

**SANKORE'**



**Institute of Islamic - African Studies International**

# **Ta'leem Al-Anaam**

## **The Education of Humanity**

**Regarding Allah's Great Estimation For Our Prophet  
(Upon him be the best of blessings and peace)**

**By:**

**The *Amir* of Gwandu, the Chief *Wazir* and Military  
Commander of the Victorious Armies of the Sokoto Islamic  
Empire**

**Shaykh**

**Abdullahi ibn Muhammad Fuduye' ibn Uthman  
Famous as *Ibn Fuduye`***

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## Translator's Preface

In the Name of Allah, the Beneficent, the Merciful. Peace be upon the best of creation, Muhammad ibn Abdullah, the seal of the Prophets and the Last of the Messengers, and upon his family and Companions.

The **Sankore' Institute** is honored to present to the reader a book which clarifies in the most concise and eloquent manner the reality (*haqiqah*) of the last and final Messenger to mankind, Muhammad ibn Abdullah ibn Abdu'l-Muttalib ibn Hashim, (may Allah bless him as long as the east wind blows and to the number of created things). Many writers in the past have written about the sublime reality of this noble Messenger. However, this book was written by one of Africa's leading scholars and revolutionaries. Thus, we can get a glimpse as to how the people of the Lands of the Blacks viewed their beloved Prophet, may Allah bless him and grant him peace.

This book demonstrates the love that the Muslims of Africa had and still have for him. It is an abridgement of the greatest book concerning the Prophet, the Shifa of Qadi al-'Iyad. It was this book, which had a special place in the Islamic curriculum of learning throughout Africa. The scholars of the Sudan held the study of the Shifa as an important component in the education of the scholar. The exposition, commentary and explanation of this great book became a permanent function at the ancient Sankore' university/mosque in Timbuktu. Shaykh Abdal Qadir al-Murabit said in his Root Islamic Education,

“This book, Shifa, is a book of *sira*, because I think that in this age it is necessary to temper Islamic knowledge with a very clear understanding of the life of the Messenger of Allah, may Allah bless him and grant him peace, what is said about him, what is claimed about him, what is understood about him, what we can say about him, and what we may not say about him...you go in (the Shifa) one man, and you come out another kind of man, and that other man has had vast openings, not only in love of the Messenger of Allah, may Allah bless him and grant him peace, but in awe of him, and respect for him, and esteem for him...”.

Wherever the study of the Shifa became established there emerged in that society a love for the Messenger of Allah, which manifested itself in the form of outward Islamic governance and inward spiritual mastery. When one examines the ideological basis of the Islamic kingdoms of the Sudan, one finds at the fundamental level the study of the Shifa. In fact, no real understanding of the empires of Songhay, Mali, Takkur, Wodai, Baghirma, Kanem Borno, Funj, Dar Fur, Sokoto, Hamdullahi, Segu, and the Mahdist Kingdom can be had without a deep understanding of the status that the Shifa had among these various people.

The present book Ta'leem 'l-'Anaam by Abdullahi ibn Fuduye' is an introduction to the study of the Shifa. It sums up concisely what is detailed in the Shifa. Its brevity is a mercy in this age wherein men lack the patience and fortitude to study voluminous texts. Shaykh Muhyideen Ibn al-Arabi said in his book Miratu 'l-'Arifeen, “What is elaborated and detailed in the Book of Allah is summed up in the *Fatiha*...it is inclusive of all the grades and all the worlds. As all the grades and all the worlds are reflected in it, it is for this reason that it is called

the Source of the Book (*Umm'l Kitaab*).” Thus, this book by Shaykh Abdullahi is to the Shifa what the *Fatiha* is to the Qur'an. Just as the *Fatiha* contains seven verses, Shaykh Abdullahi divided this book into seven chapters. And just as *Fatiha* contains in general what is detailed in the Book of Allah, the Ta'leem '-Anaam summarizes what is detailed in the Shifa. Just as the *Fatiha* is the 'Opening' which initiates the believer into the elaborate meanings of the Qur'an; we at the **Sankore' Institute** present this concise but thorough book as an introduction and summation which will initiate the reader into the elaborate meanings of the Shifa of Qadi al-'Ayaad.

Allah ta'ala says, "There has come to you a Messenger from among yourselves, who grieves over your discomforts, full of concern for you, compassionate and merciful to the believers. If they turn away, then say, 'Allah is enough for me. Upon Him do I rely. He is the Lord of the Tremendous Throne.'" Allah says the truth. He alone is enough for guidance on the Way and He alone is the best of Guardians. O Allah! Bless our master Muhammad, who is the first, the middle and last of all things. O Allah! Bless our master Muhammad whose light preceded the creation of the worlds, and whose appearance was a mercy to all the worlds. O Allah! Bless our master Muhammad to the number of all things, which have passed away and to the number of all things that remain. Bless him to the number of those who will attain bliss and to the number of those who will attain misery. Bless him to the number of everyone who remembers him and to the number of everyone who forgets him. O Allah! Bless him with a prayer that encompasses all limits, which has no end, and which will gain for us Your good pleasure. O Allah! Bless our master Muhammad with a blessing that is eternal with Your Eternity and continuous with Your Continuity. O Allah! Bless his wives, his children, his descendants, his Companions and all those who follow him until the Day of Judgment. Ameen.

Muhammad Shareef  
*Ramadan* 19, 1413  
Houston, Texas

# **Ta'leem Al-Anaam**

**In the Name of Allah, the Beneficent, the Merciful.<sup>1</sup> Peace and blessings of Allah be upon the Noble Prophet.<sup>2</sup>**

All praises are due to Allah, the Lord of the worlds. Peace and blessings be upon the master of the Messengers<sup>3</sup> and upon his family<sup>4</sup> and Companions - all of them.<sup>5</sup> This is the book:

**The Education of Mankind  
Regarding Allah's Esteem of Our Prophet Upon him be the Best Blessings and Peace<sup>6</sup>**

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<sup>1</sup> The author, may Allah be merciful to him, begins with the *basmalla* following the example of the Book of Allah where the *basmalla* opens each of the *Qur'anic* chapters; also following the words of the Messenger of Allah, may Allah bless him and grant him peace: "Every matter of importance which is not begun *In the name of Allah the Beneficent the Merciful* will be cut off." This prophetic tradition was narrated by Abd'l-Qaadir ar-Rahaawi in his *al-Arba'een* on the authority of Abu Hurayra. The author this blessed text is the *Shaykh*, the Realized Professor and Military Commander, Abu Muhammad Abdullahi ibn Fuduye` Muhammad ibn Uthman ibn Salih ibn Harun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Ayyub ibn Maasiran ibn Ayyub ibn Buba Baba ibn Abu Bakr ibn Musa Jokolli ibn *Imam* Dambuba. *Shaykh* Abdullahi ibn Fuduye`, may Allah be pleased with him was born in the year 1179 of the *hijra* in a town called Maghanimi. He was the full brother of the Light of the Age, the Reviver of the Religion, the Sword of Truth and *Imam* of the Awliya, *Shehu* Uthman ibn Fuduye`. His mother was Hawa bint Muhammad ibn Uthman ibn Hamm ibn `Aal ibn Muhammad Jittu ibn Muhammad Sanbu ibn Ayyub ibn Maasiran, from the line of the same above mentioned lineage.

<sup>2</sup> The author follows the example of his words, may Allah bless him and grant him peace: "Whoever sends blessings upon me in a book, there will always remain an Angel seeking forgiveness for him as long as my name is in that book." This prophetic tradition was related by at-Tabarani in his *al-Awsat* on the authority of Abu Hurayra.

<sup>3</sup> Here again the author follows the example of the Sublime Book of Allah where the first verse of the Opening chapter is: '*All praises are due to Allah the Lord of the worlds*'; as well as acts in accordance with the legal judgment derived from his words, may Allah bless him and grant him peace: "Every matter of importance which is not begun with *All praises are due to Allah* and sending blessings upon me will be cut off." The author, may Allah be merciful to him referred to him, upon him be blessings and peace as '*the master of the Messengers*'. Its meaning is as Ibn Shamil said: "The *sayyid* is the one who is elevated above all others in intelligence, wealth, defense and bringing benefit. He is the one who freely gives his wealth to its proper place specifically." `Akrama said: "The *sayyid* is the one who controls his anger." Qatada said: "His is the one who is dedicated to worship, scrupulous piety and forbearance." Abu Khayra said: "The *sayyid* is so called because he leads the notables of the people. That is to say he is the greatest of them." The Messenger of Allah, may Allah bless him and grant him peace said: "I am the master (*sayyid*) of the children of Adam and that is no boast." This prophetic tradition was related by Ahmad, at-Tirmidhi and Ibn Maja on the authority of Ibn Abass.

<sup>4</sup> The family of Muhammad includes those to whom alms are prohibited and for whom the fifth of the spoils of war are to be expended. They are the scion of the Banu Hashim and the Banu Muttalib; and are the ones whom Allah chose from His creation after the Prophet, may Allah bless him and grant him all of them peace. In a prophetic tradition it says: "Alms are not permitted for Muhammad and the family of Muhammad." Ibn al-Athir said: "There is disagreement regarding the family of the Prophet, may Allah bless him and grant him peace for whom alms is not permitted. The majority hold the view that they are the people of his household." That is his wives; his children; Ali and his children from Fatima; Ja`far and his children; `Aqil and his children; al-Abass and his children; and al-Harith and children.

<sup>5</sup> They are every human and *jinn* whom Allah singled out with seeing the Prophet, may Allah bless him and grant him peace, listening to him and accepting Islam during his time; even if their companionship with him, upon him be blessings and peace was only a day.

<sup>6</sup> All praises are due to Allah and the thanks are due to Allah, that I studied this book three times with the jurist, the *Khateeb*, *Shaykh Muhammad al-Amin* ibn *al-Khateeb as-Shaykh* Adam Kariangha ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abi Bakr ibn *al-Amir* Muhammad Sanbu Darnima, may Allah be merciful to all of them. The first time I read the text with him was on Wednesday, the 17<sup>th</sup> of *Jumad'l-Ulaa* in 1406 A.H. (21<sup>st</sup> January 1986 C.E.). The second time I read the text with him was the same year in the month of *Sha`baan* before traveling to West Africa. The third time I read the text with him was during the first weeks of *Sha`baan* in the year 1409 A.H. (March of 1989 C.E.). I attained magnificent advantages from this *Shaykh* and significant increase from the study of this text. It was by him that Allah opened for me the Light of Muhammad, may Allah

It is arranged into an introduction, seven chapters and a conclusion.<sup>7</sup>

### Introduction

#### On the Prophet, may Allah bless him and grant him peace, Being the First Which Allah Created

**It has been related** on the authority of Jaabir ibn Abdallah, may Allah be pleased with him<sup>8</sup>, who said I asked the Messenger of Allah, may Allah bless him and grant him peace, about the first thing which Allah ta'ala created.<sup>9</sup> He said, "The first thing which Allah created was the

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bless him and grant him peace, and by means of his *baraka* I became acquainted with the abundant spiritual overflow of Ahmad. Subsequently, I have placed in the footnotes of this text, as marginal notes and commentary what I remembered from the subtlety of his instructions, and from what I received from the teachings of the *shuyukh* from whom I took transmission in the as-Shifa of *Qadi`Iyad*; such as *Shaykh* Muhammad an-Nuur as-Samaani of Kordofan in Sudan, and the *sayyid Shaykh* Muhammad al-Yaqoubi ibn *Shaykh Sayyid* Ibrahim al-Yaqoubi, may Allah ennoble their secrets, as well as from what Allah opened to me and from what I became acquainted with from the *baraka* of reciting the text repeatedly; as I will mention, Allah willing.

<sup>7</sup> There is no doubt that this blessed book is an abridgement and summation of the book called as-Shifa Bi Ta'reef Huquuq al-Mustafa of the *Imam*, the traditionist, the Judge **Abu'l-Fadl Iyad ibn Musa al-Yahsubi** [d. 544 A.H.]. The as-Shifa is one of the best books composed regarding the knowledge of the rights of the Messenger of Allah, may Allah bless him and grant him peace, his merits and his standing with Allah ta'ala. It is a book which contains immense benefit and abundant advantages. No book was ever composed in Islam that resembles it. Thanks to Allah *sub'haanahu wa ta'ala* for the efforts of its author and may He accept it with His mercy and generosity. The as-Shifa spread throughout all the lands of Islam, especially in the *Bilad as-Sudan*. Many scholars composed excellent commentaries upon it, however this particular text, the Ta'leem al-Anaam of *Shaykh* Abdullahi ibn Fuduye`, may Allah ta'ala be merciful to him is one of the better commentaries because it is one of the finest abridgments of the as-Shifa ever composed, and, for its size, one of the most comprehensive treatise ever written. This is because it is to the as-Shifa what the *al-Fatiha* is to the Clear *Qur'an*. For just as Allah ta'ala gathered all that is in the Clear Book into the Seven Verses of the *al-Fatiha*, likewise *Shaykh* Abdullahi ibn Fuduye` gathered everything that is in the as-Shifa of al-Qadi`Iyad into the seven chapters of the Ta'leem al-Anam. Whoever reads it and learns what is composed in it is like one who read the entire as-Shifa generally and has learned what it is in it comprehensively. Thus, we praise Allah ta'ala for the Ta'leem al-Anam and thank Him for its author, *Shaykh* Abdullahi ibn Fuduye`, and may Allah accept him and it by means of His mercy and generosity. I myself have made the study of this text like a litany, for a single week does not pass without my reciting it based upon the arrangements of its chapter. I began by reciting the introduction and the first chapter on Monday, because this was the day of the birth of the Messenger of Allah, may Allah bless him and grant him peace. On Tuesday I recite chapter two. On Wednesday I recite chapter three. On Thursday I recite chapter four. On Friday I recite the fifth chapter regarding sending blessings upon him, may Allah bless him and grant him peace, because this is one of the most auspicious days in reward for sending blessings upon him. Then Saturday I recite chapter six. On Sunday I recite chapter seven. And then on Monday, again, I recite the conclusion of the text regarding what happened after the death of the Prophet, may Allah bless him and grant him peace, because this was also the day he died, the same day in which he was born – a Monday. For this reason I began and end this blessed book every Monday. By means of the *baraka* of this recitation I have attained, unraveled and taken out many secrets and extractions from this text, and have attained from it what had not been attained before me, and all praises are due to Allah for that.

<sup>8</sup> He was Abu Abdallah **Jaabir ibn Abdallah** ibn `Amr ibn Hiram as-Salami al-Ansaari al-Khazraji. He was a notable Companion of the Messenger of Allah, may Allah bless him and grant him peace, a traditionist, *mujtahid* and *Imam* in knowledge. He was born in Abyssinia when his parents emigrated there. He was among those who gave the Oath of Fealty beneath the tree. He was present at all the battles between the Muslims and the disbelievers except the battle of Badr. He related 1500 hadith and was the *mufti* of Medina in his time. He lived to be 94 and died in the year 78 A.H..

<sup>9</sup> It has been related in another tradition using a slight variation of expression narrated by Abd'r-Razaq with his chain of authority on the authority of Jaabir ibn Abdallah who said: "I once said: 'O Messenger of Allah, I ask you by my father and mother, inform me about the fist thing which Allah created before all things?' He said: 'O Jaabir, verily Allah ta'ala created from His Light the light of your Prophet before everything. He then placed this light revolving with the Divine Decree wherever Allah desired. At that time there was no Guarded Tablet, Primordial Pen, Paradise, Fire, Angel, heaven, earth, sun, moon, *jinn* or mankind. And when Allah desired to create creation, he

light (*nuur*) of your Prophet, O Jaabir.<sup>10</sup> Then He created from it every excellent thing, and after that He created every thing.<sup>11</sup> At the time He created my light, He established it in the station of proximity (*maqam 'l-qurb*) for twelve thousand years.<sup>12</sup> Then He made my light into four parts (*arba' aqsaami*). He then created the Throne (*al-'arsh*) from one part,<sup>13</sup> the Foot Stool (*al-*

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divided this light into four parts. He then created from the first part the Primordial Pen; from the second part the Guarded Tablet, and from the third part the Throne. He then divided the fourth part into four parts. He created from the first part those who carry the Throne, from the second part the Footstool, and from the third part remaining the Angels. He then divided the fourth part into four parts. He created the heavens from the first part, the earths from the second part and from the third part he created the Paradise and the Fire. He then divided the fourth part into four parts. He then created from the first part the light of vision of the believers, from the second part the light of their hearts, which direct experiential knowledge of Allah, and from the third part He created the light of their humanity which the Divine Unity concealed in the expression: There is no deity except Allah, Muhammad is the Messenger of Allah’.”

<sup>10</sup> I say: He said in the narration of Abd'r-Razaq: ‘...from His Light’, this means that the Light of Muhammad, may Allah bless him and grant him peace is the first of the Lights which emanated from the Immense Seas of the Divine Essence of Allah ta`ala, as the *Shaykh* of our *Shaykhs* Sidi Muhammad ibn al-Habeeb said in his *Kanz'l-Haqaa'iq*. Thus, the genitive construct is a clarification, meaning that Allah created the Light of His Prophet from the Light of His Exalted Essence, however not with the meaning that the creation of the Light of His Prophet is a substance from the substance of the Essence of Allah ta`ala. That is impossible with respect to the Immutable Sanctity of the Divine Essence. Rather, it means that Allah ta`ala's Will was connected to bringing his Light into existence without any prior existing intermediate entity, for “*His command is when He desires a thing He merely says to it: Be, and it becomes.*” This is the foremost answer in consideration for what al-Baydawi said regarding His words: “*Then He formulated him and blew into him from His spirit*”; where he said that He attributes the ‘spirit’ to Himself as a form of showing honor and declaration that this spirit is an immense and extraordinary creation, and has an innate congruence with the Presence of Divine Lordship” I say: For the Muhammadan Light in this Station was the being realized and completely acquainted with the inward and outward worlds in accordance with the Divine Names of Allah ta`ala. It was the first being to give praise and to worship Allah with all the variety of forms of worship and drawing near to Him, and the helper in the spirit world and the world of appearances to all existing things, as *Shaykh* Muhammad ibn al-Habeeb, said may Allah ennoble his secret; and as it is being elaborated in the above cited prophetic tradition. So understand the above invaluable summation, because through its comprehension you will be freed of being entangled in the false claim of pantheism and the impossibility of those who claim oneness with Allah ta`ala; and you will be elevated from the depths of false interpolation which is the affair of those who are veiled from experiencing the Divine Realities: So understand and may Allah be responsible for guiding you.

<sup>11</sup> *Shaykh* Abu'l-Abass Ahmad al-Qastalaani said in his *al-Muwaahib al-Laduniyya*: “It is said that the meaning of ‘firstness’ or ‘primordially’ with regard to everything is connected to its own species of light; which means that: ‘The first of what Allah created from the lights was my Light’ The firstness or primordially of his light also applied to the rest of creation.” It states in the *Ahkaam* of Ibn al-Qataan regarding what Ibn Marzuq mentioned on the authority of Ali ibn al-Hussayn on the authority of his father (al-Hussayn ibn Ali) on the authority of his grandfather (Ali ibn Abi Talib) that the Prophet, may Allah bless him and grant him peace said: “I was a Light between the Hands of my Lord fourteen thousand years before He created Adam.”

<sup>12</sup> The station of proximity is a Divine station, which is unknown, and whose precedence is denied by many due to it being veiled from all except those who attain it from among the *awliyya*.

<sup>13</sup> *Shehu* Uthman ibn Fuduye` said that the Throne is the locus of the Self Manifestation of His Divine Name the All Encompassing (*al-Muheet*). *Shaykh* al-Qastalaani said in his *al-Muwaahib*: “It has been related by Ahmad and was verified by at-Tirmidhi from a prophetic tradition of Abu Razeen al-`Aqeeli that the Prophet, may Allah bless him and grant him peace said: ‘Verily the Primordial Water was created before the Throne’. It has been related by as-Saddi from many chains of authority that Allah did not create anything from creation before creating the Primordial Water. Thus, the joining together of these narrations makes it clear that the relationship of ‘firstness’ of the Primordial Pen was subsequent to the ‘firstness’ of Light of Prophethood of Muhammad, the ‘firstness’ of the Primordial Water and the ‘firstness’ of the Throne.”



*kursi*) from one part,<sup>14</sup> the supporters of the Throne (*hamalata 'l-'arsh*) [from one part],<sup>15</sup> and the supporters of the Foot Stool (*hamalata 'l-kursi*) from a part.<sup>16</sup>

**He then established** this fourth part<sup>17</sup> of my light (the light of the supporters of the *kursi*) in the station of Love (*maqam 'l-hubb*) for twelve thousand years.<sup>18</sup> He then made the light into four parts. He then created the Primordial Pen (*al-qalam*) from one part,<sup>19</sup> the Guarded Tablet

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<sup>14</sup> *Shehu* Uthman ibn Fuduye` said that the Footstool is the locus of the Self Manifestation of His Divine Name the Thankful (*as-Shakuur*). The author *Shaykh* Abdullah ibn Fuduye` said in his Duru`'l-Kay`at: "On what has been narrated regarding the Throne and the Footstool, Allah ta`ala says: 'And He is the Lord of the Tremendous Throne'; and He says: 'His Footstool is wider than the heavens and the earth'. It has been related by as-Sha`bi who said that the Messenger of Allah, may Allah bless him and grant him peace said: 'The Throne is made of red ruby'. It has been related on the authority of Wahb ibn Munabbah that Allah created the Throne from His light, and the Footstool was affixed to the Throne. The Primordial Water was within the Footstool upon the back of strong wind. The Throne has tongues equal to the number of all created things, with which It glorifies Allah and remembers Him." It has been related on the authority of Ibn Abass, may Allah be pleased with them: "No one is able to truly measure the extent of the Throne, except the One who created It. Verily the heavens in relationship to the Throne is like a cup thrown in the desert." It has been related on the authority of Mujahid: "The heavens and the earth cannot be measured in comparison to the Throne except as a small ring cast in a remote wilderness. The position of the Footstool in relationship to the Throne is like a small ring placed in a remote wilderness of the earth." It has been related on the authority of Humaad: "Allah created the Throne and created It with one thousand tongues. He created the earth with one thousand communities which glorify Allah with one of the tongues of the Throne." It has been related on the authority of Abu Dharr who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The seven heavens with regard to the Footstool is only like a small ring cast in a remote wilderness of the earth.; and the superiority of the Throne to the Footstool is like the superiority of the vast wilderness over that small ring."

<sup>15</sup> The phrase between the brackets is omitted in manuscript B.

<sup>16</sup> The author *Shaykh* Abdullah ibn Fuduye` said in his Duru`'l-Kay`at: "It has been related on the authority of Mujahid that what is between the Throne and the Angels are seventy veils; veils of light and veils of darkness, then veils of darkness and veils of light until their number equals seventy in total." It has also been related on his authority: "What is between the Throne and the Angels are seventy thousand veils of light." It has been related on the authority of Wahb: "Between the Angels of the Footstool and the Angels of the Throne are seventy veils of darkness, then seventy veils of ice, then seventy veils of snow, and then seventy veils of light. The width of each veil to the next veil extends for an interval of five hundred years."

