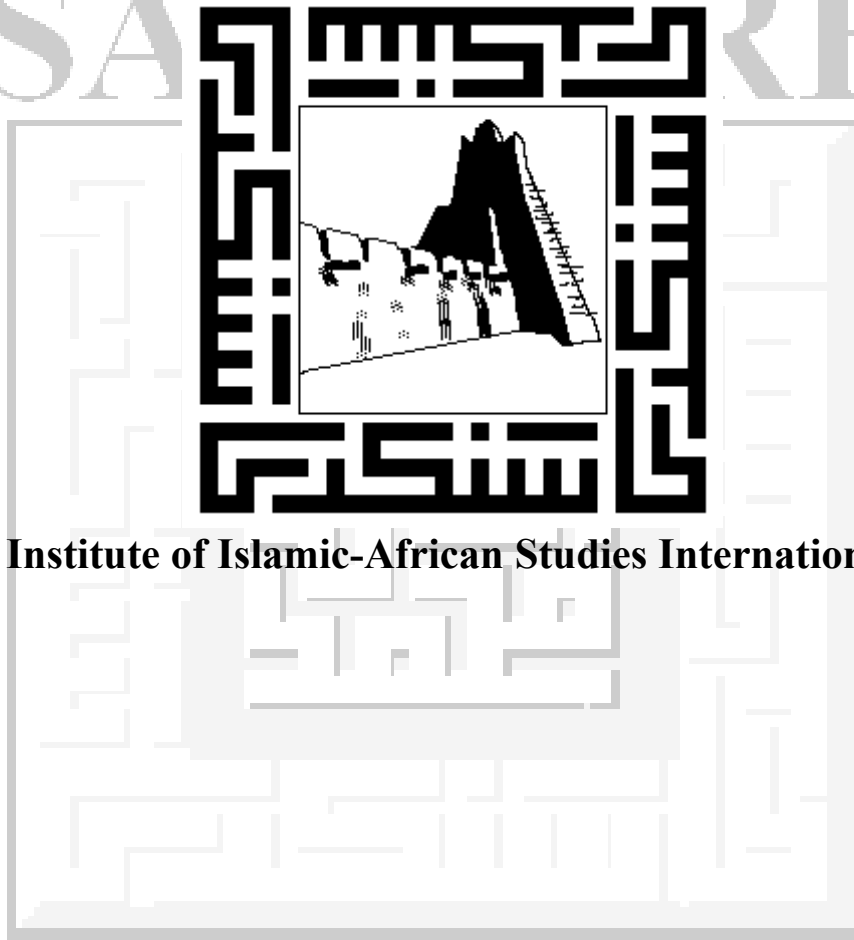
اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

**Allahu Akbar, Allahu Akbar, Laa ilaha illa Allah, Allahu Akbar wa Lillah al-Hamd** (Allah is the greatest, Allah is the greatest, There is no deity except Allah, Allah is the greatest, and to Him is the praise.)

This is the last of what I intended to gather in this text. Allah praises are due to Allah in the beginning and the end. [Blessings and peace be upon the one after whom there will no prophet after him.]<sup>31</sup> [This is the Book called: **The Light of Dawn Regarding the Known Days and the Ten Nights** of *Amir'l-Mu'mineen* Muhammad Bello ibn *Shehu* Uthman Dan Fuduye', may Allah forgive all of them by the rank of the intercessing intercessor – Amen O Lord and peace. It is completed with the praises of Allah and the best of His assistance. O Allah help us in the remembrance of You, in showing gratitude to You and giving excellent worship to You –Amen.]<sup>32</sup>

<sup>32</sup> This designation along with the supplication between the brackets is omitted from manuscript B, which means that this is an added phrase of the scribe. In addition manuscript B has an added designation, which seems to be from its scribe. It says: "Amen – the text was completed with the praise to Allah and best of His assistance. Blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace. Its scribe is **At-Taahir ibn Muhammad**, whose mother was A`isha. O Allah forgive me of my sins and those of my parents and all the Muslims – Amen." I believe that the 'at-Taahir' is non other than *Sultan MaiUrno* Muhammad at-Taahir ibn Muhammad Bello MaiWurno ibn Muhammad at-Taahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku ibn *Shehu* Uthman Dan Fuduye'. He was the second *Amir'l-Mu'mineen* of the *Jama`at* and *Caliphate* established by *Shehu* Uthman Dan Fuduye, that made the *hijra* to the east and settled in Blue Nile Sennar Province in 1906 in present day Sudan. His father, *Amir'l-Mu'mineen* Muhammad Bello MaiWurno, was the leader who led the *Jama`at* of the *Shehu* across the vast desert from present day northern Nigeria to Sudan and founded the many towns and villages under their charge. The grandfather of Muhammad at-Taahir is the legendary *Amir'l-Mu'mineen* Muhammadu at-Taahiru of the Sokoto Caliphate, who raised the banner of *jihad* against British imperialism in 1903. *Sultan* Muhammad at-Taahir ibn Muhammad was the father of the present *Sultan* and *Amir'l-Mu'mineen* al-Hajj Abu Bakr, may Allah elongate his rule and strengthen his authority until the appearance of *Imam* al-Mahdi, Amen.

**SANKORE'**



**Institute of Islamic-African Studies International**

**Institute of Islamic-African  
Studies International**