<sup>17</sup> Here ends folio 2 of manuscript A.

<sup>18</sup> The Station of Love is one of the Divine spiritual stations. Allah ta`ala describes Himself by It in His Divine Name the Loving (*al-Waduud*). This station has four designations: love, affection, ardent passion and devotion. This Divine station is a locus for the Self Manifestation of His words expressed upon the tongue of His Beloved, may Allah bless him and grant him peace: "I loved to be known so I created creation. I then made Myself known to it and it knew Me." Allah ta`ala declares that He loves eight categories of creatures: those who repent, those who have a care for purity, those who purify themselves, those who rely upon Him, those who are patient, those who give much charity, those of spiritual excellence, and those who fight in His Way in ranks as if they were a solid wall. All of these categories were joined in the person of the Messenger of Allah, may Allah bless him and grant him peace. It is for this reason that Allah ta`ala named him *al-Habeeb* (the Beloved). It has been related by al-Bayhaqi on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah took Ibrahim as a Bosom Friend. He took Musa as a Confidant. And He has taken me as a Beloved. And Allah ta`ala then said: 'By My Might and Majesty I have given preference to My Beloved over My Bosom Friend and My Confidant'." The author, *Shaykh* Abdullahi said in his Kitab'l-Awraad wa'd-Da`awaat: "O Allah verily we take as intermediary to You the love that You have for Your Beloved Muhammad, may Allah bless him and grant him peace, the love that he has for You, his closeness to You, and the causative factor that is between You and him, that You revive us to hold firmly to his *Sunna* and his love, and that You conceal our faults by the tail of his sanctity with You, that You cause us to die in his religion, that You gather us on the Day of Judgment in his group, that You let us drink from his Pond, and that You enter us in the Paradise by means of his intercession."

<sup>19</sup> *Shehu* Uthman ibn Fuduye` said that the Primordial Pen is the locus of the Self Manifestation of His Divine Name the Originator (*al-Badee`u*). It says in the al-Muwaahib: "There is disagreement regarding whether the Primordial Pen was the first of the created things after the Light of Muhammad or not? Al-Haafidh Abu Ya`ala al-Himdaani said: 'The soundest view is that the Throne was created before the Primordial Pen. It is well established in the

(*al-lawh*) from one part,<sup>20</sup> the Garden (*al-janna*) from one part,<sup>21</sup> and the remaining fourth part of my light He established in the station of Fear (*maqam 'l-khawf*) for twelve thousand years.<sup>22</sup> He then made my light into four components (*arba' ajza'u*). He then created the Angels (*al-mala'ika*) from one component,<sup>23</sup> the Sun (*as-shams*)<sup>24</sup> from one component,<sup>25</sup> the Moon (*al-qamar*) from one component, and the Planetary Stars (*al-kawkab*) from a component.<sup>26</sup>

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Saheeh on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: 'Allah decreed the destinies of creation fifty thousand years before the creation of the heavens and the earth; and the Throne was upon the Primordial Water'. This is clear that the Divine destinies of created things were decreed after the creation of the Throne, and that the first of the destined things to occur was the creation of the Primordial Pen. This is proven by the prophetic tradition of `Ubaada ibn as-Samit, where the Prophet, may Allah bless him and grant him peace said: 'The first that Allah created was the Pen, and said to It: 'Write.' And It said: 'My Lord what should I write?' He said: 'The destinies of everything'. This was related by Ahmad and at-Tirmidhi verified its soundness."

<sup>20</sup> *Shehu* Uthman ibn Fuduye` said that the Guarded Tablet is the locus of the Self Manifestation of His Divine Name the Emanator (*al-Baa`ith*). The author *Shaykh* Abdullah ibn Fuduye` said in his Duru`l-Kay`at: "What has been related regarding the Guarded Tablet and the Primordial Pen, Allah ta`ala says: '*In a Guarded Tablet*'; and He says: '*By the Nuun and the Primordial Pen*'. It has been related on the authority of Ibn Abass that Allah created the Guarded Tablet and It extends the distance of one hundred years.'...On the authority of Jubayr ibn Nufayr who said: 'Allah created the Primordial Pen and transcribed with It what He created from His creation. Then this transcribed Book glorified Allah and praised Him for one thousand years before anything was created from the celestial creation.' On the authority of Ibn Abass:... 'Allah created the Throne, then created the Primordial Pen, and commanded It to transcribe by His permission. The immensity of the Primordial Pen is equal to what is between the heavens and the earth.'... It has also been related on his authority: 'The first thing which Allah created from His light of the Divine realities was the Throne; then the Footstool, then the Guarded Tablet. The Guarded Tablet was created of white pearl and Its Pen was created of light and Its transcription was light. The length of the Primordial Pen is equal to five hundred years and its breadth is equal to five hundred years. Allah then said to It: 'Transcribe'; and It responded: 'What shall I transcribe?' He said: 'My knowledge regarding My creation until the establishment of the Hour'."

<sup>21</sup> *Shehu* Uthman ibn Fuduye` said that the Paradise is the locus of the Self Manifestation of His Divine Name the Affectionate (*al-Hanaan*) and the Benefactor (*al-Manaan*) and these two Divine Names are secrets of the Self Manifestation of the His Divine Name the Subtlety Kind (*al-Lateef*).

<sup>22</sup> The Station of Fear is one of the Divine Stations and is a station of bewilderment because the person of this station fears the lowering of the Veil of Allah due to what It conceals regarding Allah, and he fears the lifting of the Veil of Allah due to the possible loss of vision which could occur at Its lifting, thus causing the loss of spiritual advantage. *Shaykh* Uthman ibn Fuduye` said in his al-Munaaajaat: "O Allah correct me inwardly and outwardly and fill my heart with the illuminations of the direct knowledge of the fear of Your Holy Essence, and suffice me where I am unable, I and all the Muslims."

<sup>23</sup> *Shehu* Uthman ibn Fuduye` said that the Highest Angels are the locus of the Self Manifestation of the Beauty of the Divine Essence (*Jamaal ad-Dhaat*), while the remainder of the Angels are the locus of the Self Manifestation of His Divine Name the Majestic (*al-Jalaal*).

<sup>24</sup> Here ends folio 2 of manuscript B.

<sup>25</sup> The author *Shaykh* Abdullah ibn Fuduye` said in his Duru`l-Kay`at: "It has been related on the authority of `Akrama that the sun is one seventieth of a part of the light of the Footstool, and the Footstool is one seventieth of a part of the light of the Throne." *Shehu* Uthman ibn Fuduye` said that the Sun is the locus of the Self Manifestation of His Name of Majesty (*Allah*) and His Divine Name the Light (*an-Nuur*).

<sup>26</sup> *Shehu* Uthman ibn Fuduye` said that the Moon is the locus of the Self Manifestation of His Divine Name the Universally Compassionate (*ar-Rahmaan*) and that the Planetary Stars are the locus of the Self Manifestation of His Divine Name the Sustainer (*ar-Rabb*).

He then established this fourth component of my light (the light of the *kawkab*) in the station of Hope (*maqam 'r-raja'i*) for twelve thousand years.<sup>27</sup> He then made my light into four portions. He then created the Intellect (*al-'aql*) from one portion, Knowledge (*al-'ilm*) from one portion, Infallibility (*al-'isma*) from one portion, and Success (*at-tawfeeq*) from one portion. He then established this fourth portion of my light in the station of Modesty (*maqam 'l-haya'i*) for twelve thousand years.<sup>28</sup>

**Then Allah** *sub'haanahu* gazed upon my light and out of modesty it perspired and there exuded from it 124,000 drops<sup>29</sup> of light. Allah *sub'haanahu* then created from each drop of light the spirit (*ruh*) of a Prophet or Messenger. The spirit of the Prophets and Messengers then exhaled and Allah created from their breath the light of the obedient (*nur 'l-muti'eena*) from among the believers until the Day of Standing.

**Then Allah** *sub'haanahu* created twelve veils (*hijaaban*). He then placed my light (which was the fourth portion established in the station of Modesty) in each of the twelve veils. These veils were the veils of nobility (*karaama*), felicity (*sa'aada*), reverence (*haiba*), compassion (*rahma*), graciousness (*ra'afa*), knowledge (*'ilm*), forbearance (*hilm*), dignity (*waqaar*), tranquility (*sakeena*), patience (*sabr*), truthfulness (*sidq*), and certainty (*yaqeen*).

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<sup>27</sup> The Station of Hope is one of the Divine Stations and it is a locus for the Self Manifestation of His words on the tongue of His Generous Messenger, may Allah bless him and grant him peace: “*I am in the opinion of My servant of Me, so have a good opinion of Me.*”

<sup>28</sup> The Station of Modesty is one of the Divine Stations which are transmitted in the Mighty Book: “*Verily Allah is not ashamed of showing examples from even a gnat or something even smaller.*” This Divine Station manifests from His Divine Name the Protector (*al-Mu'min*) because modesty is from trusting belief, and modesty and shame are among the traits of the trusting believer. Modesty has many ranks with the Knowers of Allah as well as with those *awliyya* concealed under blame (*al-Mallamiyun*). Its ranks among the Knowers of Allah are fifty one, while their number among the *Mallamiyun* are twenty, and Allah knows best.

<sup>29</sup> Here ends folio 3 of manuscript A.

**When my light had appeared from the veils**, Allah *sub'haanahu* placed it in the earth and it caused the earth to radiate with light from the east to the west like a lamp illuminating the darkness of the night.

**Then Allah created Adam** from the earth and placed my light in his forehead.<sup>30</sup> From him it was transferred to Seth.<sup>31</sup> It was then transferred from virtuous person (*taahir*)<sup>32</sup> to good person,<sup>33</sup> and from good person (*tayyib*) to virtuous person until Allah conveyed it to the loins of Abdallah ibn Abd al-Muttalib.<sup>34</sup> From him it was transferred to the womb of my mother

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<sup>30</sup> *Shaykh al-Akbar* Ibn al-Arabi al-Hatimi, may Allah be merciful to him said in his *Shajarat 'l-Kawn*: “Verily Adam upon him be peace, when the Light of our master Muhammad, may Allah bless him and grant him peace was created and placed in his forehead, the Angels were facing him, sending blessings and peace upon the Light of Muhammad, may Allah bless him and grant him peace, (as Allah ta`ala says: ‘*Verily Allah and His Angels send blessings upon the Prophet*’). Adam, upon him be peace could not see it, so he said: ‘O my Lord, I would love to gaze upon the Light of my son Muhammad, may Allah bless him and grant him peace. So transfer it to a limb from among my limbs so that I can see it.’ Thus, He transferred it to the index finger of his right hand. He then gazed upon this Light shining in his forefinger (*misbahta*). He then lifted it and said: ‘I bear witness that there is no deity except Allah and that Muhammad is the Messenger of Allah’. It is for this reason that the index finger is called forefinger (*misbahta*), which means the finger of glorification.”

<sup>31</sup> He was Seth ibn Adam. The meaning of his name ‘Seth’ is ‘the gift of Allah’. He was named that by his parents because Allah provided him as a gift to them after the killing of their son Able (*Habil*). Abu Dharr related in a prophetic tradition from the Messenger of Allah, may Allah bless him and grant him peace: “Verily Allah revealed 104 scriptures.” Abu Dharr then said fifty scriptures were revealed to Seth. Muhammad ibn Is’haq said: “When Adam approached death he took a covenant with his son, Seth and taught him the hours of the day and night, as well as the varieties of worship that correspond to each hour. He also foretold and taught him about the occurrence of the Deluge.” He said: “It is said that the entire lineage of the children of Adam go back to Seth and the rest of the children of Adam have become extinct and lost, and Allah knows best.”

<sup>32</sup> Here ends folio 3 of manuscript B.

<sup>33</sup> Here ends folio 4 of manuscript A.

<sup>34</sup> He was Abu Muhammad Abdallah ibn Abd'l-Muttalib ibn Hashim ibn Abdumanaf ibn Qusay ibn Kilab ibn Murra ibn Ka'b ibn Luway ibn Ghalib ibn Fihri ibn Malik ibn an-Nadir ibn Kinana ibn Khuzayma ibn Madraka ibn Ilyas ibn Mudar ibn Nadhaar. He was one of sixteen children of Abd'l-Muttalib, who were: al-Harith, al-`Abass, Hamza, **Abdallah**, Abu Talib, Abdumanaf, az-Zubayr, Hajal, al-Maquum, Daraar, Abu Lahab Abd'l-`Uzza, Safiyya, Umm Hakim 'l-Baydaa, `Atika, Ameema, Arwa and Barra. Ibn Is'haq said: “When Abd'l-Muttalib wanted to marry his son, Abdallah to Amina bint Wahab az-Zuhriya; he took his son, Abdallah by the hand. While walking they passed a woman from the Banu Asad ibn Abd'l-`Uzza, who said: ‘Where are you going O Abdallah?’ He said: ‘With my father.’ She then said: ‘You are like a camel which is about to be slaughtered, why don’t you come and have intercourse with me right now?!’ He responded: ‘I am accompanying my father, and there is no way for me to disobey him or separate from him.’ He then left with Abd'l-Muttalib until they came to the house of Wahb ibn Abdumanaf ibn Zuhra ibn Kilab ibn Murra ibn Ka'b ibn Luway ibn Ghalib ibn Fihri. At that time he was the leader of the Banu Zuhra in age as well as in nobility. Then he gave his daughter Amina bint Wahb in marriage to him. She was considered by the people of Mecca as the master of the women of her entire clan.”

Amina.<sup>35</sup> Then He brought me out into this world and made me the master of the Messengers and the seal of the Prophets."<sup>36</sup>



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<sup>35</sup> She was Amina bint Wahb ibn Abdumanaf ibn Qusay ibn Kilab ibn Murra ibn Ka`b ibn Luway ibn Ghalib ibn Fihr ibn Malik ibn an-Nadir ibn Kinana ibn Khuzayma ibn Madraka ibn Ilyas ibn Mudar ibn Nadhaar. It is claimed that after Abdallah married her, he immediately consummated the marriage within the same day and they conceived the Messenger of Allah, may Allah bless him and grant him peace. The next day he departed from her and came upon the same woman that offered herself to him and said: "Why is that you do not offer yourself to me today the way you did yesterday?" She said: "The light which you possessed yesterday then has now left you. So I have no need of you." The reason for this was due to the fact that she often listened to her brother, Waraqa ibn Nufayl, who had become Christian and followed the scriptures. He used to tell her that a prophet would be born to their community. As a result she yearned that this prophet would be born from her loins. However, Allah ta`ala in His generosity placed Muhammad in the most noble of descent, the most honorable ancestry and the most excellent of origins, as He says: "*Allah knows best where He places His message.*"

<sup>36</sup> For the Messenger of Allah, may Allah bless him and grant him peace was born on Monday in the year of the Elephant, on the 12<sup>th</sup> of the month of *Rabi` al-Awwal*. I say: the author, *Shaykh* Abdullahi, may Allah be merciful to him, clarified in this introduction the Path to Allah ta`ala in its totality, from its beginning to its end, regarding its subject matter and its definition, along with its advantage and its secrets, in accordance with its spiritual states and stations, from its exoteric reality to its esoteric meaning. Muhammad, may Allah bless him and grant him peace is the totality of the spiritual Path, because the entire existence, as the People of Allah have said, is a tree and the roots of this tree of existence is the Light of Muhammad, may Allah bless him and grant him peace. The entire existence from its elemental origins take its source from his Light, may Allah bless him and grant him peace. Thus Allah ta`ala made that Light the root and foundation of every light. He is the first of them to be transcribed and the last of them to appear. He was the seed of the tree of existence first and the fruit of the tree of existence lastly. For a fruit bearing tree produces the very seed which is its origin, because the seed in the beginning is concealed until the form of the tree manifest. Thus, the tree in its end is made manifest from the seed that was concealed in it. For Muhammad, may Allah bless him and grant him peace is the root of this tree of existence and he is its external appearance. May the best blessings of Allah and His peace be upon him. He, may Allah bless him and grant him peace is the depository concealed in the couch of Divine Intimacy, well established in the Gardens of Divine Intimacy and in the Presence of Divine Intimacy. The secrets of Allah's spiritual realities are concealed under the veil of his physical appearance, may Allah bless him and grant him peace. Allah has veiled the world of His direct witnessing with the world of his existence, may Allah bless him and grant him peace. Arrival at His spiritual realities and comprehension of the world of His direct witnessing cannot be attained except by him, may Allah bless him and grant him peace. He was brought into being as the sole cause for the extraction of existence. This is because the perfection in the wisdom of Allah ta`ala in bringing things into existence was in order to manifest the nobility of the Light of Muhammad. Allah ta`ala says: "*Verily I will make in the earth a vicegerent.*" Thus, His wisdom in bringing the Adamic creature into existence was in order to manifest the nobility of the Prophet, may Allah bless him and grant him peace. He is the wisdom behind corporal creation in order to bring forth what He said on the tongue of His Prophet, may Allah bless him and grant him peace: "*I was a Hidden Treasure that was Unknown.*" Thus, the objective in the whole of existence is for creatures to know the One who brought them into existence, glory be to Him. He says: "*I have not created jinn or men except to worship Me*", i.e. to know Me because it is not possible for creation to worship What it doesn't know. Thus, the entire gamut of direct knowledge of Allah is concealed in this introduction, and what is in it is a commentary upon his words, may Allah bless him and grant him peace: "*I was a Prophet when Adam was between water and clay.*" *Shaykh* Abdullahi ibn Fuduye` will go on to explain these secrets throughout the seven chapters in a detailed manner as he concealed them in the introduction in a summarized manner.

## Chapter One

### On Allah's Praise of the Prophet

**Allah ta'ala** has praised the Prophet in the best manner by His words: "*There has come to you a Messenger from among yourselves, who grieves over your discomforts, full of concern for you, compassionate and merciful to those who believe*".<sup>37</sup> In this verse is an indication that his people in Mecca were thoroughly aware of his nobility (*sharafahu*) and kindness (*fadlahu*) towards them, his truthfulness (*sidqahu*), integrity (*amaanatahu*), his sincere advice to them (*nasehatahu lahum*), and his concern in guiding them. They were aware of the intensity of dislike for what distresses them in this world and the Hereafter and his compassion and mercy towards those who believe. For He honored him by giving him two of His own names: the compassionate and the merciful (*ra'uf, rahim*).<sup>38</sup>

**He ta'ala has further** praised him, may Allah bless him and grant him peace, by His words, "*Whoever obeys the Messenger has obeyed Allah*".<sup>39</sup> Allah knew of the weakness of mankind<sup>40</sup> in obeying Him of their own power, thus He set up between Him and them a created being from among their own species. He ta'ala invested this created being with some of His qualities of compassion (*ar-ra'afa*) and mercy (*ar-rahma*). He then made obedience to him like obedience to Himself.<sup>41</sup>

**Allah ta'ala** has praised him further by His words; "*We have not sent you except as a mercy to all the worlds*".<sup>42</sup> Therefore, whomever any aspect of his mercy touches is saved in both worlds.<sup>43</sup> He, may Allah bless him and grant him peace, is 'a mercy to all the worlds'

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<sup>37</sup> Qur'an 3:164. The meaning of His words: "*There has come to you a Messenger from among yourselves*", is a clear indication that he is an immense messenger who shows absolute esteem for your concerns and is an unselfish advocate for your guidance. His words: "...*who grieves over your discomforts*", means that those matters that cause discomfort and exhaustion to you and will cause you to fall into punishment are extremely disquieting to him. His words: "...*full of concern for you*", means that he is totally earnest that all of you, that is humanity, believe and are guided. His words: "...*compassionate and merciful to those who believe*", means to those who believe as well as others. For Allah sent among humanity a Messenger from themselves, whose standing, status, honor and attributes were well known to them. They also realized the place of his birth in Mecca, his lineage, the elevation of his rank, and the exaltedness of his prestige, all affirmed his high rank among them. It also means that the people of Mecca knew of his truthfulness and trustworthiness before he was commissioned as a Prophet, and no one attributed lies or falsehoods to him. It also means that there was not a single Arab clan or tribe that did not have a connection of kinship or proximity to him, may Allah bless him and grant him peace.

<sup>38</sup> Allah ta'ala granted him two names from His own Divine Names: 'kind' (*ra'uf*) and 'merciful' (*raheem*). Ka'b ibn Malik said: "We obey a Prophet and we obey a Lord. He, the Lord, is the All Compassionate, while he was very kind towards us." Jareer said in poetic verse: "The Muslims considered that they had a right upon him; like the right one has on a parent who is all kind and merciful."

<sup>39</sup> Qur'an 4:80 It has been related in a prophetic tradition that he, may Allah bless him and grant him peace said: "Whoever loves me has loved Allah and whoever disobeys me has disobeyed Allah ta'ala." Regarding that Allah ta'ala says: "*Verily those who give the oath of allegiance to you have in effect given the oath of allegiance to Allah*."

<sup>40</sup> Here ends folio 5 of manuscript A.

<sup>41</sup> This obedience includes obedience in matters of religion and in the matters of this world's life, thus it is not permissible to act contrary to him in the Path of his Lord.

<sup>42</sup> Qur'an 21:107 It has been related by al-Hakim on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily I am a mercy which has been bestowed as a gift." Abu Bakr ibn Tahir said: "Allah ta'ala beautified Muhammad, may Allah bless him and grant him peace with the adornment of mercy. His very existence is a mercy, as well as the entirety of his good qualities and attributes are a mercy to the whole of creation."

<sup>43</sup> It has been related by al-Harith ibn Abu Usama in his Musnad that the Messenger of Allah, upon him be blessings and peace said: "My life is good for you and my death is good for you."

meaning to both the *jinn*<sup>44</sup> and mankind. He is a mercy to the believers by guiding them, a mercy to the hypocrites by granting them security from being killed, and a mercy to the disbelievers by deferring their punishment.

**It has been related** that the Prophet, may Allah bless him and grant him peace, said<sup>45</sup> to Jibril, "Has any of this mercy touched you?" He replied, "Yes, I used to fear what would happen to me, but now I feel safe because of the way Allah praised me when He said. *'Verily It is the word of a generous Messenger possessing power, secure with the Lord of the Throne, obeyed, then trustworthy'*.<sup>46</sup>"

**It was said** about His words, "If you were to try enumerating the blessings of Allah, you could not count them".<sup>47</sup> It is<sup>48</sup> said His blessings (*ni'ma*) means Muhammad, may Allah bless

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<sup>44</sup> **Jinn**: pl. *al-Jaan*. Allah ta'ala says. "And the jinn We created before (the creation of man) from intensely hot fire." He ta'ala says, "And they make the jinn partners with Allah, even though He created them." He ta'ala says, "...they all made prostration, except Iblis. He was from among the jinn. So he transgressed the command of Allah." He ta'ala says. "Enter the Fire among the nations that have passed away before you among the jinn and mankind." These verses clarify that the *jinn* are a nation like mankind who are invisible to most humans. They are male and female, believers and disbelievers, kind and malevolent. They will suffer the Judgment, punishment and reward from Allah like mankind.

<sup>45</sup> Here ends folio 4 of manuscript B.

<sup>46</sup> Qur'an 81:21 *Imam al-Hassan, Qatada and ad-Duhaak* said that the meaning of His words: "*Verily It is the word of a generous Messenger*", means Jibril. However, it should not be assumed that the *Qur'an* is the word of Jibril. It is the Word of Allah *azza wa jalla*. He only attributed the 'Word' to Jibril because he is the one who recited It and delivered It to the heart of Muhammad, may Allah bless him and grant him peace. This is similar to our statement: 'This is the word of Malik.' The meaning of His words: "...possessing power", means that Allah ta'ala made Jibril the possessor of strength and power, whose strength is obvious. Ad-Duhaak related on the authority of Ibn Abass who said: "Apart of Jibril's strength is that he uprooted the cities of the people of Prophet Lut by means of his primary wings." The meaning of His words: "...secure with the Lord of the Throne, is that Jibril has a high place and standing with Allah majestic be His praises. It has been related on the authority of Abu Saalih who said: "Jibril can enter seventy Divine Pavilions without having to ask for permission from Allah to enter." The meaning of His words: "...obeyed", is that Jibril is obeyed in the heavens. Ibn Abass said: "Apart of the obedience that the Angels give to Jibril is that when he made the Night Journey with the Messenger of Allah, may Allah bless him and grant him peace, he, upon him be peace said to *Ridwaan* the Guardian of Paradise: 'Open for him'. And he opened It for him and he entered and saw what was in It. He then went to *Malik* the Guardian of Hell and said: 'Open the Hell Fires for him so that he can look upon It.' Thus, he obeyed him and opened It for him." The meaning of His words: "...then trustworthy", is that the particle of conjunction 'then' is utilized grammatically to indicate order and sequence, i.e. that which comes after it occurs subsequent to what is mentioned before it. This means that prior to the descent of the above mentioned verse, Jibril was a generous messenger possessing power, had a high station with Him and was obeyed by the Angels. However, Jibril feared the Terrors of the Final End, but after the his fear Allah ta'ala made him protected and trustworthy, i.e. trustworthy with the Final Divine Message and protected from the Terrors of the Final End due to the mercy of Muhammad, may Allah bless him and grant him peace. *Imam al-Qurtubi* said: "Once the Prophet, may Allah bless him and grant him peace requested to see Jibril in the form that he has when he is in the Presence of his Lord, and Jibril said: 'That is not something I can authorize.' Then the Lord gave His permission, and Jibril came to him and his form completely filled the horizons. When the Prophet, may Allah bless him and grant him peace gazed upon him he fell unconscious to the ground. The disbelievers then said: 'Verily he is mad.' Then Allah ta'ala revealed the above verse: '*Verily It is the word of a generous Messenger possessing power, secure with the Lord of the Throne, obeyed, then trustworthy*', up until His words: '*and your Companion is not mad*'. For when he, may Allah bless him and grant him peace saw the true form of Jibril he went into a state of fearful awe, then he received a spiritual state which overwhelmed him and he fell unconscious."

<sup>47</sup> This means that you will not be able to innumerate them nor be able to calculate them due to their abundance: such as the ability to hear, see, the formulation of your outer forms, wellbeing, daily provision, existence, the religion of *Islam*, knowledge, gnosis and other than these. All of these blessings are from Allah and the causative factor for the blessings of Allah is our Master Muhammad, may Allah bless him and grant him peace. If it were not for him, He would not have created these blessings and He would not have created all things in existence; as the author, may Allah be merciful to him mentioned in the introduction.

him and grant him peace, and the like of what we have mentioned from the Qur'anic verse.<sup>49</sup>  
And Allah gives success in arriving at the truth.



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<sup>48</sup> Here ends folio 6 of manuscript A.

<sup>49</sup> *Shaykh* Ali ibn *Sultan* Muhammad al-Qari said in his commentary upon the as-Shifa: “He, may Allah bless him and grant him peace is a mercy to the entire creation of Allah ta`ala...If it were not for the light of his existence and the appearance of his nobility and being, Allah would not have created the cosmic orbits, or the Angels; for he is the manifestation of the Divine Mercy which encompasses everything from the divine realities of existence which are in need of the blessing of origination and then the endowment of provision.” The author may Allah be merciful to him indicated this in the introduction of this text, so refer back to that if you wish to gain openings regarding the reality of the primordial Light of Muhammad, may Allah bless him and grant him peace.



## Chapter Two On Mentioning Some of the Prophet's Miracles<sup>50</sup>

**Among his miracles**, may Allah bless and grant him peace, is the splitting of the moon when the idol-worshippers (*al-mushrikeen*) gathered around him in Mecca. They said, "If it is true that you are indeed a Prophet the split the moon for us." He then asked that of his Lord. Then the moon split into two parts. Then he, may Allah bless and grant him peace, said, "Bear witness!"<sup>51</sup>

**Among his miracles**, may Allah bless him and grant him peace, is the tree speaking and testifying to his Prophet-hood and its answering his call until it stood before him and then returned to its place.<sup>52</sup> This happened on many occasions.<sup>53</sup> **And among his miracles**, may Allah bless him and grant him peace, is his food glorifying Allah while he was eating it.<sup>54</sup>

**And among them is the speaking of animals and their making prostration to him.** There came to him a Bedouin who had caught a lizard. The Bedouin said to him, "By Allah! I will not believe in you until this lizard here believes in you." He then threw it in front of the Prophet who said. "Lizard! Who am I?"<sup>55</sup> It answered him in a clear tongue:<sup>56</sup> "You are the Messenger of the Lord of all the worlds and the seal of the Prophets. He has succeeded who accepts you and he has lost who denies you." The Bedouin then became Muslim.<sup>57</sup>

**And among them** is once the Prophet, may Allah bless him and grant him peace, entered into the yard of a man from among the Ansaars. In the yard was a sheep who when it saw him it prostrated to him. And again he entered a garden in which was a camel. No one entered that garden without the camel attacking him or her. But when the Prophet, may Allah bless him and grant him peace, entered the garden, he called it. The camel came to him, placed its nose in the earth, and kneeled before him.<sup>58</sup> The Prophet then said, "There is nothing between the heavens

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<sup>50</sup> Miracles are matters which break the normative and natural laws of existence and are produced as a proof of the truthful claim of the invitation of the Divine Message. The author said: "...some of his miracles" as an indication of what the ascetic Mukhtar ibn Mahmud al-Hanifi said: "It is said that there appeared upon the hands of our Prophet, may Allah ta'ala bless him and grant him peace more than one thousand miracles, while some say up to three thousand miracles occurred by his hands."

<sup>51</sup> This prophetic tradition was related by Ahmad, al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, Ibn Jareer, al-Bayhaqi, Abu Nu'aym, al-Mawfi, ad-Duhaak, Abu al-Qasim at-Tabarani, and al-Amash all who narrated this on the authority of Anas ibn Malik, Jubayr ibn Mut'am, Hudhayfa ibn al-Yemeni, Abdallah ibn Abass, Abdallah ibn Umar and Abdallah ibn Mas'ud. These multiple paths of narration have the strongest chains of authorities which established this miraculous event as decisive, for those who examine it and know the reliability of the men who narrated it. The moon when it was split did not descend from the heavens. On the contrary, as soon as the Prophet, may Allah bless him and grant him peace pointed to it, it split into two parts at his indication. One part could be seen on one side of Mt. Hira and the other half on the other side. Thus, as Ibn Mas'ud, who witnessed it said: "We could see the mountain between that half and that half."

<sup>52</sup> This prophetic tradition was related by ad-Darimi, al-Bayhaqi and al-Bazzar on the authority of Ibn Umar.

<sup>53</sup> It was related by al-Bazaar on the authority of Burayda ibn al-Hissein; by Muslim on the authority of Jabir ibn Abdallah; by al-Bayhaqi on the authority of Usaama ibn Zayd; by Ahmad on the authority of Ya'ala ibn Siyaaba and by others.

<sup>54</sup> This was related by at-Tirmidhi on the authority of Ibn Mas'ud who said: "We were once eating some food with the Messenger of Allah, may Allah bless him and grant him peace, when we heard the food giving glorification of Allah."

<sup>55</sup> Here ends folio 7 of manuscript A.

<sup>56</sup> Here ends folio 5 of manuscript B.

<sup>57</sup> This prophetic tradition was related by al-Bayhaqi on the authority of Abu Hurayra.

<sup>58</sup> That is to say, that it placed its head with its bridle, rein and halter on the earth before him, may Allah bless him and grant him peace.

and earth but that it knows that I am the Messenger of Allah except the rebellious among men and *jinn*".<sup>59</sup> **Once** a split eared camel spoke to him, and was eventually put out to pasture and the wild animals avoided attacking it, calling out to it: "You belong to Muhammad, may Allah bless him and grant him peace!" After the death of the Prophet, may Allah bless him and grant him peace, it would neither eat or drink until it died.<sup>60</sup> **Among them** is the pigeons of Mecca<sup>61</sup> shading him, may Allah bless him and grant him peace, on the day that the city was conquered.<sup>62</sup>

**Among them is his giving life to the dead.**<sup>63</sup> Once he gave life back to a young girl who had been buried alive by her father. She came out and said. "At your service, O Messenger of Allah! At your good pleasure!" He said, "Your parents have become Muslim. If you like I, will return you to them." She said. "I have no need of them. I have found that Allah is better for me than them."<sup>64</sup>

**There was a young man** of the Ansaars who had died and left behind a mother<sup>65</sup> who was very old. She complained about that to him, may Allah bless him and grant him peace. He made supplication for her. When they removed the cloth from over the face of her son, he arose and ate with the people."<sup>66</sup>

**Among them is his healing the sick and those with infirmities.** A blind man came and complained to him, may Allah bless him and grant him peace, and Allah restored his sight to him.<sup>67</sup> He, may Allah bless him and grant him peace, spat in the eyes of Fudayk who could not see anything. He thus was able to see. Fudayk's son Habib said, "I saw him threading a needle when he was eighty".<sup>68</sup>

**Khultham ibn al-Husayn**<sup>69</sup> was shot<sup>70</sup> in the chest in the battle of Uhud. The Messenger of Allah spat on his wound and it healed immediately.<sup>71</sup> He, may Allah bless him and grant him

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<sup>59</sup> This prophetic tradition was related by Muslim and Abu Dawud on the authority of Abu Hurayra.

<sup>60</sup> This prophetic tradition was mentioned by al-Isfira'ini.

<sup>61</sup> Here ends folio 8 of manuscript A.

<sup>62</sup> This prophetic tradition was narrated by Ibn Wahb.

<sup>63</sup> *Imam* al-Qurtubi said in his *at-Tadhkira*: "Likewise our Prophet, may Allah ta'ala bless him and grant him peace, by his hands Allah revived many people from dead."

<sup>64</sup> This prophetic tradition was related by al-Bayhaqi on the authority of al-Hassan.

<sup>65</sup> Here ends folio 6 of manuscript B.

<sup>66</sup> This prophetic tradition was related by Ibn `Adiy, al-Bayhaqi, Ibn Abi ad-Dunya, and Abu Nu`aym on the authority of Anas ibn Malik.

<sup>67</sup> In the narration of al-Bayhaqi on the authority of Uthman ibn Hunayf who said that the Prophet, may Allah bless him and grant him peace said to the man: "Go away and make ritual ablution. Then pray two *raka'ats* and then say: 'O Allah verily I ask you and turn to You by the rank of Prophet Muhammad, the Prophet of Mercy. O Muhammad verily I turn myself by means of you to your Lord that He may uncover my eyes. O Allah accept his intercession on my behalf.' The man then returned and Allah had uncovered his vision." In this prophetic tradition is evidence for some of the scholars regarding the permissibility of taking the Prophet, may Allah bless him and grant him peace as mediation to Allah.

<sup>68</sup> This prophetic tradition was related by Ibn Abi Shayba, al-Bayhaqi, at-Tabarani and Abu Nu`aym on the authority of Habib ibn Fudayk.

<sup>69</sup> He was Abu Dharr Kulthum ibn al-Hissein one of the Companions who gave the Oath of Fealty beneath the tree and who also was present at the Battle of Uhud..

<sup>70</sup> Here ends folio 9 of manuscript A.

<sup>71</sup> This prophetic tradition was related by at-Tabarani. The occasion of this miracle was that the Messenger of Allah, may Allah bless him and grant him peace dispatched Abdallah ibn Rawaha with a group of his Companions, among whom was Abdallah ibn Unays, against al-Yasir ibn Rizam who was in Khaybar gathering the people of Ghatfan in order to fight against the Messenger of Allah, may Allah bless him and grant him peace.. When they reached him they drew close to him and spoke to him saying: 'If you go the Messenger of Allah, may Allah bless him and grant him peace he will honor you and appoint you as an official.' They continued to talk to him in this

peace, spat in the eye of Abdallah ibn Unays and it did not go septic. **He spat in the eyes or Ali** ibn Abi Taalib, may Allah be pleased with him, on the day of Khaybar. He had a pain in his eyes and they were healed.<sup>72</sup> **He spat on the thigh-wound** of Salama ibn al-Akwa' during the Battle of Khaybar and he was healed.<sup>73</sup> **He spat on the foot** of Zayd ibn Mu`adh<sup>74</sup> when the sword meant for Ka'b struck him when Ka 'b ibn al-Ashraf was killed, and it healed.<sup>75</sup>

**He spat on the broken** thigh of 'Ali ibn al-Hakam during the Battle of the Ditch and it healed immediately while he was in his place.<sup>76</sup> **Abu Jahl cut** off the hand of Mu'awwidh ibn 'Afra who came back carrying it to the Prophet, may Allah bless him and grant him peace. He spat on it and replaced it and it remained.<sup>77</sup> **Khubayb ibn Yasaf** was struck in his neck in the Battle of Badr So that half of it was hanging loose. The Messenger of Allah<sup>78</sup> put it back<sup>79</sup> and spat on it and it healed up.<sup>80</sup>

**A woman brought her son** who was possessed. The Prophet stroked his chest and the child vomited up something that looked like a black puppy and was healed.<sup>81</sup> **A boiling pot was overturned** on the arm of Muhammad ibn Haatib.<sup>82</sup> The Prophet spat on it and it was healed immediately.<sup>83</sup> **Shurahbil had a cut** on his hand, which prevented him from gripping his sword and holding the reins of his animal. The Messenger kept pressing it with his hand until he had removed it.<sup>84</sup> **He, may Allah bless and grant him peace, had a jubba** which he used to wear. After he passed away upon him, be peace, it used to be washed and the water from it was used as a remedy for those who were sick.<sup>85</sup>

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manner until he eventually left with them. Abdallah ibn Unays let him ride behind him on his mount until they came to a place called Qarqara about nine miles from Khaybar. Then al-Yasir ibn Rizam regretted going with them to the Messenger of Allah, may Allah bless him and grant him peace. Abdallah ibn Unays realized this and unsheathed his sword, rushed him and struck him with his sword and cut his leg. Likewise, al-Yasir ibn Rizam struck out with the lance in his hand and stabbed Abdallah in the face. When Abdallah ibn Unays came to the Messenger of Allah, may Allah bless him and grant him peace he spat on his wound and it did not become septic or infected.

<sup>72</sup> It has been related by al-Bukhari on the authority of Sahl ibn Sa`d as-Sa`di that the Prophet, may Allah bless him and grant him peace said on during the Battle of Khaybar: "Where is Ali ibn Abi Talib?" The said: "O Messenger of Allah he has a physical complaint in his eyes." He said: "Send for him." He came and the Messenger of Allah, may Allah bless him and grant him peace spat in his eyes and then made supplication. He thus was cured as if nothing ever happened.

<sup>73</sup> This was related by al-Bukhari.

<sup>74</sup> This means he, may Allah bless him and grant him peace spat in the eyes of Sahl ibn Mu`adh, the brother of Sa`d ibn Mu`adh.

<sup>75</sup> This was Ka`b ibn al-Ashraf al-Yahudi. This prophetic tradition was related by al-Bukhari on the authority of Jaabir ibn Abdallah.

<sup>76</sup> He was the brother of the Companion, Mu`awiyya ibn al-Hakam as-Salami. This prophetic tradition was related by Abu'l-Qasim al-Baghwi in his Mu`ajim.

<sup>77</sup> This prophetic tradition was related by Ibn Wahb.

<sup>78</sup> Here ends folio 10 of manuscript A.

<sup>79</sup> Here ends folio 7 of manuscript B.

<sup>80</sup> He was from the Medinan clan of Khazraj who fought at Badr, Uhud and many military encounters after that. He lived in Medina and postponed accepting Islam until the Messenger of Allah, may Allah bless him and grant him peace was prepared to leave for the Battle of Badr. Kubayb met him in the road and accepted Islam. In was in this battle that he was struck between his shoulder and his neck. This was related by Ibn Wahb.

<sup>81</sup> This prophetic tradition was related by Ahmad ibn Hanbal on the authority of Ibn Abass.

<sup>82</sup> He was from the al-Quraysh ethnicity of the clan of the Banu Jamha. He was born in Abyssinia and he was the first person in Islam to be given the name Muhammad.

<sup>83</sup> This prophetic tradition was related by an-Nisaa'i, at-Tayaalisi and al-Bayhaqi.

<sup>84</sup> This means until the wound was completely removed from his palm. This prophetic tradition was related by at-Tabarani and al-Bayhaqi.

<sup>85</sup> This prophetic tradition was related by Muslim on the authority of Asma bin Abu Bakr.

**Among them is that he, may Allah bless him and grant him peace,** poured his leftover *wudu'* water into the well of Quba and it never diminished afterwards.<sup>86</sup> He spat in a well that was in the house of Anas and afterwards there was no water in Madina sweeter than it.<sup>87</sup>

**Once, he, may Allah bless him and grant him peace,** was passing by some salty water, and it became pleasant.<sup>88</sup> **He gave his tongue to** al-Hassan and al-Hussein to suck<sup>89</sup> when they were very thirsty, and they were able to quench their thirst.<sup>90</sup> **He, may Allah bless him and grant him peace,** gave 'Ukasha a stick of wood when his sword broke in the Battle of Badr. It became a sharp, gleaming sword.<sup>91</sup> **He gave 'Abdullah ibn Jahsh** a palm stick when he lost his sword in the Battle of Uhud, which turned into a sword.<sup>92</sup>

**He, may Allah bless him and grant him peace,** wiped<sup>93</sup> the blood from the face of 'A'idh ibn 'Amr<sup>94</sup> when he was wounded in the Battle of Hunayn, and he thus had a blaze of hair.<sup>95</sup> He wiped the head of Qays ibn Zayd al-Judhami.<sup>96</sup> When he died at the age of a hundred, all his hair was white except the place where the Prophet, may Allah bless him and grant him peace had touched - it was black.<sup>97</sup> This is also told about Amr ibn Tha'laba al-Juhani.<sup>98</sup>

**He, may Allah bless him and grant him peace,** wiped the face of Qatada ibn Milhaan and his face had a shine like a mirror.<sup>99</sup> He placed his palm on the head of Handhala ibn Hudhaim and blessed him.<sup>100</sup> Whoever had a swell, and it was placed on the spot that the Messenger of Allah's palm had touched, the swelling would vanish.<sup>101</sup>

**Whenever someone touched with madness or illness came to the Prophet and he would touch them they would be healed.** The people were thirsty on the Day<sup>102</sup> of Hudaibiyya and the Prophet, may Allah bless him and grant him peace, placed his hand in the water-vessel.

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<sup>86</sup> This prophetic tradition was related by al-Bayhaqi on the authority of Anas ibn Malik.

<sup>87</sup> This prophetic tradition was related by Abu Nu`aym. The traditionist Muhammad at-Tirmidhi said: "If he had spat in the ocean which is salty, it would have turned into an ocean of pleasant sweet water."

<sup>88</sup> He, upon him be blessings and peace passed by this pond during the Battle of Dhu Fard. He asked about it and it was said to him: "Its name is the bitter." He said: No, its name is 'blessing' and it is pleasant. Subsequently, he, may Allah bless him and grant him peace changed the name of the pond and Allah ta`ala then changed its attributes and character. Talha then purchased it and used it to give its water out as charity.

<sup>89</sup> Here ends folio 11 of manuscript A.

<sup>90</sup> This prophetic tradition was related by at-Tabarani on the authority of Abu Hurayra.

<sup>91</sup> *Qadi` Iyad* said in his *as-Shifa*: "This means that the sword became extremely long in statue, gleaming bright, strong and solid, which he used to fight with. This sword always remained with him in every subsequent battle until he attained martyrdom in the fighting against those whose became apostates in the time of Abu Bakr. The sword was called *al-Awn* (the Helper)." This was related by al-Bayhaqi.

<sup>92</sup> This prophetic tradition was related by al-Bayhaqi.

<sup>93</sup> Here ends folio 8 of manuscript B.

<sup>94</sup> He was the son of Hilal Abu al-Mazini, who gave the Oath of Fealty underneath the tree. He was among the righteous.

<sup>95</sup> This means that the spot where he, may Allah bless him and grant him peace wiped became white like the white blaze of a horse or brighter. This was related by at-Tabarani.

<sup>96</sup> And also supplicated that he would attain *baraka*.

<sup>97</sup> This prophetic tradition was related by al-Bayhaqi.

<sup>98</sup> And it was said that his face always remained illuminated as a result.

<sup>99</sup> This prophetic tradition was related by Ahmad ibn Hanbal.

<sup>100</sup> This means that he, may Allah bless him and grant him peace made supplication for him to attain *baraka*.

<sup>101</sup> This prophetic tradition was related by al-Bayhaqi and others.

<sup>102</sup> Here ends manuscript 12 of manuscript A.

At the time, there was very little water in it. Then water flowed from between his fingers. The people quenched their thirst and made *wudu*. Their numbers were fifteen hundred.<sup>103</sup>

**A Bedouin came to the Prophet**, may Allah bless him and grant him peace, and said, “By what can I know that you are a prophet?” He said, “I will call that cluster of dates from that palm tree to testify that I am the Messenger of Allah”. So the Messenger of Allah, may Allah bless and him and grant him peace, called it and the cluster descended until<sup>104</sup> it came near the Prophet, may Allah bless him and grant him peace. He said to it, “Return!” It then returned and the Bedouin became Muslim.<sup>105</sup>

**Among the signs of the miracles of the Messenger of Allah, may Allah bless him and grant him peace, is his foretelling of unseen events (*al-ghuyub*).**<sup>106</sup> **He foretold** about what harm would befall the *Ahl Al-Bayt* and about their slaughter and other than that.<sup>107</sup> He said, “The most wretched of people would be the one who would dye the beard of Ali with blood”.<sup>108</sup> He said that Ali would be the apportioner of the Fire - his friends (*awliya*) would go the Garden and his enemies to the Fire. **He, may Allah bless and grant him peace, foretold** that Uthman, may Allah be pleased with him, would be killed while reading the Qur'an. And his blood would fall on the words of Allah; “*Allah is enough for you against them*”<sup>109</sup>. *He is the Hearing, the Knowing.*”<sup>110</sup> **He, may Allah bless him and grant him peace, foretold** that trials and sedition would not appear as long as Umar was alive.<sup>111</sup> **He foretold** of the war that az-Zubair would wage against 'Ali, may Allah be pleased with both of them.<sup>112</sup> **He, may Allah bless him and**

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<sup>103</sup> Hodaybiya is a watering well located between Mecca and Jeddah. This prophetic tradition was related by al-Bukhari on the authority of Jaabir ibn Abdallah.

<sup>104</sup> Here ends folio 9 of manuscript B.

<sup>105</sup> This prophetic tradition was related by at-Tirmidhi on the authority of Ibn Abass.

<sup>106</sup> This means the matters of the unseen and the events that would occur in the future.

<sup>107</sup> It was narrated in what was related by al-Hakim from the prophetic tradition of Abu Sa'id al-Khudri who said that the Prophet, upon him be blessings and peace said: “Verily after me the people of my household will encounter fighting and expulsion from my *Umma*.” However, ad-Dhahabi said this tradition was weak.

<sup>108</sup> This prophetic tradition was related by Ahmad ibn Hanbal on the authority of `Amaar ibn Yasir. The most wretched person referred to in the tradition is Abd'r-Rahman ibn Muljam.

<sup>109</sup> Here ends folio 13 of manuscript A.

<sup>110</sup> Qur'an 2:137. This prophetic tradition was related by al-Hakim on the authority of Ibn Abass, transmitted from Hudhayfa who said that the Prophet, may Allah bless him and grant him peace said: “The first tribulation will be the killing of Uthman and the last will be the appearance of the *Dajjal*. I swear by the One in whose hand is my soul there is no one in whose heart is even a mustard seeds weight of love for the killing of Uthman except that he will follow the *Dajjal*, when he meets him, and if he doesn't meet him he will believe in him in his grave.” This prophetic tradition was related by the traditionist as-Salami.

<sup>111</sup> As related by al-Bayhaqi and narrated from Hudhayfa that he, may Allah bless him and grant him peace said: “He (Umar) is the barrier to the door of tribulation.”

<sup>112</sup> This prophetic tradition was related by al-Bayhaqi in his *Dalaa'il an-Nubawwa*: “Ali reminded az-Zubayr of this prophetic tradition during the Battle of the Camel, and az-Zubayr said to him: ‘Indeed! By Allah, I forgot it from the time that I heard it from him, may Allah ta`ala bless him and grant him peace until when you just mentioned it now! By Allah, I will not fight you’. He then returned riding back to his line of defense among his forces. His son, Abdallah came and presented himself before him and said: ‘What is wrong with you?’ He said: ‘Ali just reminded me of a prophetic tradition which I myself heard from the Messenger of Allah, may Allah bless him and grant him peace who said: ‘You will fight against him, and you will be the one unjust’. His son then said to him: ‘You have only come out in order to bring truce between the people, not to fight him!’ He then said: ‘I have already sworn that I would not fight against him.’ Then his son said: ‘If you have sworn, then free your male servant, and remain here until you bring about a truce between them.’ He did this, but when the affair turned into disagreement he left the battlefield.” Hussein ibn Abd'r-Rahman narrated on the authority of `Amr ibn Jawaan: “Az-Zubayr then went to a place called Safwaan and a man by the name of an-Na'ir al-Mujashi'y met him and said: ‘O disciple of the Messenger of Allah! Where are you going? Come for you will be under my protection’. So az-Zubayr went with

**grant him peace, foretold** that the dogs of al-Haw'ab would bark at one of his wives and many would be killed around her. It became true of A'isha on the Day of the Camel.<sup>113</sup>

**He, may Allah bless him and grant him peace, foretold** that, 'Amaar would be killed by an unjust group.<sup>114</sup> It was the companions of Mu'awiya, which killed him.<sup>115</sup> He said about a group that included Abu Hurayra, Samura ibn Jundub, and Hudhayfa, "The last of you will die in a fire".<sup>116</sup> Samura was accidentally burned by fire in which he died.<sup>117</sup>

**He, may Allah bless him and grant him peace, said**, "The Caliphate will remain with the Quraysh as long as they establish the deen".<sup>118</sup> **He foretold** saying, "There will be from Thaqif a liar and a destroyer". They were al-Hajjaj ibn Yusuf and al-Mukhtar ibn 'Ubayd.<sup>119</sup> **He**

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him. Then a man came to al-Ahnaf and said: 'Verily az-Zubayr is in Safwaan. What do you order to be done when he comes? Do you think he will cause incitement between the Muslims until they strike one another with the swords? Or do you think he wants to meet up with his son?' Three men named 'Umayr ibn Jarmuuz, Fadaala ibn Habis and a man named Nufay' heard this conversation, and they went out seeking az-Zubayr until they encountered him accompanying Na'ir. Then 'Umayr came from behind az-Zubayr and stabbed him but only slightly. Then az-Zubayr turned and assailed him until he thought he had killed him. But 'Umayr suddenly shouted: 'O Fadaala! O Nufay!' They both then attacked az-Zubayr until they killed him." Qurra ibn Habib related on the authority of Abu Nadara who said: "When the head of az-Zubayr was brought to Ali ibn Abi Talib, Ali then said: 'O Bedoiun you have just prepared a place for yourself in the Hell Fires! The Messenger of Allah, may Allah bless him and grant him peace narrated to me: 'Verily the killer of az-Zubayr will be in the Hell Fires'."

<sup>113</sup> Al-Hawa'ib is a place located between Basra and Mecca, where A'isha alighted when she proceeded to bring about a truce between Ali and Mu'awiyya, but she was unable to bring about an accord between them. This encounter was what became known as the Battle of the Camel. It is said that on that day more than thirty thousand Muslims died. This prophecy of the Prophet, may Allah bless him and grant him peace proved true regarding A'isha as she was on her way between Mecca and Basra as it was related by Ahmad and al-Bayhaqi where A'isha said: "When I reached al-Hawa'ib I heard the barking of dogs. Subsequently, I only had the desire to return because I heard the Messenger of Allah, may Allah bless him and grant him peace say to us (the wives of the Prophet): 'Which of you will be the one whom the dogs of al-Hawa'ib will bark at? Return so that Allah will make you the cause of peace occurring between the people'."

<sup>114</sup> This is 'Amaar ibn Yasir. It has been related by Muslim in a prophetic tradition going back to the Prophet, may Allah bless him and grant him peace who said to 'Amaar: "You will be killed by and unjust party."

<sup>115</sup> This was at the Battle of Sifeen and he was buried in his clothing by Ali, may Allah be pleased with both of them.

<sup>116</sup> This means that he will die as a result of a fire in this world's life not that he would enter the Fire of Divine Punishment.

<sup>117</sup> Samura ibn Jundub was the last to survive from among the three mentioned. He died when he was old and senile. He tried to warm himself over a fire and burned himself in it, testifying to the truthfulness of the words of the Messenger of Allah, may Allah bless him and grant him peace.

<sup>118</sup> *Shehu* Uthman ibn Fuduye' said in his Bayaan Wujuub al-Hijra: "The *khilaafa* is the general leadership over the religious and worldly affairs of the Muslims as a representative of the Prophet, may Allah bless him and grant him peace." Thus, what is meant here is that the rightful supreme *khilaafa* will be in the hands of a group from among the Quraysh. *Imam* an-Nawwawi said: "It is the unanimous agreement of the consensus during the time of the Companions and those after them that the *khilaafa* is singled out specifically for the Quraysh and that it is not permissible to others; and no consideration should be given to the ideas of the heretical innovators who differ regarding this." The *Shehu* also mentioned in his Bayaan Wujuub al-Hijra in chapter seven regarding the prerequisites of the *Imam*: "It is a prerequisite regarding the Supreme *Imam* that he be Quraysh, if he can be found with the proper preconditions; if not then a man from the clan of Kinaan; if not then a descendent of Isma'il. If a person of this description cannot be found then a non Arab should be appointed." Thus, the above cited tradition means if and when the Quraysh fail to establish the religion as it should be established then the affair of leadership will be taken from them and transferred to others. And this has occurred just as he, may Allah bless him and grant him peace said.

<sup>119</sup> The Thaqif are a clan from among the ethnicity of the Hawazin. The first of the men from Thaqif was al-Hujaaj who was Kulayb ibn Yusef, the one referred to in the prophetic tradition as 'the destroyer'. The second person was al-Mukhtar ibn Abi 'Ubayd, who was 'the liar' referenced in the above prophetic tradition, because he claimed that the Angel Jibril came to him and revealed a Book.

**foretold** that Allah would destroy Musaylima and that<sup>120</sup> Fatima would be the first of his family to follow him to the grave.<sup>121</sup>

**He, may Allah bless him and grant him peace, foretold** of the existence of 'Uwais al-Qarni<sup>122</sup> and that there would come Amirs who would delay the prayer beyond its time.<sup>123</sup> **He foretold** of the appearance of the Qadariya<sup>124</sup> and the Raafida<sup>125</sup> and that the Ansaars would diminish until they became like the salt in food. And that the Ansaars would meet with despotism after him, may Allah bless him and grant him peace.<sup>126</sup> **He said concerning al-Hassan**, “This son of mine is a master (*sayyid*) and Allah<sup>127</sup> will make peace between two mighty groups from among the Muslims through him”.<sup>128</sup>

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<sup>120</sup> Here ends folio 10 of manuscript B.

<sup>121</sup> This prophetic tradition was related by al-Bukhari on the authority of A'isha who said: “Fatima remained about six months after the death of the Messenger of Allah, may Allah bless him and grant him peace.” She was Umm al-Hasanayn **Fatima az-Zahra bint Rasulillahi Abu'l-Qasim Muhammad ibn Abdallah** ibn Abd'l-Muttalib ibn Hashim ibn Abdumanaaf al-Qurayshiya al-Hashimiya, may Allah bless them and grant them peace. She is the master of the women of Paradise after Maryum bint 'Imraan, the mother of Jesus upon them be pece. She was born slightly before her father received revelation and was appointed as the Seal of the Prophets at the time when the Quraysh were rebuilding the *Ka`aba*. She married *Imam* Ali ibn Abi Talib in the month of *Dhu'l-Qa`ida* two years after the battle of Badr. The marriage was consummated after the battle of Uhud. She gave birth to al-Hassan, al-Husayn, Muhsin, Umm Kulthun and Zaynab. The Messenger of Allah, may Allah bless him and grant him peace loved her, used to show her the greatest respect and often pointed to her virtues, which were innumerable. She was forebearant, very religious, spiritually excellent, caretaking, content and grateful to Allah ta`ala. She died on a Tuesday night on the 26<sup>th</sup> of *Ramadan* in the year 11 A.H., six months after the death of her father, may Allah bless them and grant them peace. She was 27 years old.

<sup>122</sup> He was Uways ibn `Aamir al-Qarni the best of the Second Generation.

<sup>123</sup> It has been related by Muslim on the authority of Abu Dharr that the Messenger of Allah, may Allah bless him and grant him peace said: “How will you be when there is placed over you *Amirs* who postpone the prayer beyond its proper time?” I said: “What do you order me to do?” He said: “Pray the prayer at its proper time, and when you catch the prayer with them pray it with them, for the postponed prayer will be like a superogatory prayer for you.”

<sup>124</sup> It was related by at-Tirmidhi, Abi Dawud, and al-Hakim in a tradition from the Prophet, upon him be blessings and peace who said: “The Qadariya are the Magians of this *Umma*.”. He made them ‘magians’ due to the resemblance of their school of thought to that of the school of thought of the Magians concerning their teachings on the two original foundations; which are light and darkness. They claim that all good is from the phenomenon of light while all evil is from the phenomenon of darkness. Likewise, the *Qadiriya* attribute all good to Allah and attribute all evil to mankind and Satan. However the reality is that Allah ta`ala creates both of these and nothing from them is outside His Divine Volition. He ta`ala says: “*Verily Allah has power over all things.*” He ta`ala also says: “*And Allah created you and your actions.*” Thus, the sect of the Qadiriya, are those associated with those who deny that Allah decrees and has power over all things. However, they are not to be confused with the **Qaadiriyya** spiritual order among the *sufis* who follow the teachings of *Shaykh* Abd al-Qadir al-Jaylaani (may Allah be pleased with him). The author of this book was one of the leaders of this prominent brotherhood in Africa.

<sup>125</sup> Linguistically the *Rawaafid* are military forces who leave their leader and disperse abandoning him. Thus, each group among them are considered *raafida* and have the attribution *raafidi*. Technically, they are people from among the *Shi'a* who were named *Rawaafida* because they abandoned their leader Zayd ibn Ali. Al-Asmai` said: “In the beginning they gave their oath of allegiance to him, but then demanded of him: ‘Free yourself of the two *shaykhs* (Abu Bakr and Umar) and we will fight along with you.’ He refused this demand saying: ‘They were the two *wazirs* of my grandfather, so it is not possible for me to free myself of them.’ Thus, they abandoned him (*rafaduuhu*) and left him (*arfaduu`anhu*). For this reason they were called *Raafida*, or some say *Rawaafid*.”

<sup>126</sup> This prophetic tradition related by al-Bukhari on the authority of Ibn Abass.

<sup>127</sup> Here ends folio 14 of manuscript A.

<sup>128</sup> He was al-Hassan ibn Ali ibn Abi Talib, may Allah be pleased with him. This prophetic tradition was related by the two *Shaykhs*: al-Bukhari and Muslim.

**He, may Allah bless him and grant him peace, foretold** of the killing of al-Husayn.<sup>129</sup> **He foretold** saying, “A city will be built between the Tigris and Dujayl and Qutrull and as-Siraat. The treasures of the earth will be brought to it which the earth will then swallow up.” clearly meaning by that Baghdad.<sup>130</sup>

The miracles of the Messenger of Allah, may Allah bless him and grant him peace, are like a sea without a shore (*bahrin laa saahila lahu*). They have been recorded in many books. Whoever desires to examine them, let him study the Kitaab ‘as-Shifa of 'Iyad.



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<sup>129</sup> He was al-Husayn ibn Ali ibn Abi Talib, may Allah be pleased with him.

<sup>130</sup> This prophetic tradition was related by Abu Nu`aym in his ad-Dalaa'il on the authority of Jaabir ibn Abdallah; as well as al-Khateeb on the authority of Ali ibn Abi Talib and Anas ibn Malik, that the Messenger of Allah, may Allah bless him and grant him peace said: “A city will be built between the Tigris river, Dujayl, Qutrull and as-Sirat. The treasures of the world’s metropolises will be brought to it, as well as tyrants of the world’s metropolises; all which will be swallowed up. For these tyrants and wealth will disappear in the earth faster than an iron pillar slips into quicksand.” I say: the reason that the author, may Allah be merciful to him cited the prophecy regarding the city of Baghdad as the last citation regarding the miracles of the Prophet, may Allah bless him and grant him peace, was in order to indicate the last of the signs which would occur just before the appearance of the great signs of the End of Time. As the prophetic tradition foretold, today in the city of Baghdad are gathered the tyrannical military forces of the United States, Britain and their allies along with their tyrannical collaborators and the tyranny of foreign terrorists forces; all bent on slaughter, tyranny and the control of the rich natural resources of the country. Along with this, the United States, Britain and their allies have made heavy investment into Iraq in order to further exploit the wealth of the country. This has been the key causative factor which has led to the present worldwide inflation, increase in the cost of food around the world, record increase in the price of petroleum and an unprecedented international economic depression. Thus, untold wealth, investment, military expenditure and lives have literally disappeared and have been swallowed up in the quagmire of Baghdad, faster than a heavy iron pillar that sinks into quicksand.



### Chapter Three

#### On the Rights Which People Owe the Prophet, may Allah bless him and grant him peace

**It is obligatory (yajibu)** upon us to believe in him, to obey him and to follow his *Sunna* and to leave what contradicts it in words and deeds (*qawlin wa fi'ilin*).<sup>131</sup> **Allah ta'ala says,** "Say: *If you love Allah, then follow me. Allah will love you and forgive you your sins.*"<sup>132</sup> **And He ta'ala says:** "But no! By your Lord! They will never truly believe until they make you (Muhammad) the judge of what is in dispute between them and find within themselves no dislike of that which you decide, and they submit with full submission."<sup>133</sup> **And He ta'ala says,** "You

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<sup>131</sup> Belief means acceptance of him and everything he came with from his Lord, as it has been narrated in the prophetic tradition: "None of you will truly believe until his passions are in conformity with what I came with." Obedience to the Prophet, may Allah bless him and grant him peace means obeying him in his judgments as Allah ta'ala says: "Whoever obeys the Messenger has obeyed Allah."

<sup>132</sup> Qur'an 3:31 This verse means that "if you", claim "love" for "Allah" and if you desire His affection, "then follow me" in what has manifested from me from my *shari`a*, my spiritual path (*tareeqa*), and my spiritual realities. "Allah will love you", i.e. He will be pleased and content with you and lift the veils from your hearts; "... and forgive you your sins", i.e. all of your faults. This verse is an answer to those from among the Jews, Christians and others as well as from those who resemble them from among the Muslims who neglect the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace outwardly and inwardly, who claim that they are the lovers of Allah and are the sole recipients of His love. However, Muhammad, may Allah bless him and grant him peace is the Real Beloved of Allah. Therefore whoever desires to experience the station of Divine Love it is necessary for them to eradicate their lower souls, their will, character and customs by placing these in their back pocket and imitating the *Sunna* of the Beloved, inwardly and outwardly.

<sup>133</sup> Qur'an 4:65 This means: "But no! By your Lord!"; this affair is not like they assume that they can connect to Allah without the necessity of following His Messenger. "They will never truly believe", in Me and in you O Muhammad, "...until they make you the judge", i.e. make you the criterion of judgment, "...of what is in dispute between them", i.e. those disagreements in their affairs and are content with your judgment regarding their rights; "...and find within themselves no dislike of that which you decide", i.e. that they find within themselves no constraint or distress in what you have judged or in your judgment; "...and they submit with full submission, i.e. that they confine themselves completely and perfectly to all of your judgments thoroughly, and be guided in their outward and in their inward by your decisions as a covenant between you and them. This verse is an answer to those who claim that it is sufficient for them in their religion to follow the Book of Allah only, without following the *Sunna* of His Messenger. They claim that the *Sunna* and the prophetic traditions have weaknesses, obscurities, matters which are renounced and other than this from their faulty ideas. Whoever believes these ideas are disbelievers as the above verse clarifies. This verse is also an answer to some of the 'sufis' who claim that it is not necessary to adhere to the *Sunna* of the Prophet, may Allah bless him and grant him peace in their spiritual path to Allah ta'ala. *Shehu* Uthman ibn Fuduye` said in his *Usul'l-Wilaayat*: "Abu'l-Qasim al-Junayd, may Allah be pleased with him said: 'All of the spiritual paths have been closed except those that follow the footprints of the Messenger of Allah, may Allah bless him and grant him peace'... Abu Hamza al-Baghdadi, may Allah be pleased with him said: 'There is no guide on the Spiritual Path to Allah ta'ala, except in following the Beloved, may Allah bless him and grant him peace, in his commands, actions, words, and character'. As-Shaybani, may Allah be pleased with him was asked about spiritual purification (*tasawwuf*). He said: 'It is imitation of the Messenger of Allah, may Allah bless him and grant him peace'." I say: The above cited verse is a conclusive proof that the Messenger of Allah, may Allah bless him and grant him peace is the real spiritual guide and the absolute teaching *shaykh* on the Spiritual Path to Allah ta'ala.

have an excellent exemplar<sup>134</sup> in the Messenger of Allah, for he who hopes for Allah and the Last Day".<sup>135</sup>

**It has been related** that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever hears my words,<sup>136</sup> then learns them by heart<sup>137</sup> and behaves in accordance with them - will come on the Day of Judgment with the *Qur'an*."<sup>138</sup> **He, may Allah bless him and grant him peace**, said:<sup>139</sup> "Doing little of something which is *Sunna*<sup>140</sup> is better

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<sup>134</sup> The meaning of 'exemplar' is 'a formative example or paradigm', thus the verse means: O believers there is for you an excellent paradigm or prototype that you should follow in the character of the Messenger of Allah, may Allah bless him and grant him peace, in his courtesies, his manner, and his *Sunna*. Here ends folio 15 of manuscript A, and also folio 11 of manuscript B.

<sup>135</sup> Qur'an 33:21 This means that in the Messenger of Allah, may Allah bless him and grant him peace are the praiseworthy and noble traits essential for those who desire the Divine Reward of Allah and to meet Him, as well as for the one who desires the blessings of the Hereafter; or it means for those who fear the Divine Punishment of Allah of being veiled from Him. The expression 'example' (*iswat*) means imitating him and following his *Sunna*, and avoiding what contradicts him in his words and deeds. *Imam* at-Tabari said: "This verse means that you have in the Messenger of Allah an excellent example by taking him as your foundation, be with him wherever he is, and do not conflict with him." His words: "*for he who hopes for Allah and the Last Day*", means for whoever desires the Divine Reward of Allah, and His mercy in the Hereafter should not crave after the desires of his soul. Rather, he should make him, may Allah bless him and grant him peace his model and example and be with him wherever he is.

<sup>136</sup> This means whoever listens to them directly from the Messenger of Allah, may Allah bless him and grant him peace; or hears them from his Companions or from those who came after them up until our present day with his chains of transmission. It has been related by Ahmad, Abu Dawud, and al-Hakim on the authority of Ibn `Abass that the Messenger of Allah, May Allah bless him and grant him peace said: "Listen to my traditions, and you will be listened to, and those who listened to them from you will be listened to."

<sup>137</sup> This means that they memorize it accurately just as they heard it without adding or subtracting from it. It has been related by Ibn Habaan on the authority of Ibn Mas`ud who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah is merciful to the one who hears a tradition from me, and delivers it the way he heard it, because perhaps the one to whom it is delivered will be more protecting of it than the one who heard it originally."

<sup>138</sup> This prophetic tradition was related in the *al-Jaami`* on the authority of al-Hakam ibn `Umayr at-Thimaali. The full text of the prophetic traditions is: "Verily the *Qur'an* is very difficult for those who dislike it and easy for those who follow it. My prophetic traditions are very hard for those who dislike them and easy for those who follow them. Whoever hears my words, then learns them by heart and behaves in accordance with them - will come on the Day of Judgment with the *Qur'an*. Whoever neglects my prophetic traditions has neglected the *Qur'an*. Whoever neglects the *Qur'an* has forfeited this world's life and Hereafter." The prophetic tradition is a refutation against those who turn away from the prophetic traditions of the Messenger of Allah, may Allah bless him and grant him peace claiming that they are the 'people of the *Qur'an*' or that they are those who are with the *Qur'an*. For the people of the prophetic traditions are the People of the *Qur'an* in reality and they are with the *Qur'an* in this life and the Hereafter, because the people of prophetic traditions are the most knowledgeable above all others of the causative factors behind the descent of revelation, the abrogated and abrogating verses, as well the legal judgments of the *Qur'an*.

<sup>139</sup> This prophetic tradition was related by ar-Raafi` on the authority of Abu Hurayra; ad-Daylami in his *Musnad'l-Firdaus* on the authority of Ibn Mas`ud; and Abd'r-Razaq on the authority of al-Hassan al-Basri.

<sup>140</sup> *Shehu* Uthman ibn Fuduye` said in his *Ihya as-Sunna*: "Ahmad ibn Ali ibn Abd'r-Rahman al-Manjuri said in his *Sharh Minhaj'l-Muntakhib*: 'The *Sunna* linguistically means a way (*at-tareeqa*) and a custom (*al-aadat*). The *Sunna* technically is a word which is a combination of a form of worship (*al-ibaadat*) and a form of proof (*al-adaalat*). The *Sunna* with regard to worship are the supererogatory acts which the Prophet, may Allah bless him and grant him peace, practiced constantly, or it was understood by it that it was to be done continuously, even when its cause was not recurrent - like the eclipse prayer (*salaat l-khusuuf*). And some of the Companions added: and it was publicly demonstrated to be done in congregation (*jama`at*). The *Sunna* with regard to proof is meant here everything which proceeded from the Prophet, may Allah bless him and grant him peace, (other than the *Qur'an*) pertaining to words, deeds or decisions. It is in accordance with this meaning that the realized ones (*al-muhaqqiqeen*) explained it'."

than doing a lot of something which is an innovation (*bid'a*)".<sup>141</sup> **He also said** "Whoever brings to life any of my *Sunna* which has died after me will have the reward of all those who act by it without decreasing their reward in any way. Whoever introduces a misguiding innovation which does not please Allah and His Messenger will have the sin of all those who act by it without that decreasing their burden."<sup>142</sup>

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<sup>141</sup> What is meant here is that being frugal and moderate in following the *Sunna* is better than making strenuous effort in heretical innovation, even when the innovation is considered good. This is a proof that the spiritual path to Allah ta'ala revolves around the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace, even if it is a little from it; and that every act of worship, act of remembrance of Allah and litany which is not established within the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace, either literally or through legal extraction, will draw the person far from Allah and bar him from having direct knowledge of Allah ta'ala. *Shehu* Uthman ibn Fuduye` said in his *Umdat'l-Ulama*: "Whoever possesses two traits will not have anything from this knowledge (of Allah) opened to him: heretical innovation and arrogance." For this reason Abu'l-Qasim al-Junayd said: "We learnt this (knowledge of Allah) by being chained to the Book and the *Sunna*. For whoever does not listen to the prophetic traditions, sits with the jurist and take his spiritual courtesies from the people of spiritual courtesy, then the one who follows him has committed a sin and giving a spiritual oath to him is forbidden." The reason that a little of the *Sunna* is superior to much heretical innovation is because the *Sunna* even when it is significant has much advantages, while heretical innovation, even when it is insignificant has much harm. Al-Khataabi said: "There is no good in action done with heretical innovation, which means that when it is done with the *Sunna*, a few actions are advantageous, while those done with heretical innovations have no advantage in them. Realize that the key to spiritual joy is in following the *Sunna* and in imitating the Chosen One, may Allah bless him and grant him peace in his coming, going movements, and stillness and even in the habitual manner in which he ate, stood, sat, and spoke." *Imam* al-Ghazaali said: "It is essential not to be lenient when it comes to that (i.e. following the customary manners of the *Sunna*), by saying that these things are connected to customs only and they are not meant to be followed; because this false assumption will lock an immense door from the doors of spiritual happiness."

<sup>142</sup> This prophetic tradition was related by 'Amr ibn 'Awf al-Mazani on the authority of Bilal ibn al-Harith. The meaning of this prophetic tradition is: "Whoever brings to life any of my *Sunna*", i.e. from my *sunnan* practices, either by circulating them through acting in accordance with them or through making them widely known by transmitting them; "...which has died after me", by its remembrance being neglected or by neglecting to act in accordance with it; "...will have the reward of all those who act by it", means that his reward for transmitting it will be like the reward of others who act in accordance with it; "...without decreasing their reward in any way", i.e. that reward which is for him because he will attain the reward for spreading it and transmitting it, and they will gain a reward for acting in accordance with it. "Whoever introduces an innovation", means a misguided and evil innovation; "...which does not please Allah and His Messenger", means which is not in accordance with the Book, the *Sunna*, the consensus of the scholars of the *Sunna* and is not taken from sound analogy (*al-qiyaas al-jalli*) from a sound source; "...will have the sin of all those who act by it without that decreasing their burden, i.e. from the sins of those who act in accordance with it by following him." In this prophetic tradition is an indication of the methodology of the spiritual path of the People of Allah, because it is impossible rationally and by law for two entities to be alive in a single body. When one entity dies in the body its opposite comes to life in that same body. Thus, when the *Sunna* dies, heretical innovation is given life, and when heretical innovations are destroyed, the *Sunna* is revived. For this reason, the spiritual Path of the People of Allah is built upon the sacrificing of the lower soul, its desires and passions and reviving it by giving life to the *Sunna* in it, outwardly and inwardly, until the physical body, the soul, the intellect, the spirit and the secret are completely filled with the lights of the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace, and the lower soul, its desires and passions have all died. That is the meaning of the prophetic tradition: "Prepare for death before the encounter of death"; i.e. die to your lower soul, its desires and passions before you encounter physical death.

**Umar ibn Abd 'l-'Azeez**<sup>143</sup> said, "The Messenger of Allah, may Allah bless him and grant him peace, made a *Sunna* and the people in command after him made *sunnas*. Taking hold of them is to believe in the Book of Allah and to act on them is to obey Allah and strength in the religion of Allah. It is not for anyone to change the *Sunna*, alter it, or look into the opinion of those who oppose it. Whoever follows it<sup>144</sup> is guided. Whoever seeks help by it will have victory. Whoever opposes it and follows other than the way of the believers, Allah will entrust him to what he turns to and will roast him in *Jahannam*, which is an evil ending."<sup>145</sup>

**The Messenger of Allah**, may Allah bless him and grant him peace, said:<sup>146</sup> "The mercy of Allah is with my *khalifs*".<sup>147</sup> It was said, "Who are your *khalifs*?" He said, "Those who give

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<sup>143</sup> He was *Amir'l-Mu'mineen* Abu Hafs **Umar ibn Abd'l-Aziz** ibn Marwan ibn Abi'l-'Aas ibn Umayya ibn Abd Shams ibn Abd Manaf ibn Qusay ibn Kilab al-Qurayshi al-Ummawi al-Medini, then al-Misri. He was ascetic, righteous, an *Imam* in knowledge, a traditionist, a person dedicated to worship, a spiritual master and the most compassionate of the Banu Umayya. He was among the *Imams* of independent judgment and among the righteous *Khalifs*. He was a just leader, may Allah be merciful to him. He was born in the year 36 A.H.. He was reliable, trustworthy, knowledgeable, jurisprudential, scrupulous in his piety and had transmitted many prophetic traditions. Isma'il al-Khutabi said: "I saw some of his descriptions in one of the texts, which described him as being pale skinned, with a delicate face, handsome with a slender build and beautiful beard; with deeply set eyes; and on his forehead was the trace that looked like the hoof of a riding animal. It is for this reason he was named 'the most compassionate of the Banu Umayya.'" It has been related on the authority of Abu Ja'far Muhammad al-Baaqir ibn Ali Zayn al-'Aabideen ibn al-Husayn ibn Ali ibn Abi Talib who said: "For every people there is a saint of superior qualities; and the saint of superior qualities of the Banu Umayya is Umar ibn Abd'l-Aziz. Verily he will be resurrected as a single community." It has been related by at-Thawri on the authority of `Amr ibn Maymun who said: "The scholars were like disciples to Umar ibn Abd'l-Aziz." Umar ibn Abd'-Aziz died on a Friday on the 25<sup>th</sup> of *Rajab* in the year 101 A.H.. His mother was Layla bint `Aasim ibn Umar ibn al-Khattaab.

<sup>144</sup> Here ends folio 16 of manuscript A.

<sup>145</sup> This prophetic tradition was related by al-Alkaai' in his *as-Sunna*. The meaning of his words: "The Messenger of Allah, may Allah bless him and grant him peace, made a *Sunna*", means that he, may Allah bless him and grant him peace established a pleasing spiritual path (*tareeqa mardiyya*): "...and the people in command after him made *sunnas*", i.e. that the Righteous *Khalifs* established *sunna* practices which were in harmony with the principles of the *Qur'an* and the prophetic *Sunna*. Or it means the right acting scholars from among the Companions and the Following generation established *sunnan*. "Taking hold of them", i.e. acting in accordance with his *Sunna* and the *Sunna* of those after him, may Allah bless him and grant him peace; "...is to believe in the Book of Allah", as Allah ta'ala says: "What the Messenger gives you take it and what he forbids you avoid it." The meaning of his words: "...and to act on them is to obey Allah", is as Allah ta'ala says: "Whoever obeys the Messenger has obeyed Allah". The meaning of his words: "...and strength in the religion of Allah", means strength in the perfection of his religion and beautification in his *shari'a*. "It is not for anyone to change the *Sunna*" by adding anything to it or subtracting anything from it; "...alter it", i.e. change it thinking that the alteration is better than it; "...or look into the opinion of those who oppose it"; i.e. it is not permissible to examine their opinions without sound legal proof from the consensus, or sound analogy taken from a sound source. The meaning of his words: "Whoever follows it is guided", i.e. the one that is persistent in following his *Sunna* and their *Sunna* is the one truly guided aright. The meaning of his words: "Whoever seeks help by it will have victory", means that whoever is persistent in seeking assistance by means of these, is firmly established with their causative factors and seeks proofs for what he desires from their legal precedence will be victorious. The meaning of his words: "Whoever opposes it", means whoever does not adhere to his *Sunna* and their *Sunna* and acts contrary to them; "...and follows other than the way of the believers, Allah will entrust him to what he turns to and will roast him in *Jahannam*, which is an evil ending."

<sup>146</sup> This prophetic tradition was related by al-Isbahani in his *Targheeb*; as well as by al-Alkaai' in his *as-Sunna* on the authority of Anas.

<sup>147</sup> Here the Messenger of Allah, may Allah bless him and grant him peace mentions the expression *khulafa* ('vicegerents) indicating that the office of vicegerent includes in its meanings knowledge, piety, commanding the good and forbidding evil as it has been related in *al-Jaami` Li'l-Ahkaam al-Qur'an* of *Imam* al-Qurtubi that al-Hassan said that the Prophet, may Allah bless him and grant him peace said: "Whoever commands the good and forbids evil is the *khalifa* of Allah and His Messenger on His earth and a *Khalifa* of His Book."

life to my *Sunna*<sup>148</sup> and teaches it to the people.<sup>149</sup> Whoever gives life to my *Sunna*,<sup>150</sup> has given life to me.<sup>151</sup> Whoever gives life to me, will be with me<sup>152</sup> in the Garden."<sup>153</sup>

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<sup>148</sup> The meaning of his words, may Allah bless him and grant him peace: 'my *Sunna*', means 'my Way or spiritual Path', as *Shaykh* Muhammad ibn Abd'r-Rahman said in his *Tuhfat al-Ahwadhi*. This is a proof that the real spiritual path is in adherence to the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace, in his character, deeds, words, and courtesies, outwardly and inwardly. This means that those who cause the death of their repulsive character and sacrifice their rebellious desires, while giving life to the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace in their hearts, intellects, conducts, desires, movements, stillness and spiritual indications; until nothing remains for them except their outer forms and names. They thus, awaken from their 'death' upon the Living *Sunna*, take care of all of their needs based upon the Living *Sunna*, eat in accordance with the Living *Sunna*, and carry themselves with the people based upon the methodology of the Living *Sunna*. Thus, they are with the Living *Sunna* in every circumstance and cause their own habits and customs to die in every circumstance. It is for this reason that the *Sunna* is called a Spiritual Path, because it is the soundest spiritual path to Allah ta'ala upon which every path must rely. Rather, it is the Spiritual Path in its totality and all paths are closed except imitation of the traditions of the Messenger may Allah bless him and grant him peace as *Imam* Abu'l-Qasim al-Junayd said, may Allah be pleased with him said. *Shaykh* Abu Muhammad ibn Abi Hamza, may Allah be merciful to him said: "The *Sunna* of the lovers is one." *Shaykh* ibn al-Hajj said: "This statement means that the drinking place of the lovers of Allah is one, which is adherence and avoidance of heretical innovation." These words establish that the soundest prerequisite of the teaching *shaykh*, in which there is no disagreement, is that he must know the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace and teach it to all the people, by his states, behavior, and words. This is the meaning of the words of *Shehu* Uthman ibn Fuduye', may Allah ta'ala be pleased with him when he said in his *Usuul at-Tareeqa*: "The prerequisites of the *Shaykh* to whom the spiritual disciple entrust his soul are: sound knowledge; sound spiritual experience; elevated spiritual resolution; pleasing spiritual states and penetrating insight." The meaning of 'sound knowledge' is that his knowledge be firmly established in the Book and the *Sunna*. The meaning of 'sound spiritual experience' is that he has knowledge of 'tasting' of the Lights of Muhammad. The meaning of 'elevated spiritual resolution' is that his spiritual resolution follows in the footprints of the Messenger of Allah, may Allah bless him and grant him peace until it arrives at what he arrived at. The meaning of 'pleasing spiritual states' is that his spiritual states are pleasing to Allah because they emanate from the spiritual states of the *Sunna* of His Prophet, may Allah bless him and grant him peace. The meaning of 'penetrating insight' is that the *Shaykh* examines the outer meanings of the *Qur'an* and the *Sunna* and pierces the inner meanings of the Two, and extracts Its secrets by means of the illumination of his heart. It also means that by means of his insight he can examine the outward circumstances and actions of the spiritual disciples and be acquainted with their faults, sicknesses and secrets in order to correct them on their spiritual journey to their Lord. For gnosis which takes its benefits from the revealed Law is the most precious and invaluable form of gnosis, and is the most superior form of spiritual unveiling because its source is from what Allah and His Messenger transmitted, for there can be no clear explanation after Their explanation.

<sup>149</sup> This means he who teaches the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace with his state before his words; and by his words combined with his behavior. Thus, he knows and acts by means of it until he inherits its lights and secrets. For he is the vicegerent of the Messenger of Allah, may Allah bless him and grant him peace in reality and he is among the best and perfected of the teaching *shaykhs*. *Shehu* Uthman ibn Fuduye' said in his *Ihya as-Sunna*: "Realize that all of the disciplines of knowledge exists with the scholars, however what is absent in these times is the knowledge of the *Sunna* and heretical innovation, except with a few among them. If you come upon one from among them, then hold firmly to him because he is as rare as red sulfur."

<sup>150</sup> That is whoever makes the *Sunna* manifest and disseminates it by word and deed; in movement and stillness; outwardly and inwardly. There is no doubt that the one who gives life to the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace by his words and deeds, it is necessary for him to cause the death of his lower soul, his desires and actions which are contradictory and in opposition to the *Sunna*; because the cure for every ailment is in its opposite. It is inconceivable to give life to the *Sunna* except by causing its opposite to die; for the revival of the Living *Sunna* is the Real Spiritual Path to Allah ta'ala.

<sup>151</sup> This expression "has given life to me" is an immense secret from the secrets of the Muhammadan Reality because it entails the divestment of the attributes of the self and investiture with the attributes of the Living *Sunna*. It comprises the removal of the blameworthy traits and adorning the praiseworthy traits. It is the annihilation of your inner personality and outer appearance and your continuity upon the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace in you and upon you. Thus, the highest degree in the Path to Allah ta'ala is arrival at

**Imam Malik**, may Allah be pleased with him,<sup>154</sup> said, "The *Sunna* is the ship of Noah, whoever boards it is saved, and whoever leaves it will be drowned".<sup>155</sup>

**It has been** related<sup>156</sup> that the Messenger of Allah, may Allah bless him and grant him peace, said, "Some men will be driven away<sup>157</sup> from my Basin<sup>158</sup> as a stray camel is driven off. I

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the Light of Muhammad, may Allah bless him and grant him peace, in dreams, in waking states, in acts of worship, social behavior and transactions; in objectives, movements and stillness; in spiritual indications, gnosis and unveilings. For the person of this station is the Complete Inheritor of the Lights of Muhammad and the Rightly Guided Vicegerent of the traditions of Ahmad, may Allah bless him and grant him peace; because he has reached what he, upon him be blessings and peace said: '...he has given life to me'; and subsequently he died to every heretical innovation, heedlessness and disobedience. O Allah send blessings and peace with the varieties of Your perfections in all of Your Self Manifestations upon our master and chief Muhammad, the first of the lights to emanate from the immense seas of the Divine Essence; he is the one most acquainted with the worlds of the inwardly unseen and the outwardly seen in accordance with the meanings of the Divine Names and Attributes; he is the first to give praise and superabundant worship with all the varieties of worshipping You and drawing near to You; and he is the helper of the world of spirits and appearances to all existing things; and upon his family and Companions with a blessing that will remove for us the veil from his generous face in dream visions and wakefulness; and acquaint us with You and him in all spiritual grades and presences; and be kind to us O our Master by means of his rank in movements, stillness, moments and thoughts – O Lord of the worlds..

<sup>152</sup> Here ends folio 12 of manuscript B.

<sup>153</sup> The meaning of 'with' in this context is the 'with' of nearness, not the 'with' of sameness of rank of prophethood, because he upon him be blessings and peace is the Seal of the Prophets and Messengers.

<sup>154</sup> He was Abu Abdallah **Malik ibn Anas** ibn Malik ibn Abi `Amr ibn `Amr ibn al-Harith in Uthman ibn Khunbal ibn `Amr ibn al-Harith Dhu Asbah ibn `Awf ibn Malik ibn Zayd ibn Shadad ibn Zur`at al-Asfari al-Humayri al-Asbahi al-Medini. He was the *Shaykh al-Islam*, the proof of the *Umma*, the *Imam Daar'l-Hijra*. His mother was Aliya bint Shareek al-Azadi. His paternal uncles were Abu Suhayl, Naafi`, Uways, ar-Rabi`, an-Nadr and the sons of Abu `Aamir. Az-Zuhri related that he took transmission from his father Anas, and two of his uncles: Uways and Abu Suhayl. Abu Uways Abdallah said on the authority of his paternal uncle ar-Rabi` that their father (Anas) was from among the leading notables of the Second Generation, who took transmission from Uthman and many others. Malik, himself was born in the year 93 of the *hijra*, the year of the death of Anas, the servant of the Messenger of Allah, may Allah bless him and grant him peace. He was raised with safeguarding, ease and distinction. He sought knowledge when he was still very young just after the deaths of al-Qasim and Saalim. `Ubaydullah ibn Umar related on Sa'id ibn Abi Hind, on Abu Musa al-Ash`ari who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There will appear people from the east and the west seeking knowledge and they will not find a scholar more knowledgeable than the scholar of Medina." Verily this scholar was Malik because he had no equal in Medina. *Qadi`Iyad* said: "This statement is true on the authority of as-Sufyan; for Ahmad ibn Abi Khutayma said, that Mus`ab narrated to us saying that Sufyan informed us: 'I myself saw this prophetic tradition and it was referring to Malik.' Sufyan used to ask me about the news of Malik. I said: 'That man of the people of Umar had knowledge, excellent jurisprudence and spiritual distinction. He was always speaking the truth, commanding the good and keeping apart from people. Malik used to be admonished for going off in asceticism, being cut off from people and solitude. May Allah be merciful to those two (Malik and Sufyan)'." Ibn `Uyayna said: "Malik was the scholar of the people of the *Hijaz*. He was the proof of his time." As-Shafi` said: "He was truthful and upright. When the scholars are mentioned, then Malik is the star." He died on the morning of Wednesday, the 14<sup>th</sup> of *Rabi'l-Awwal* in the year 179 A.H.. He lived 86 years. *Qadi`Iyad* narrated that Asad ibn Musa said: "I saw Malik after he died (in a dream) and upon him was a long *jubba* and green garments; and he was mounted on a she camel which was flying between the heavens and the earth. I then said: 'O Abu Abdallah! didn't you die?' He said: 'Indeed!' I then said: 'Where are you going?' He said: 'I just came from being presented before my Lord; and He spoke to me face to face and said: 'Ask Me and I will give you. Wish from Me anything, for I am content with you'."

<sup>155</sup> He also said as it was cited by *Shehu* Uthman ibn Fuduye` in his *Ihya's-Sunna*: "The best of the religion is that which is apart of the *Sunna* and the most evil of matters are invented heretical innovations."

<sup>156</sup> This prophetic tradition was related by Muslim; Abu Dawud; and an-Nisaai' on the authority of Abu Hurayra.

<sup>157</sup> This means they will be held back and hindered by Angels appointed for that purpose.

<sup>158</sup> The Basin here is the *Kawthar* referred in Allah's words: "Verily We have given you the *Kawthar*". The belief in the existence of the Basin is obligatory and that each of the Messengers has their own Basin to which the obedient of their communities will go to. It is also obligatory to believe that the Basin of the Prophet, may Allah bless him

will call to them:<sup>159</sup> 'Come here! Come here!'<sup>160</sup> It will be said:<sup>161</sup> 'They made changes after you.'<sup>162</sup> Then I will say, 'Get away! Get away!'.<sup>163</sup>

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and grant him peace is the most extensive and immense of all of them. For this reason it is named *Kawthar*. It is the custom of the Arabs to name anything which is innumerable in number, capacity or size *kawthar* taking from the etymological root 'innumerable'. The scholars of *Quranic* exegesis differ regarding the interpolation of the *Kawthar* which the Prophet, may Allah bless him and grant him peace was given and divide its interpolation into sixteen meanings. The first is that It is a river in Paradise, as related by at-Tirmidhi on the authority of Ibn Umar who said the Messenger of Allah, may Allah bless him and grant him peace said: "The *Kawthar* is a river in Paradise. Its edges are surrounded with sand made of pure gold. It flows over a watercourse made of pearls and rubies. Its sands are more fragrant than musk and Its water is sweeter than honey and whiter than milk." The second is that the Basin of the Prophet, may Allah bless him and grant him peace is located at the Stopping Place on the Day of Judgment; as related by `Ataa that he, upon him be blessings and peace said as it is related in the Saheeh of Muslim: "Do you all know what the *Kawthar* is?" We said: "Allah and His Messenger know best." He said: "It is a river which my Lord promised me in which is abundant good." The third is that the *Kawthar* is prophethood and the Book; as it was related by `Akrama. The fourth is that It is the *Qur'an*; as it was related by al-Hassan. The fifth is that It is Islam; as it was related by al-Mughira. The sixth is that It is the ease of the *Qur'an* and lightening of the Divine Law; as related by al-Husayn ibn al-Fadl. The seventh is that It is innumerable Companions, an immense *Umma* and many partisans; as related by Abu Bakr ibn `Iyaash and Ayman ibn Raa'ib. The eighth is that It is the narrations and traditions; as related by Ibn Kaysaan. The ninth is that It is the elevation of his remembrance; as it was related by al-Maawrudi. The tenth is that It is the illumination in his heart by which people are guided and from which others are cut off from. The eleventh is that It is the intercession. The twelfth is that It is miracles granted him by the Lord which guides the people who answered his invitation; as it was related by at-Tha`labi. The thirteenth is that It is the expression: 'There is no deity except Allah and Muhammad is the Messenger of Allah'; as it was related by Hilaal ibn Yisaaf. The fourteenth is that It is having comprehension in the religion. The fifteenth is that It is the five prescribed prayers. And finally, the sixteenth is that It is immensity of his affair; as it was related by Ibn Is'haq. However, the soundest of the above views are the first two interpolations because they were established on the authority of the Prophet, may Allah bless him and grant him peace regarding the textual evidence of the existence of the *Kawthar*. It has been related by Muslim on the authority of Abdallah ibn `Amr ibn al-`Aas that the Messenger of Allah, may Allah bless him and grant him peace said: "My Basin is the length of one months travel. Its breadth is the same. Its water is as white as paper. Its fragrance is more fragrant than musk. Its treasures are like the stars of the heavens. Whoever drinks from It will never thereafter be thirsty."

<sup>159</sup> He will do so assuming that they are from among his Companions or his *Umma*.

<sup>160</sup> Which means: 'Come and accept it' in the language of the Quraysh.

<sup>161</sup> That is to say, the Angels appointed to keep them from the Basin.

<sup>162</sup> This means that they altered their religion. In the narration of Ahmad, al-Bukhari and Muslim on the authority of Sahl ibn Sa`d and Abu Sa`id: "It will be said: 'Verily you do not know what they invented after you'." The scholars differ regarding those who are addressed here in these narrations. Some of the scholars say that these are the hypocrites and the apostates. It is conceivable that they will be gathered initially with the rest of the people and then driven away. Then the Prophet, may Allah bless him and grant him peace will call out to them, and it will be said to him: "These people were not really among those which you were promised. These were the ones who altered things after you." That is to say, they did not die in accordance with what is apparently apart of Islam. While some of the scholars say that the ones intended are those during the time of the Prophet, may Allah bless him and grant him peace who then apostatized after him. The Prophet, may Allah bless him and grant him peace will call out to them, even though the traces of ritual ablution will not be on them, as it was during his life when they were Muslims. It will be said: "They apostatized after you." Some of the scholars say that the ones intended here are the people of disobedience and major sins who died in a state of acceptance of the Divine Unity, and the people of heretical innovations who did not abandon their heresies regarding Islam. It is this opinion which is decisive regarding those who will be driven to the Fire. Rather, their being prevented and driven away will be among the things that increase their punishment; then subsequently, Allah glory be to Him the Exalted will show His mercy to them and enter them into Paradise without additional punishment. *Imam al-Haafidh* Abu `Amr ibn Abd'l-Barr said: "Everyone who invents something in this religion will be among those who are driven away from the Basin, like the Khawaarij, the Rawaafid and the rest of the people of caprice; likewise those who were oppressive, those who tried to eradicate the Truth and those accursed with major sins." The words: "Verily you do not know what they invented after you" is not a contradiction of what we will mention in chapter five of his words, may Allah bless him and grant him peace:

**He, may Allah bless him and grant him peace, said:**<sup>164</sup> "Whoever dislikes my *Sunna*<sup>165</sup> then he is not from me."<sup>166</sup> **He also said:**<sup>167</sup> "Anyone who invents something in our affair<sup>168</sup> which is not apart of it<sup>169</sup> is a renegade (*raddun*)."<sup>170</sup> **He, may Allah bless him and grant him**

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"Whoever sends blessings upon me at my grave, I hear it and whoever sends blessings upon me by proxy it is conveyed to me"; his words: "His sending blessings upon me is presented to me when he finishes"; or his words: "Verily your sending blessings upon me is conveyed to me wherever you are". For each of these expressions are evidence that those addressed in the words: "Verily you do not know what they invented after you"; are the hypocrites, the apostates, the people of heretical innovation, disobedience and major sins who died without repenting. As for those among them who repent and the rest of the believers, then their actions are shown to our Prophet, upon him blessings and peace every day; and on Fridays as well as to the rest of the Prophets, as well as their fathers and mothers, as it has been narrated in the sound prophetic traditions.

<sup>163</sup> This means get far away, and is made in the accusative tense because it carries the meaning of: "Allah make them far away".

<sup>164</sup> It was related by al-Bukhari and Muslim on the authority of Anas ibn Malik, and Ibn `Asaakir on the authority of Abu Ayyub al-Ansari.

<sup>165</sup> This means that those who are unwilling to accept the *Sunna* or who avoid the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace, showing disgust or repulsion of it, without believing in it as it is; as it is addressed in the prophetic tradition also from Abu Ayyub from Muslim: "Verily the one who holds firmly to what was commanded will enter Paradise." *Imam* al-Qurtubi said: "In this prophetic tradition is clear evidence of the permissibility of leaving the voluntary acts of worship, however whoever persistently neglects the *Sunna* is deficient in his religion; especially if he leaves it being remiss and showing disgust for it, then in that case it is a sin; which means what was related in the above mentioned prophetic tradition will befall him where he, may Allah bless him and grant him peace said: 'Whoever turns away from my *Sunna* is not from among me'. It has been related regarding the Companions and those who came after them that they were persistent in following the *Sunna* in the same manner that they were persistent in performing the obligations; and they did not make any distinction between them regarding their desire for the Divine reward." This was even to the point of adhering to his customary practices. It has been cited by *Shehu* Uthman ibn Fuduye` in his *Ihya's-Sunna*: "Abdallah ibn Umar was seen riding his camel in a circle. When he was asked about this, he said: 'I don't know, for I simply saw the Messenger of Allah, may Allah bless him and grant him peace do it so I did it'." This is an answer to those who object to those who adhere to the mere customary practices of the Messenger of Allah, may Allah bless him and grant him peace. It is true that his customary practices are not an obligation upon us, however objecting to them and turning from them in distaste is showing evil courtesy towards him, upon him be blessings and peace; and it is a deficiency and imperfection in the spiritual states with Allah ta`ala.

<sup>166</sup> This means that whoever turns away from his *Sunna*, showing dislike for it, is not among those who truly follow the Messenger of Allah, may Allah bless him and grant him peace. Or it means that he is not among those connected to me; or he is not among my true followers and partisans. This is clear proof against some of those associated with the path of spiritual purification (*tasawwuf*) who claim that they are the special elite of the people of Allah, however along with this claim they turn away from some of the *Sunna* practices of the Beloved of Allah, upon him be blessings and peace. For spiritual purification (*tasawwuf*) in reality is imitation of the traditions of the Beloved in his character, actions, words, spiritual states, movements and stillness and even in his ordinary customary habits.

<sup>167</sup> This prophetic tradition was related in the *Saheeh* of al-Bukhari on the authority of A`isha, may Allah be pleased with her.

<sup>168</sup> This means this clear and perfected affair which is not in need of additional invented matters.

<sup>169</sup> This means anything which is not from the Book and the *Sunna* supported clearly by Them, or is not extracted from any of Their implicit expressions. *Shehu* Uthman ibn Fuduye` said in his *Ihya's-Sunna*: "As for the branches of the roots of jurisprudence which are extracted from them; these cannot be included among the things which are rejected in the above cited prophetic tradition. Like, for example the transcription of the *Qur'an* in textual form; the schools of thought which have been developed from the best investigation of the jurists of independent judgment whose legal opinions trace their legal branches back to the words of the Messenger of Allah, may Allah bless him and grant him peace; the books composed regarding Arabic grammar, arithmetic and mathematical calculations needed for the division of inheritance, and other than these from the sciences which are traced back and constructed upon the words and commands of the Messenger of Allah, may Allah bless him and grant him peace; for none of these can be included among those things which are rejected in the above cited prophetic tradition."



**peace, said:** "Every *Umma* has a destructive quality and the destructive quality of my *Umma* is false whims".<sup>171</sup>

**It is related that the Prophet, may Allah bless him and grant him peace, said:**<sup>172</sup> "Whoever averts his face away from the companion of innovation (*bid'a*),<sup>173</sup> Allah will fill his heart up with safety and belief (*imnan wa imaan*)."<sup>174</sup> **He also said:**<sup>175</sup> "Whoever shows

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<sup>170</sup> This means that those invented matters will be rejected and will not be accepted. This prophetic tradition is one of the foundational traditions regarding the obligation of clinging to the Book and the *Sunna*, and it is a refutation of caprice and heretical innovations. The linguists say: "The expression 'rejected' here in this context means that it is inadmissible, which means that it is false and should not be relied upon." This prophetic tradition is among the greatest of the principles of the precepts of Islam. This prophetic tradition is among the miraculous comprehensive speech of the Messenger of Allah, may Allah bless him and grant him peace; and is explicit in its rejection of every form of heretical innovation and religious contrivance. This prophetic tradition is among those which are essential to memorize, and act in accordance with in showing the falsity of the rejecters and utilizing it as evidence should be made widespread. In the narration of Muslim on the authority of A`isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever performs an action which is not in accordance with our affair, then it is rejected." *Shehu* Uthman ibn Fuduye' said in his *Ihya's-Sunna*: "Perhaps the one who does a heretical innovation which existed prior to him says: 'I was not the one who invented anything'; then the above tradition should be cited, because it is explicit in its refutation of every heretical invented matter regardless if the person invented it himself or if it existed prior to him." Here ends folio 17 of manuscript A.

<sup>171</sup> This means the false whims or notions or caprices of the soul and its desires. In the above cited prophetic tradition it is used in the plural tense. The linguists say: "False whims are the love that mankind has for something which overcomes the heart." Allah the Mighty the Majestic says: "*And they prohibit their souls from following false whims.*" This means that they prohibit themselves from its corrupt passions, and from what incites them to disobedience of Allah the Mighty the Majestic. Allah ta`ala says: "*Have you not seen those who have taken their false whims as a deity?*" False whims in the above cited prophetic tradition are any impulses or notions which are diametrically opposed to knowledge and researched insight. Researched insight means taking the matters and affairs of the religion from the evidences of the *Qur'an*, the *Sunna*, the consensus (*al-ijma`*) and the sound analogies of the scholars; while false whims means taking matters of the religion from one's own opinion without any sound and credible evidence.

<sup>172</sup> This prophetic tradition was related by al-Khateeb on the authority of Umar, however using a slightly different variant as that cited in the above prophetic tradition. The complete text of the prophetic tradition is: "Whoever turns away from the person of heretical innovation showing enmity towards him, Allah will fill his heart with trust and faith. Whoever reproaches the person of heretical innovation, Allah will protect him on the Day of the Great Terror. Whoever affronts the person of heretical innovation, Allah will elevate him one hundred levels in Paradise. However whoever gives the greetings of peace to the person of heretical innovation, meets him with a smiling face, or meets him with what facilitates his heresy, has belittled what Allah revealed to Muhammad."

<sup>173</sup> The meaning of companion here is someone completely socialized in a thing; or one who gives assistance to heretical innovation. Any one who adheres to a thing, protects it, assists it, disseminates it and spreads it has in effect accompanied it, and subsequently is its companion. Thus, the companion of heretical innovation is the one who protects, adheres to, assists it and spreads it among the people. This does not, however, refer to the common people and ignorant ones among the people who act in accordance with it; for our courtesy with these is to guide them with kindness, sound advice and spiritual excellence, as *Shehu* Uthman indicated this in the beginning of his *Ihya's-Sunna*.

<sup>174</sup> It has been related by al-Khateeb in his *at-Tarikh* as well as ad-Daylami in his *Musnad'l-Firdaus* on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: "When the companion of heretical innovation dies, then Islam has attained a great victory." This means a door of spiritual danger has been closed and locked from the people entering it; especially if this person was the one inviting people to it. This is because his death is a source of relief and peace of mind for the servants from being influenced by his tribulation upon them, the land, the trees and other creatures; since the appearance and manifestation of heretical innovation is the causative factor for the lack of rain and drought. Subsequently, when he dies a great opening has come for mankind and creatures, while the one who leaves adherence to the Living *Sunna*, gives precedence to heretical innovations, deviates from the methodology of the *Jama`at* of the People of the *Sunna*, prefers being persistent in arbitrariness, completely engrosses himself in error, and isolating themselves from the People of

reverence for the companion of heretical innovation,<sup>176</sup> he has helped in the destruction of al-Islam".<sup>177</sup>

**Sufyaan at-Thawri said:**<sup>178</sup> "Heretical innovation (*al-bid'a*) is more beloved to Iblis than disobedience (*al-ma'siya*). This is because disobedience can be repented of."<sup>179</sup> **Layth ibn Sa'd said:**<sup>180</sup> "Even if I see the companion of heretical innovation walking on top of water, I will not

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Perfection; then the reality is that his death is a victory from among the great victories and a mercy from the Divine Mercies. Thus, his death with the people of Islam is equal to the victory that Muslims have over a great metropolis.

<sup>175</sup> This prophetic tradition was related by at-Tabaraani in his al-Kabeer on the authority of Abdallah ibn Bisr, as well as Ibn `Adiy from the prophetic tradition of A`isha.

<sup>176</sup> In another narration it states: "Whoever shows reverence for the people of heretical innovation...".

<sup>177</sup> This is because the innovator acts contrary to the Living *Sunna*, leans away from true uprightness, thus whoever shows reverence towards him transforms crookedness into uprightness, because giving assistance to a things opposite is giving assistance to elevating the things opposite. Thus the meaning of the prophetic tradition is whoever shows reverence to an innovator has actually belittled the Living *Sunna*, and thus helps in the destruction of Islam. If this is the case with the one who shows reverence, then what do you think is the state of the actual innovator? No doubt, the innovator is the point guard in the destruction of the precepts of the religion, and in the corruption of the beliefs of the Muslims. Thus, his harm is like the harm of a disbeliever, rather his harm is more severe because he conceals his enmity and his fighting of the people of Islam, which is contrary to the disbeliever who manifests it. Consequently, what is understood from the above cited prophetic tradition is whoever shows reverence to the companion of the Living *Sunna* has assisted in the construction of Islam and the raising up of its edifice. The Proof of Islam al-Ghazaali said: "The culprit guilty of creating heretical innovations against the religion which contradicts the *Sunna* in comparison to the one who merely commit sins, is in the same degree of one who openly revolts against a ruler in trying to overthrow his government to one who merely acts contrary to the orders of a ruler in a specific service. The later person can be forgiven, as for the one who revolted – No! No! No!" Abu'l-Qasim said: "We have never found an innovator except that he diminishes the Messenger, although he claims that he is showing esteem to him through his heretical innovation. This is because he claims that what he is doing is from the *Sunna*, this is if he is an ignorant follower; but if he is a person capable of researched insight into the religion, then he is actually troublesome to Allah and His Messenger."

<sup>178</sup> He was Abu Abdallah **Sufyan at-Thawri** al-Kufi ibn Sa`id ibn Masruq ibn Habeeb ibn Raafi` ibn Abdallah ibn Mawhiba ibn Ubay. He was and absolute *mujtahid*, the *Shaykh al-Islam* of his time, and *Imam* in knowledge, a traditionist, and the master of right acting scholars of his time. He was the author of the Kitab'l-Jaami. It is agreed that he was born in the year 97 A.H. He began seeking knowledge while very young by being service to his father, the reliable traditionist, Sa`id ibn Masruq at-Thawri. He died in the year 120 A.H.

<sup>179</sup> This is in accordance with what was related by Ibn Maja and Ibn Abi `Aasim in his as-Sunna on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah refuses to accept the actions of the companion of heretical innovation until he leaves his innovation." However, the innovator believes that his actions are good and a cause of nearness to Allah. For this reason he never repents from them. Allah ta`ala says: "And they consider that they are doing good deeds"; and His words: "Does he whose evil is made fair seeming to him not see his actions as good". It has been related by at-Tabaraani, al-Bayhaqi, ad-Diya in a prophetic tradition which clarifies this explicitly on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah bars from making repentance every companion of heretical innovation." This means that his repentance is prevented and hampered because a barrier is something that prevents something from happening. In the narration of al-Bayhaqi he said: "He veils" them, while in another of his narrations he said: "veiled" them; all of which means that He bars and prevents the companion of heretical innovation from making repentance, even if the person is an ascetic, steeped in worship, and a practitioner of the science of spiritual purification (*muttasawwuf*); for his end will be extremely perilous. For, when his death nears, and the Angel of death makes his summons, his heart becomes deranged due to what is in it, and he realizes the falsity of some of his beliefs and actions, although he was at first decisive about them. Thus these false beliefs and actions become the cause of the corruption of the remainder of his beliefs and actions; or he is overcome with doubt about them. Thus, when his spirit is extracted from him before the correct precepts are established in his heart, then these false concepts revert and find their way into the foundation of his heart. Subsequently, he ends up being among the people of the Hell Fires, we seek refuge with Allah!

<sup>180</sup> He was Abu'l-Harith **al-Layth ibn Sa`d** ibn Abd'r-Rahman al-Fahimi, the freedman of Khalid ibn Thabit ibn Dha'an. He was an *Imam* in knowledge, a traditionist and *Shaykh'l-Islam*. He was the premiere scholar of the people

accept him”.<sup>181</sup> **Imam as-Shaafi’ said:**<sup>182</sup> “Even if I see the companion of heretical innovation flying through the air I will not accept him”.<sup>183</sup>

**Bishr al-Hafi said:** “Looking at the people of false whims (*ahl 'l-hawa'i*)<sup>184</sup> causes a hard heart.<sup>185</sup> Looking at the sinful (*al-faasiq*)<sup>186</sup> extinguishes the light of *Iman*.”<sup>187</sup>

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of Egypt. He was born in Egypt in the month of *Sha`baan* in the year 94 A.H.. Ahmad ibn Hanbal said: “Layth was a person of vast knowledge and sound prophetic traditions.” He also said: “al-Layth was reliable and firmly established.” Ibn Bukayr said: “I never saw anyone who was as perfect as al-Layth.” He also said: “Al-Layth was jurisprudential in his physic, Arabic in his tongue, excellent in the *Qur’an*, grammar, the memorization of prophetic traditions and in poetry he had excellent recollection.” Ibn Wahb said: “If it were not for Malik and al-Layth, the people would have gone astray.” He also said: “If it were not for Malik and al-Layth, then I would have been destroyed, because I initially believed that everything which came from the Prophet, may Allah bless him and grant him peace was to be acted upon.” Al-Layth died on a Thursday night in the middle of *Sha`baan* in the year 175 A.H..

<sup>181</sup> This was related by Abu Hatim on the authority of Yunis. *Imam* ad-Dhahabi said: “False whims and heretical innovations were languid during the time of Malik, al-Layth, al-Awzaai and the *Sunnan* were apparent and influential. As for the time of Ahmad ibn Hanbal, Is’haq and Abu `Ubayd, there appeared heretical innovations, the *Imams* of the traditions were tried and tested, and the people of false whims were elevated and their leaders entered into chambers of the government. Thus, the scholars were required to dispute with them by the Book and the *Sunna*.”

<sup>182</sup> He was Abu Abdallah **Muhammad ibn Idris** ibn al-`Abass ibn Uthman ibn Shaafi` ibn as-Saa`ib ibn `Ubayd ibn Abduyazid ibn Hisham ibn al-Muttalib. He was known as **as-Shaafi`** al-Makki. He was raised in the upkeep of his mother because his father died when he was young. He then began to study Arabic language and the law, in which he became extremely proficient and became unprecedented. He then was give fondness for jurisprudence, in which he became the master of the people of his age. He composed many texts, authored treatise of knowledge, narrated from the scholars, adhered to the traditions and composed original text on the foundations of jurisprudence, as well as in its branches. He eventually came to have many students. Abu `Ubayd said: “I have never seen a person who was as intelligent as as-Shaafi`” Yunus ibn Abd`l-`Alaa said: “If you gathered the entire *Umma* together, it would hardly equal his intellect.” The scholars agreed that as-Shaafi` was the reformer (*mujaddid*) of the second century of the *hijra*. As-Shaafi` said: “If the jurists who act by their knowledge are not the *Awliyya* of Allah, then Allah does not have any *Awliyya*”. He also said: “Those who invent matters in affairs are two types: those who invent that which is contrary to the Book, the *Sunna*, the narrated traditions or the consensus. This kind of heretical innovation is error. And those that invent something good in which there is no contradiction in any of these. This type of invention is not blameworthy. Umar said regarding the standing in the night of *Ramadhan*: ‘This is a blessed innovation’, meaning by that that it was an invention that did not exist before.” As-Shaafi` died on Thursday in the year 104 A.H. at the fifty and some odd years.

<sup>183</sup> *Imam* as-Shaafi` said this when he heard the above mentioned statement of al-Layth. The statements of al-Layth and as-Shaafi` clarify that sensory miracles are considered insignificant things in the eyes of the right acting scholars and the perfected *Awliyya*. Sensory miracles are the breaking of normative laws of nature, like speaking about the thoughts in peoples minds; being informed of the unseen matters of the past, the present and the future; taking from the cosmos; waking upon water; passing through the air; cutting across the earth; being concealed from sight; having supplications answered immediately and other than these. For, in all of these there is the possibility of subtle deceptions, even when they result from the traits of uprightness. This is because Iblis has the ability to cut across from east to west in an instant, yet this does not increase him in the least in station with Allah ta`ala. Likewise birds pass through the air, yet birds are not better than the least of the Muslims. Real authentic miracles with the right acting scholars and the perfected *Awliyya* include: preserving the correct courtesies of the Divine Law; and acting in accordance with noble character and avoiding low character; preserving the performance of the obligations especially during their correct times; the purification of the heart from every blameworthy trait and beautifying it with attentive watchfulness in every breadth; being scrupulous regarding the rights of Allah in himself and towards the rest of creation. However, the most superior type of these miracles is in following the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace in his words, deeds, states; and in what emanates from these from sciences, gnosis and spiritual unveiling of Allah ta`ala in His Divine Actions, Names, Attributes and Essence. All of these types of miracles are the result of truthful sincerity in following the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace.

**Abu Hafs was asked:**<sup>188</sup> "What is heretical innovation (*al-bid'a*)?" He said, "Obstructing justice, neglecting the *Sunna*, following one's own opinion and one's passions, and leaving imitation and following".



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<sup>184</sup> This means looking upon them with the eye of esteem, respect and awe; or it means examining their teachings, methodologies, and beliefs. The people of false whims are the companions of heretical innovations, as *Imam* al-Minowi explained it. They are those who vilify some of the Divine Attributes of the Lord and His Perfection; they belittle what the Messenger came with; and cut the people off from the Path of the Hereafter; like the *Murjia*, the *Qadariya*, the *Rawaafid*, the *Mu`atazila*, the *Khawaarij* and those who resemble them in these times from among the Muslims.

<sup>185</sup> This is because examining the *Quran*, the *Sunna*, the teachings of the right acting scholars, and the beliefs of the righteous causes the heart to inherit the illuminations of certainty, and direct gnosis of the fear of the Inestimable Divine Essence of Allah; while examining other than these causes the heart to inherit spiritual darkness, hardness, hypocrisy and eventual disbelief.

<sup>186</sup> This is because looking at them with the eye of esteem, respect and awe or it means examining their disobedience and their positions in this world. Sinfulness is disobedience, neglecting the commands of Allah the Mighty the Majestic; and going away from the Path of Truth. It is said that it is leaving the religion. Likewise it is said that sinfulness is inclining towards disobedience in the same manner that Iblis committed a sin by leaving the command of his Lord. Thus, the sinful person is a person persistent in sin. The foundation of sin is departure from the traits of uprightness and every act of injustice. It is for this reason the disobedient person is called sinful (*faasiq*).

<sup>187</sup> This is because the people of spiritual realization agree that the faith of humanity increases with every act of obedience; which means doing the commands and avoiding the prohibitions. They also agree that faith likewise decreases with the deficiency in acts of obedience. Our proof for this is the words of Allah ta`ala: "And when His signs are recited to them it increases them in faith"; and by His words: "In order to increase those who believe in faith". And there are the words of the Prophet, upon him be blessings and peace to Ibn Umar when he asked him: "Faith, does it increase and decrease?" He said: "Yes. It increases until it enters its companion into the Paradise; and it decreases until it eventually enters its companion in the Hell." This is because everything which experiences increase also out of necessity experiences decrease. For this reason looking on the sinful with the eye of esteem, respect and awe or examining their disobedience and sins extinguishes the light of faith from the heart of the one looking.

<sup>188</sup> Here ends folio 13 of manuscript B.

## Chapter Four

### On the Necessity of Loving the Prophet may Allah bless him and grant him peace<sup>189</sup>

**Allah ta'ala says,** "Say: If your fathers, your sons, your brothers<sup>190</sup>, your spouses, your tribe and your wealth you have earned, commerce you fear may slacken, and the homes you love - are dearer to you than Allah and His Messenger and jihaad in His way, then wait until Allah brings His command."<sup>191</sup> This verse is sufficient encouragement of the necessity of loving him, may Allah bless him and grant him peace.

**The Messenger of Allah said:**<sup>192</sup> "None of you will truly believe until I am dearer to him than his children, his father, and all people."<sup>193</sup>

**Among the signs of love for him** is love for his traditions (*hadeeth*) and preferring to follow him in everything by obeying his commands<sup>194</sup> and avoiding his prohibitions;<sup>195</sup> taking on his *adab*<sup>196</sup> in ease and hardship,<sup>197</sup> joy and despair;<sup>198</sup> and preferring what the Prophet has laid down as law over one's own passions and appetites. Whoever is described with what was mentioned is perfect in his love for the Prophet. Whoever opposes that then his love is deficient.

**Among the signs of love for the Prophet** is to mention him often.<sup>199</sup> "Whoever loves something, mentions it a lot."<sup>200</sup> **Among the signs**<sup>201</sup> is great yearning to meet him;<sup>202</sup> showing

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<sup>189</sup> This means the chapter is concerned with the obligation of adhering to the love of the Messenger of Allah, may Allah bless him and grant him peace, for every responsible person from his *Umma* as a necessity in his religion.

<sup>190</sup> Here ends folio 18 of manuscript A.

<sup>191</sup> The meaning of His words: "Say: If your fathers, your sons,..." means those from whom you originate and those who branch off from you. His words: "... your brothers", means those like you and your peers. His words: "...your spouses", means the like partners from women and men. His words: "...your tribe", means all of your nearest of kin, or all of those you live with and socialize with. Its root is taken from the expression 'fellowship'. His words: "... and your wealth you have earned", means the actual currency and the many varieties of wealth which you have earned. His words: "...commerce you fear may slacken", means that which you fear shortage in its demand, circulation and marketability; or that which you fear deficiency in distribution due to over consumption. His words: "... and the homes you love", means private homes and gardens which you are delighted to reside in. His words: "...are dearer to you", means with an affection which you choose. His words: "...than Allah and His Messenger and jihaad in His way", means that if you love these more than your love for Allah, His Messenger and making strenuous effort in obedience to Him and worshipping Him. His words: "...then wait until Allah brings His command", means then wait until Allah brings about an immediate catastrophe in this life or manifest His Divine Wrath in the Next. Qur'an 9:25

<sup>192</sup> It was related by al-Bukhari and Muslim on the authority of Anas ibn Malik.

<sup>193</sup> The meaning of his words, may Allah bless him and grant him peace: "None of you will truly believe", means that no person's belief will be perfected or that the servant cannot attain the reality of true faith; "...until I am dearer to him", means with a stronger affection or love; "...than his parents, his children", specifically; "...and all people, means by showing love by choice for the rest of creation generally. This verse necessitates showing respect for him, upon him be blessings and peace, with esteem which reflects his high honor. *Shehu* Uthman ibn Fuduye` said in his *Qasidat'd-Daaliyya*: "I swear by the All Compassionate One that I possess no merits \* Except that I am completely engrossed with the love of the Prophet Muhammad."

<sup>194</sup> In what he, may Allah bless him and grant him peace made obligatory as well as highly recommended.

<sup>195</sup> In what he, may Allah bless him and grant him peace made prohibited and reprehensible.

<sup>196</sup> This means taking on his courtesies in every area such as taking on his noble traits and his excellent virtues.

<sup>197</sup> This means during times of danger; being grateful to Him for the difficulties and ease of his affairs; afflictions and blessings; in times of sedateness and hunger; hardships and ease; constrictions and expansions; spiritual obliteration and clarity; and times of spiritual annihilation and continuity.

<sup>198</sup> This means that he should take on his courtesies, may Allah bless him and grant him peace during conditions of vastness of wealth and restriction; in circumstances of emotional contentment or malcontent; in moments of personal joy or sadness; in times of open heartedness or when his affairs have become complicated.

<sup>199</sup> This also means extending his reflection and thinking about him the majority of time.

esteem and respect for him;<sup>203</sup> and manifesting humility when hearing his name.<sup>204</sup> **Among them** is having love for the *Ahl 'l-Bayt* and his Companions - both the *Muhajirun* and the *Ansaar*,<sup>205</sup> and being hostile to those who hate them.

**He, may Allah bless him and grant him peace**, said concerning al-Hassan and al-Hussayn:<sup>206</sup> "O Allah! I love them, so love them."<sup>207</sup> **He also said:**<sup>208</sup> "Whoever loves them loves me.<sup>209</sup> Whoever loves me loves Allah. Whoever hates them, hates me.<sup>210</sup> Whoever hates me, hates Allah."<sup>211</sup> **He also said:**<sup>212</sup> "Allah! Allah!"<sup>213</sup> My Companions!<sup>214</sup> Do not make them targets after me!<sup>215</sup> Whoever loves them loves them by loving me.<sup>216</sup> Whoever hates them hates them by hating me.<sup>217</sup> Whoever does something hurtful to them,<sup>218</sup> does something hurtful to

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<sup>200</sup> It was related by ad-Daylami in his Musnad'l-Firdaus as well as in the al-Jaami`-Sagheer on the authority of A'isha, may Allah ta'ala be pleased with her.

<sup>201</sup> Here ends folio 19 of manuscript A; as well as folio 16 of manuscript B.

<sup>202</sup> This means yearning to have direct witnessing of the emergence of his essence, may Allah bless him and grant him peace in the Abode of Continuity, because every lover seeks to meet his beloved. In this respect *Shehu* Uthman ibn Fuduye` said: "The desire of my heart is to visit his house \* My tears overflow from the loss of that Master. My tears pour forth when I remember his demise \* For I am consumed in the love of Prophet Muhammad. If it is said to me 'Who fills you with longing among mankind?' \* Then I will say, 'I am passionately in love with Muhammad.'"

<sup>203</sup> This means showing esteem and respect for his exalted essence, upon him be blessings and peace or for his commands.

<sup>204</sup> This means manifesting submissiveness, humbleness and humility outwardly and inwardly.

<sup>205</sup> This is based upon what was related by Ibn `Asaakir on the authority of Jaabir ibn Abdallah who said that he, upon him be blessings and peace said: "Love for the Ansaar is apart of faith, and hatred of them is disbelief."

<sup>206</sup> This was related by at-Tirmidhi and others on the authority of al-Bara`.

<sup>207</sup> This means increase them in guidance and success in this life, and elevate them in ranks in the Final End. It has been related by at-Tirmidhi on the authority of Anas ibn Malik who said: "Once the Messenger of Allah, may Allah bless him and grant him peace was asked: 'Which of the people of your household is the most beloved to you?' And he said: 'al-Hassan and al-Hussayn'." He once said to Fatima: "Call my two sons", and then he began to smell them and hold them close to him.

<sup>208</sup> This prophetic tradition was related by Ahmad in his Musnad, al-Hakim in his al-Mustadrak, and Ibn Maja on the authority of Abu Hurayra.

<sup>209</sup> This is because whoever loves a thing loves what it loves.

<sup>210</sup> This is because they are from his secret, may Allah bless him and grant him peace, and apart of love for him is love of the people of his household, as it was mentioned previously.

<sup>211</sup> This means that whoever hates Allah has actually disbelieved in Allah.

<sup>212</sup> This prophetic tradition was related by at-Tirmidhi on the authority of Abdallah ibn Mughafal.

<sup>213</sup> The pronouncement of the two Majestic Names of Allah is made in the accusative case making them the object of the verb, which means: 'fear Him' and 'be on your guard with Him'; or it means: 'fear Allah and then fear Allah'.

<sup>214</sup> This means regarding their rights; and do not mention them in an evil manner because they are my beloved ones. This means that their rights should not be belittle and do not denounce them. Or the implications of the prophetic tradition are as at-Tayyibi said: I remind you of Allah, then I hold you accountable to Allah regarding the rights of my Companions, to elevate them and show esteem towards them, just as a compassionate father may say: "Allah! Allah! Regarding the rights of my children."

<sup>215</sup> The expression 'target' means that they become the target that you caste your aspersion or words which are not befitting them, or foul speech, in the same way that a target is shot at with arrows.

<sup>216</sup> This means that do to the fact that love is shown to me then love should be shown to them; or it means by reason of my love for them you should love them.

<sup>217</sup> This means that reason that hatred is shown for them is because the person actually hates me.

<sup>218</sup> This means anything which causes harm or evil to befall them.

me. Whoever does something hurtful to me does something hurtful to Allah.<sup>219</sup> Whoever does something hurtful to Allah is about to be seized!<sup>220</sup>

**The way of the *Salaf***<sup>221</sup> was to love everything that they heard the Prophet loved even<sup>222</sup> in the permitted things (*al-mubaahaat*). **Among this** is the love for the Qur'an by much recitation,<sup>223</sup> behaving according to it, and understanding it.<sup>224</sup>

**Among the signs of love for the *Sunna*** is love for the Hereafter and hatred for this life, except in what is needed to arrive safely in the Hereafter.<sup>225</sup> **Among the signs of love for the Prophet**, may Allah bless and grant him peace, is showing compassion (*shafaqa*) and mercy (*rahma*) for his *Umma*, giving sincere advice to them,<sup>226</sup> striving for their best interest,<sup>227</sup> removing what is harmful<sup>228</sup> from them,<sup>229</sup> and preferring<sup>230</sup> the poor among them over the

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<sup>219</sup> This means that he is acting contrary to Allah and his actions is something that Allah detest. His words: “does something hurtful to Allah”, is a metaphor because Allah ta`ala says: “Allah can never be harmed by anything”.

<sup>220</sup> The meaning of his words, may Allah bless him and grant him peace: “...is about to be...” means that he is close to being seized or he will be swiftly seized. His expression: ‘seized’ means that he will be punished in this life or in the Hereafter. *Imam* Ibn Hajr said: “There is disagreement regarding denunciation of the Companions. *Qadi* `Iyad said: ‘Some hold the view that the person should be punished, and on the authority of some of those who follow Malik, he is to be killed’. Some of those who follow as-Shaafi` specifically apply this judgment to someone who denounces the two *Shaykhs*: (Abu Bakr and Umar) and the two *Hassans* (al-Hassan ibn Ali ibn Abi Talib and al-Hussayn ibn Ali ibn Abi Talib). *Qadi* Hussayn narrates two legal perspectives regarding that which was verified by as-Subki regarding anyone who declares that the two *Shaykhs*: (Abu Bakr and Umar) were disbelievers; and this is similar to someone who declares as disbeliever anyone whom the Prophet, may Allah bless him and grant him peace explicitly declared was a believer or gave him the Good News of Paradise, especially if the narrative of that is related authoritatively and frequently, because this would comprise of declaring the Messenger of Allah, may Allah bless him and grant him peace to be a liar.” *Imam* an-Nawwawi said in his commentary upon the *Saheeh* of Muslim: Realize that denunciation of a Companion is a forbidden act from the most detestable prohibited acts, regardless if the Companion was among those who were involved with strife or not because all of them were *mujtahiduun* in those wars.” *Qadi* `Iyad said: “The denunciation of anyone of them is an act of major disobedience. The school of the thought of *Imam* as-Shaafi` and that of the majority of the scholars is that the person who does so should be severely punished and not killed, while some of the Maliki scholars say he should be killed.” The author, *Shaykh* Abdullahi ibn Fuduye` will explain the legal judgment of those who denounce the Companions of the Messenger of Allah, may Allah bless him and grant him peace in chapter six of this book.

<sup>221</sup> This means the characteristic feature of the Companions, the *Taabi`uun* and the *Taabi`u 't-Taabi`een* was to love whatever he, may Allah bless him and grant him peace loved in all circumstances.

<sup>222</sup> Here ends folio 20 in manuscript A.

<sup>223</sup> This means to be persistent in reciting It in a state of ablution, facing the *qibla*, lowering the head, reciting melodiously, reflecting on Its warnings and Its promises, and weeping over the deficiency of the servant in acting in accordance with Its commands and reproaches.

<sup>224</sup> This means seeking to understand and comprehend Its admonitions, Its narrative stories, Its warnings and promises; the explanation of the states of His prophets and *awliyya* in It as well as the final reckoning of His enemies in It. Subsumed in this meaning also is comprehension of the causative factor of Its descent, Its abrogated and abrogating verses; Its fundamentals, Its apparent meanings, Its understood and implicit meanings, Its legal rulings; Its exegesis along with the varieties of Its recitation.

<sup>225</sup> As Sahl ibn Abdallah said: “The sign of love for Allah is having love for the *Qur'an*. The sign of having love for the *Qur'an* is love for the Prophet, may Allah bless him and grant him peace. The sign of love for the Prophet, may Allah bless him and grant him peace is love for the *Sunna*. The sign of love for the *Sunna* is love for the Hereafter. The sign of love for the Hereafter is dislike of this world's life. The sign of dislike of this world's life is that one only takes from it what is sufficient as provision and as a means to help him reach the Hereafter.”

<sup>226</sup> This means by commanding them, forbidding them and giving them admonition.

<sup>227</sup> This means in the religion and in the necessary worldly affairs.

<sup>228</sup> Here ends folio 15 of manuscript B.

<sup>229</sup> This means removing harm from them after it occurs and preempting harm from reaching them.

<sup>230</sup> This means giving preference to the poor and the oppressed among them.

wealthy in gatherings and other than that; and loving of poverty (*hubbu al-faqr*). This is because the Prophet said to a man:<sup>231</sup> "If indeed you love me,<sup>232</sup> then prepare for poverty quickly".<sup>233</sup>

**Among them** is guarding his sanctity and showing esteem for him after his death just as one would when he was alive.<sup>234</sup> Abu Ibrahim at-Tujeebi said:<sup>235</sup> "It is obligatory for every believer to be humble (*yakhda'u*), fearful (*yakhsha'u*),<sup>236</sup> and be still (*yaskun*) when they mention the Prophet<sup>237</sup> or the Prophet is mentioned in their presence.<sup>238</sup> They should be as<sup>239</sup> respectful and polite as they would have been if they had actually been in his presence taking on the *adab*<sup>240</sup> which Allah ta'ala taught us by His words: "Do not raise your voices above the Prophet".<sup>241</sup>

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<sup>231</sup> It was related by Ahmad in his *Musnad* and at-Tirmidhi on the authority of Abdallah ibn Mughafal, who said that the name of the man mentioned was Abu'l-Waazi` Jaabir ibn `Amr ar-Raasi, who said: "I swear by Allah that I love you." He meant by that with an intense love, because every believer out of necessity loves the Prophet. And he, upon him be blessings and peace said: "Examine closely what you are saying." Which means: you have just expressed an immense affair and made an extremely serious claim, so think carefully about what you are saying. Because by making such utterance you will actually be throwing yourself into a grave and perhaps hazardous situation; for what can be more hazardous than making oneself the target of the arrows of affliction and hardship. Yet the man then said: "I swear by Allah, that I love you"; and he repeated it three times. Then the Prophet, upon him be peace said what will follow.

<sup>232</sup> This means if you love me as you claim with an intense love.

<sup>233</sup> The expression: "then prepare for poverty quickly" means then without delay prepare; which is an imperative verb addressed to the second person urging him to make preparations. It means be prepared to be patient with regard to poverty. Or rather, it means make preparations by being in a state of gratitude for poverty and to incline towards it. The entire text of the prophetic tradition is: "If indeed you love me, then prepare for poverty quickly; because truly poverty comes more swiftly to the one who loves me than a torrential flood reaches its end." The meaning of the prophetic tradition is that: if you are sincere in this claim and have really comprehended the meaning of preparation, then your preparation and realization will be an instrument that will benefit you when adversities befall you. This is because adversities and friendship with Allah are two inseparable pairs in every circumstance. The summation of this prophetic tradition is that preparation for poverty with patience with the strength of your certainty is specifically required in order to protect your religion and banish anxieties, apprehensions, insufficient satisfaction and the absence of contentment with one's allotment. The people who are afflicted the severest are the Prophets, then those similar to them and then those similar to them. This is especially so regarding the Master of the Prophets, because his afflictions were the most severe, and thus those who follow him and those who truly love him have a portion of his affliction based upon the extent of their affection for him.

<sup>234</sup> This is because he, may Allah bless him and grant him peace is now alive being provided for in highest of his spiritual ranks and the elevations of his spiritual states.

<sup>235</sup> He was Abu Ibrahim Is'haq ibn Ibrahim ibn Misra at-Tujeebi at-Talaytali. He was extremely ascetic and was counted among the most learned of the scholars of Cordoba, where he had a business there selling linen. He was from among those who combined erudition with action, and among those who did not give any concern to criticism regarding the rights of Allah. He was a jurist whose council was sought after, but who was withdrawn from people and awe inspiring. He died in the year 354 A.H. in Andalusia where his grave is visited often.

<sup>236</sup> This means inwardly and outwardly.

<sup>237</sup> This means when they mention or remember him to themselves.

<sup>238</sup> This means when the Prophet is mentioned on the tongues of others.

<sup>239</sup> Here ends folio 21 of manuscript A.

<sup>240</sup> This means with the courtesies which are incumbent in showing esteem to him, honoring and by lowering one's voice.

<sup>241</sup> Qur'an 49:2; It has been related by al-Bukhari and at-Tirmidhi on the authority of Ibn Abi Malayka who said: Abdallah ibn az-Zubayr informed me that when al-Aqra` ibn Haabis led a delegation to the Prophet, may Allah bless him and grant him peace; Abu Bakr said: "O Messenger of Allah appoint him over his people." Umar then said: "No! Do not appoint him O Messenger of Allah." Then they began to argue in the presence of the Prophet, may Allah bless him and grant him peace until both were raising their voices. Abu Bakr then said to Umar: "Your only desire is to contradict me!" And then Umar said: "I don't desire to contradict you !" Then the verse was revealed: "O you who believe! Do not raise your voices above the Prophet." After that whenever Umar spoke to the Prophet, may



When the *Amir al-Mu'mineen Abu Ja'far*<sup>242</sup> raised his voice in the *masjid* of the Messenger of Allah, may Allah bless him and grant him peace, *Imam Malik*<sup>243</sup> said to him, "Whenever the Prophet, may Allah bless him and grant him peace, was mentioned to Ayyub as-Sakhtiyani<sup>244</sup> he would weep until the people had pit on him."<sup>245</sup> **Hamaad ibn Zaid**<sup>246</sup> said: "Raising one's voice while reciting his traditions is just like raising one's voice in his presence".<sup>247</sup>

**Imam Malik**, may Allah be merciful to him, used to never relate a prophetic tradition of the Messenger of Allah, may Allah bless him and grant him peace, except when he was in a state of ablution out of awe for him. And whenever the Prophet may Allah bless him and grant him peace, was mentioned his color would change and he would lower his back until it caused distress for those who were in his lectures. One day he was asked about that and he said, "I used

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Allah bless him and grant him peace, he could not hear his words, until he would ask him to make him understand what he was saying. The meaning of the verse is a command to show esteem for the Messenger of Allah, may Allah bless him and grant him peace as well as respect, and to lower the voice in his presence, and when addressing him. This means that when he speaks and you are speaking, then it is incumbent that your voices not go beyond the boundaries of the sound of his voice; and that you lower voices until his speech overcomes your own; and his voice overwhelms your own. Some of the scholars dislike raising the voices at his grave upon him be peace, while some of the scholars dislike the raising of the voice in the assemblies of the scholars, out of respect and honor to them, because they are the inheritors of the Prophets.

<sup>242</sup> He was **al-Mansuur** Abu Ja'far Abdallah ibn Muhammad ibn Ali ibn Abdallah ibn `Abass al-Haashimi al-`Abassi. His mother was Salaama al-Barbariyya. He was born in the year 95 A.H.. He was brown and swarthy in complexion, tall of slender build and awe inspiring. He was extremely brave, of concrete opinion, determination, astuteness, and was sometimes despotic. He avoided amusement and entertainment, and had excellent association with the people of jurisprudence, literature and knowledge. He died in *Dhu'l-Hijja* in the year 158 A.H..

<sup>243</sup> This is the *Imam of Daar'l-Hijra* Abu Abdallah Malik ibn Anas. See his brief biography above in the footnote of chapter three.

<sup>244</sup> He was Abu Bakr Ayyub ibn Abi Tamima Kaysaan al-Basri, known as 'the dark skinned man'. He was the freedman of the people of al-Anziy. He was an *Imam* in knowledge, traditionist, and the master of the scholars of his time. He used to stand the whole of the night in prayer and made the pilgrimage forty times. Hamaad ibn Zayd said: "I have never seen a man who smiled in the face of people more than Ayyub." He also said about him: "Ayyub never stopped at any *Qur'anic* verse except the verse: 'Verily Allah and His Angels send blessings upon the Prophet'; where he would stop and remain silent." He also said about him: "Ayyub with me was the most superior of all those I sat with, and was the severest in following the *Sunna*." Ayyub died in the year 131 A.H. at the age of 63 in the city of Basra. Hamaad ibn Zayd said: "Maymun Abu Hamza once came to me early in the morning of Friday before the prayer, and said: 'Yesterday I saw Abu Bakr and Umar, may Allah be pleased with them in my sleep. I said to them: 'What has brought you here?' They both said: 'We came in order to pray over Ayyub as-Sakhtiyani.' He said: 'I did not know he had died'. It was said to him: 'Ayyub died yesterday'."

<sup>245</sup> Here ends folio 16 of manuscript B.

<sup>246</sup> He was Abu Isma'il Hamaad ibn Zayd al-Azraq ad-Dareer. He was a learned reliable traditionist who was considered the premier scholar of prophetic traditions of his time. He was the freedman of the people of Jareer ibn Haazim al-Basri, whose origin was from Sijistan. He was born in the year 98 A.H.. Ahmad ibn Hanbal said: "Hamaad ibn Zayd is among the *Imams* of the Muslims from the people of the religion." Abd'r-Rahman ibn Mahdi said: "I never saw anyone more knowledgeable of the *Sunna*, and of the prophetic traditions which are apart of the *Sunna* than Hamaad ibn Zayd." Ahmad ibn Abdallah al-Ijliy said: "Hamaad ibn Zayd is reliable and his prophetic traditions numbers four thousand, all which he memorized by heart, for he did not compose a book." Sufyan at-Thawri said: "The premier man of Basra after Shu'ba, was al-Azraq, meaning Hamaad." He sat in the assembly of Ayyub as-Sakhtiyaani for twenty years. Hamaad ibn Zayd died on a Friday, the 19<sup>th</sup> of *Ramadhan* in the year 179 A.H.

<sup>247</sup> This was related by Sulayman ibn Harb who said: "I heard Hamaad ibn Zayd say regarding the words of Allah ta'ala: 'Do not raise your voices above the voice of the Prophet'; 'My opinion is that raising the voice after his death is just like raising the voice during his lifetime. And when his prophetic traditions are recited it is obligatory to remain silent in the same way that you are required to remain silent when the *Qur'an* is being recited'."

to see Muhammad ibn al-Munkadir<sup>248</sup> almost every time he was asked about a prophetic tradition, he would weep<sup>249</sup> until the people had pity on him. And I saw Ja'far ibn Muhammad<sup>250</sup> who joked and smiled a lot,<sup>251</sup> but whenever the Prophet, may Allah bless him and grant him peace, was mentioned in his presence, he grew pale. He never related a prophetic tradition except in a state of purification.

**Whenever Abdu'r-Rahman ibn al-Qaasim**<sup>252</sup> mentioned the Prophet, may Allah bless him and grant him peace, his color would change until his face seemed as if the blood had drained from it and his tongue went dry out of awe of the Messenger of Allah, may Allah bless him and grant him peace. Whenever the Prophet was mentioned in the presence of 'Amir ibn Abdillah ibn az-Zubair,<sup>253</sup> he would weep until he had no more tears in his eyes."

**Imam Malik** also said, "I saw az-Zuhri<sup>254</sup> and he was the friendliest of people. However, when the Prophet, may Allah bless him and grant him peace, was mentioned in his presence, it was as if he did not recognize you and you did not know him. Whenever the Prophet, may Allah

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<sup>248</sup> He was Abu Abdallah Muhammad ibn al-Munkadir ibn Abdallah ibn al-Hudayr ibn Abdl-`Uzza ibn `Aamir ibn al-Haarith al-Qurayshi, at-Taymiy al-Medini. He was a traditionist, an *Imam* and exemplar in knowledge. He was *Shaykh al-Islam* in his time. He was born in the year 30 A.H. and some odd years. He was among the virtuous of this *Umma*, its worshippers, jurists, and people of spiritual excellence. He used to weep much during the recitation of the prophetic traditions. When he would weep he would wipe his face and his beard with the tears and would say: "It has reached me that the Fire will not consume the place which has been touched by tears." He used to perform many prayers at night, feed food to others and would gather around himself the destitute. Ibn al-Munkadir died in the year 130 A.H..

<sup>249</sup> Here ends folio 22 of manuscript A.

<sup>250</sup> He was Abu Abdallah Ja'afar ibn Muhammad al-Baaqir ibn Ali Zayn al-`Aabideen ibn al-Husayn ibn Ali ibn Abi Talib al-Qurayshi al-Hashimi al-Alawi an-Nabawwi al-Medini. He was known as as-Saadiq. His mother was Farwa bint al-Qaasim ibn Muhammad ibn Abi Bakr as-Sideeq. He was born in the year 80 A.H. He was a man of profound spiritual virtues, reliable and scrupulous in his piety. Of all people he possessed the most abundant intellect and was the least of them in forgetfulness. *Imam* Malik said: "I never saw him except in three states: either praying; silent or reciting the *Quran*. He only spoke regarding what concerned him. He was among the scholars and worshippers who fear Allah." It has been related by ad-Daarqutni on the authority of Abd'r-Rahman ibn al-`Abass al-Hamdani: "Once Ja'afar ibn Muhammad came to them, and they desired to relocate from Medina. He said: 'Allah willing, you all are among the most righteous of the people of your city, so inform them from me: that whoever claims that I am an infallible *Imam* whom it is obligatory to follow, then I am free of him. Whoever claims that I freed myself from Abu Bakr and Umar, then I am free of him'." He also said: "Whoever sends blessings upon Muhammad, may Allah bless him and grant him peace and upon the people of the his household one hundred times, Allah will fulfill one hundred of his needs." Ja'afar ibn Muhammad as-Sadiq died in the year 148 A.H..

<sup>251</sup> This was form the perfection of his character and the attraction of his physical appearance.

<sup>252</sup> He was Abu Muhammad Abd'r-Rahman ibn al-Qaasim ibn Muhammad ibn *Khalifa* of the Messenger of Allah, may Allah bless him and grant him peace, Abu Bakr as-Sideeq al-Qurayshi at-Tayyimi al-Bakri al-Medini. He was a firmly established *Imam* in knowledge and jurist; who constituted a legal proof, was scrupulous in his piety and was immense in his affair. He was among the best of the people of his time. He was the maternal uncle of Ja'afar as-Saadiq ibn Muhammad al-Baaqir. He was born during the reign of Mu`awiyya and died in the year 126 A.H. close to 80 years old.

<sup>253</sup> He was Abu'l-Haarith `Aamir ibn Abdallah ibn az-Zubayr ibn al-`Awaam as-Asadi al-Medini. He was a lordly *Imam*, one of the sincere worshippers. He was a traditionist, a person of spiritual excellence and bounty, ascetic along with being openhanded. He died in a few years after the year 120 A.H..

<sup>254</sup> He was Abu Bakr Muhammad ibn Muslim ibn `Ubaydallah ibn Abdallah ibn Shihaab ibn Abdallah ibn al-Haarith ibn Zuhra al-Qurayshi az-Zuhri al-Medina. He was an *Imam* in knowledge and the foremost traditionist of his time. He was the most learned of the scholars of al-Medina. He was born in the year 56 A.H.. He was an extremely short man with a small beard. Al-Layth ibn Sa'd said: "I never saw a scholar who had gathered as much knowledge as Ibn Shihaab." Az-Zuhri once said: "Holding firmly to the *Sunna* is redemption." Az-Zuhri died on the 11<sup>th</sup> of *Ramadhan* in the year 124 A.H..

bless him and grant him peace, was mentioned in the presence of Safwaan ibn Sulaym,<sup>255</sup> he would weep until the people would get up and leave him.”

**Abdullah ibn Mubarak**<sup>256</sup> said, "I was once with Malik while he was relating prophetic traditions, when a scorpion stung him sixteen times<sup>257</sup> until his color changed and became pale. Yet he did not break off the *hadeeth* of the Messenger of Allah, may Allah bless him and grant him peace. When the people in his lecture had dispersed, I asked him about that. He informed me saying, "I was patient out of awe for the prophetic traditions of the Messenger of Allah, and may Allah bless him and grant him peace”.

**Among the signs of esteem and regard for him** is showing esteem for all things connected to him and having honor for his places in Mecca and Madina. For this reason *Imam* Malik never rode an animal in Madina. He used to say, "I am too ashamed before Allah to trample with an animal's hoof on the earth where the Messenger of Allah, may Allah bless him and grant him peace, is buried"

**Apart of respect to him**, may Allah bless him and grant him peace, is esteem and devotion to his family,<sup>258</sup> descendents<sup>259</sup> and the Mothers of the believers.<sup>260</sup> **The Prophet**, upon him be peace, said:<sup>261</sup> "I implore you by Allah regarding the People of my House!"<sup>262</sup> **He once**

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<sup>255</sup> He was Abu'l-Haarith Safwaan ibn Abu Abdallah Sulaym al-Qurayshi az-Zuhri al-Medini. He was an *Imam* in knowledge, a reliable traditionist and jurist. He was the freedman of Humayd ibn Abd'r-Rahman ibn `Awf. He was black and was from among those dedicated worshippers, the notables and best of the people of al-Medina; and the most fearful of them to Allah. He used the fast during the day and stand in prayer the whole of the night. He used to pray on the roof during cold nights so that sleep would not overtake him. He didn't mix with people nor did he speak with people. Ahmad ibn Hanbal said: "Safwaan ibn Sulaym was reliable and was among best of the righteous servants of Allah." He died in the year 132 A.H..

<sup>256</sup> He was Abu Abd'r-Rahma Abdallah ibn al-Mubaarak ibn Waadih at-Turki al-Marwazi. He was the freedman of the al-Handhali, may Allah be merciful to him. His father was Turkish and his mother was Khuwarizmi. He was born in the year 118 A.H.. He was white skinned tall and very brave. He was a traditionist as well as a warrior. Al-Musayyib ibn Waadih said: "I once heard Ibn al-Mubaarak say when a man asked him: 'Should a man who seeks the prophetic traditions for the sake of Allah be strict when it comes to the chains of authority?' He said: 'If it is done for the sake of Allah, then the foremost thing is that he must be strict when it comes to the chains of authority'." Abu Usama said: "I have not seen a man dedicated to seeking knowledge like Ibn al-Mubaarak. He is like the *Amir'l-Mu'mineen* of the people of prophetic traditions." Al-`Abass ibn Mus`ab said: Abdallah gathered prophetic traditions, jurisprudence, Arabic language, hystiography, bravery, generosity, commerce, and genuine love when departing from friends. He was a scholar/warrior in truth. He died in the month of *Ramadhan* in the year 181 A.H..

<sup>257</sup> Here ends folio 23 of manuscript A.

<sup>258</sup> This means by showing kindness towards the people of his household and his family. These include the Banu Hashim and the Banu'l-Muttalib. Here ends folio 18 of manuscript B.

<sup>259</sup> This means his children and descendents which include those from his daughters, al-Hassan, al-Hussayn and their descendents.

<sup>260</sup> They are Khadija bint Khuwaylid, A`isha bint as-Sideeq, Hafsa bint al-Faruq, Umm Habiba bint Abi Sufyaan, Sawdat bint Zum`at, Umm Salama bint Abi Umayya, Maymuna bint al-Haarith, Zaynab bint Jahsh, Juwayriya bint Daraar and Safiyya bint Hayy.

<sup>261</sup> It was related by Muslim and `Iyad with his chain of authority going back to Zayd ibn Arqam.

<sup>262</sup> This means that I ask you by Allah regarding the rights of the people of my household, that you behave kindly towards them, and show compassion for them; or it means I swear by Allah that you should be scrupulously pious towards me with regard the people of my house. *Shaykh* Abd'l-Haqq said in his *al-Lam`aat*: "Realize that what has come to us regarding the People of the House it means those whom it is forbidden to give charity to. They are the Banu Haashim, which include the family of al-Abass, the family of Ali, the family of Ja`afar, the family `Aqil, and the family of al-Haarith. Charity is forbidden to be given to all of these based upon what was related by Ibn Sa`d on the authority of al-Hassan ibn Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah has forbidden charity for me and for the people of my household." It has also

**summoned** Fatima, al-Hasan, al-Hussayn, and ‘Ali and enfolded them in his garment and said:<sup>263</sup> "O Allah! These are the People of my House,<sup>264</sup> ‘*Verily Allah desires to remove from you all impurities O People of the House and purify you completely!*’"<sup>265</sup>

**He, may Allah bless him and grant him peace**, said: "Recognition of the family of Muhammad is freedom from the Fire". The scholars have said, "The expression ‘recognition’ (*ma`arifa*) here means recognizing their place in relation to the Prophet, may Allah bless him and grant him peace. It is *ma`arifa* which brings knowledge of the rights and respect that are due to them because of it."

**He, may Allah bless him and grant him peace**, said:<sup>266</sup> "Whoever has me as a master (*mawlaa*), then Ali is his master. O Allah! Befriend those who befriend him, and hate those who hate him!"<sup>267</sup> **He also said** about Ali:<sup>268</sup> "Only a believer can love you"<sup>269</sup> and only a hypocrite can hate you "<sup>270</sup>

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come regarding the meaning of his family, may Allah bless him and grant him peace to include his blessed and pure wives"; as the author will explain.

<sup>263</sup> It was related by at-Tirmidhi on the authority of Umar ibn Abi Salama.

<sup>264</sup> Here ends folio 24 of manuscript A.

<sup>265</sup> *Imam* ar-Raazi said: "This verse also includes in its address the women of the Prophet, may Allah bless him and grant him peace because the context of the verse was revealed regarding them; thus to exclude them from those addressed in the verse or to specify that this verse applied exclusively to others is not sound." The author will give evidence of this when citing the prophetic tradition regarding al-Abass.

<sup>266</sup> This prophetic tradition was related by Ahmad ibn Hanbal in his *Musnad* and Ibn Maja on the authority of al-Bara'; Ahmad ibn Hanbal in his *Musnad* on the authority of Burayda; and at-Tirmidhi, an-Nisai' and ad-Diya' on the authority of Zayd ibn Arqam.

<sup>267</sup> In the narration of Abu Mu`awiyya on the authority of Burayda who said the Messenger of Allah, may Allah bless him and grant him peace sent us out on a military expedition (in the end of the prophetic tradition) He, upon him be peace said: "Whoever I am the protecting friend of then Ali is his protecting friend." The *shia* take this statement to mean that Ali, may Allah be pleased with him was to be appointed as the *khalif* after the Messenger of Allah, may Allah bless him and grant him peace. They claim that the meaning of the prophetic tradition is that Ali, may Allah be pleased with him was deserving of the authority to dispose of everything that the Messenger, may Allah bless him and grant him peace had power to dispose of; which included the affairs of the believers, thus he was their *Imam*. *Imam* at-Tayyibi said: "It is not correct to interpolate the meaning of protected friendship (*wilaaya*) to mean leadership (*imama*) whose responsibilities include power to dispose of the affairs of the believers, because the ruler who was independent and had free rein of disposal during his life, may Allah bless him and grant him peace was he and no other. It is thus obligatory to interpolate the meaning of protected friendship (*wilaaya*) to mean love (*mahabba*) and the affection of Islam and what is similar to that." The causative factor behind the cited prophetic tradition is that Usama ibn Zayd once said to Ali: "You are not my master, verily my master is the Messenger of Allah, may Allah bless him and grant him peace." Then he upon him be blessings and peace said: "Whoever I am the master of, then Ali is his master. O Allah, befriend those who befriend him and show enmity to those who show enmity to him."

<sup>268</sup> This prophetic tradition was related by Muslim and at-Tirmidhi on the authority of Zarra ibn Hubaysh on the authority of Ali ibn Abi Talib.

<sup>269</sup> This means with a love which is appropriate and not an excessive love. For love which exceeds the limits of what is intended is not among the signs of true faith. On the contrary, this type of love can lead to disbelief, in the same manner that the people who left true faith through their excessive love for Jesus. For Ali was so perfect in his following and adherence to the Messenger of Allah, may Allah bless him and grant him peace, that he became described with the attribute of the love of Allah for him. It is for this reason that love for Ali is a sign of true faith and hatred for him is the sign of hypocrisy.

<sup>270</sup> *Imam* In Hajr said: "As for the wars which took place between some of the Companions and Ali, where they were fighting one another, that cannot be included in the embrace of this prophetic tradition. On the contrary, these wars were based upon contingent matters resulting from the differences in legal judgment. It is for this reason that none of them passed judgment on the others as being hypocrites. Their legal circumstance was that of two scholars of

**He may Allah bless him and grant him peace**, said<sup>271</sup> concerning his uncle al-Abass:<sup>272</sup> "Whoever harms my uncle has harmed me".<sup>273</sup> He once summoned al-Abass and his children, gathered them together and wrapped them in his robe and said:<sup>274</sup> "O Allah these are the People of my House so veil them from the Fire as I am veiling them." The lintel of the door and the walls said, "Amen! Amen!"

**The Prophet, may Allah bless him and grant him peace said:**<sup>275</sup> "Allah chose my Companions over everything else in existence<sup>276</sup> except for the Prophets and the Messengers. And He chose four of them for me from among them: Abu Bakr; Umar; Uthman; and 'Ali. He made them the best of all my Companions.<sup>277</sup> And in all of my Companions, there is good. **He also said:**<sup>278</sup> "Whoever preserves me with regard to my Companions will come to me at the

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independent judgment (*mujtahiduun*) who passed judgment on a single issue where one was correct and the other was mistaken; and Allah knows best."

<sup>271</sup> It was related by Ahmad, at-Tirmidhi, and Ibn Maja on the authority of Abd'l-Muttalib ibn Rabi` ibn al-Haarith ibn Abd'l-Muttalib ibn Haashim.

<sup>272</sup> He was al-Abass ibn Abd'l-Muttalib ibn Haashim al-Qurayshi al-Hashimi. He was the paternal uncle of the Messenger of Allah, may Allah bless him and grant him peace; born three years before the Year of the Elephant. It is said that he accepted Islam before the *hijra* but kept his Islam concealed; he subsequently, came out with his people in the Battle of Badr, was eventually captured and then declared that he was already Muslim. He was extremely handsome, noble, awe inspiring, intelligent; having delicate skin that was very bright; and was among the tallest of men. Along with being forbearing and dignified, he had the most sonorous voice. He was the one whom the Prophet, may Allah bless him and grant him peace ordered to call out on the Day of Hunayn: "O People of the Tree!" al-Asmai` said: "Al-Abass had a shepherd that use to herd his livestock by taking them out as far as three miles. Whenever al-Abass wanted something from him he would call out to him, and he could hear what he wanted." It has been related by Muhammad ibn Abdallah on the authority of Anas ibn Malik: "Umar once went out to pray for rain, and al-Abass accompanied him to pray as well. He said: 'O Allah whenever rain was withheld from us during the time of our Prophet, may Allah bless him and grant him peace we used take as intermediary to You with our Prophet, may Allah bless him and grant him peace. O Allah verily we take as intermediary to You with the paternal uncle of Your Prophet.'" Al-Abass died in the year 32 A.H. and Uthman prayed over him and had him buried in the al-Baqi`.

<sup>273</sup> This means it is as if he harmed me. The prophetic tradition continues: "...for verily the paternal uncle of a man is a duplicate of his father". This means he is just like him, and is his origin since two branches of a palm tree emerge from a single stock. Thus, each of the branches is a duplicate of one another, meaning that the paternal uncle of a man and his father are no more than twins from a single root. Thus, the prophetic traditions means that he is just like my father or he is just like me.

<sup>274</sup> This prophetic tradition was related by Thawr on the authority of Makhul on the authority of Kareeb on the authority of Ibn Abass.

<sup>275</sup> This prophetic tradition was related by ad-Daylami, Abu Nu`aym in his al-Hilyat, as well as by al-Khateeb in his at-Tarikh on the authority of Jaabir ibn Abdallah.

<sup>276</sup> This means that Allah ta`ala chose them in the world of the Unseen before He created creation, as the author, may Allah be merciful to him indicated this in the introduction from the words of the Prophet, may Allah bless him and grant him peace: "The spirit of the Prophets and Messengers then exhaled and Allah created from their breath the light of the obedient (*nur 'l-muti'eena*) from among the believers until the Day of Standing." For He chose the Companions of the Prophet, may Allah bless him and grant him peace while Adam was still between water and clay; and they were: "*the best community brought out of mankind*" before they were given physical existence. The jurist Dawud ibn Ali said: "The best of mankind after the Prophets, are the Companions of the Messenger of Allah, may Allah bless him and grant him peace. The best of the Companions are the foremost among the *Muhaajirun*; then the foremost among the *Ansaar*; then those who came after them; then after the Companions come the *Taabi'un*; followed by the *Taabi'u 't-Taabi'een*; and after them the *Umma* of Muhammad, may Allah bless him and grant him peace are the best of the human communities."

<sup>277</sup> Here ends folio 19 of manuscript B.

<sup>278</sup> This prophetic tradition was related by al-Hakim and at-Tabarani in his al-Kabir on the authority of Abdallah ibn Umar.

Basin. Whoever does not preserve me with regard to my Companions will not come to my Basin."<sup>279</sup>

**It is obligatory upon every Muslim to respect his Companions**, to follow them, to praise them, to refrain from discussing their differences, to shun the reports of any historians or ignorant transmitters who detract from anyone of them. If there was something uncertain which is reported about them regarding the trials that took place between them, then adopt the best interpretation. It is foremost to desist from even entering into that by mentioning their good deeds, and by being silent about anything else. May Allah provide us with that and make us die while<sup>280</sup> loving and following them. Amen!



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<sup>279</sup> In the narration of al-Hakim he said: "Preserve me regarding my Companions; for whoever preserves me regarding my Companions will accompany me to my Basin. Whoever does not preserve me regarding them, will not be presented to my Basin; and will only see me from afar." In the narration of at-Tabarani he said: "Whoever preserves me with my Companions will be presented to my Basin. Whoever does not preserve me regarding my Companions will only see me from afar."

<sup>280</sup> Here ends folio 26 of manuscript A.



## Chapter Five

### On Sending Blessings Upon the Prophet, may Allah bless him and grant him peace<sup>281</sup>

**Sending blessings upon the Prophet at least once in a lifetime is an obligation** (*farḍ*) - like bearing witness to his Prophet-hood (*an-nubuwwa*).<sup>282</sup> This is in accordance with Allah ta'ala's words, "*O you who believe send blessings upon him and give him peace abundantly.*"<sup>283</sup>

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<sup>281</sup> This chapter is concerned with the legal judgment of sending blessings upon him. This chapter is the secret, the axis and pivot of this blessed book. The author, *Shaykh* Abdullahi ibn Fuduye` said in his *Diya'l-Qawa'id*: "Among the most important affairs is sending blessings upon the master of all spiritual masters in all times for those who desire to draw near to the Lord of the multiple earths and heavens. This is because the sending of blessings upon the Prophet draws down spiritual secrets, divine openings and purifies the inner nature from the remainder of turbidity and spiritual cloudiness. This is the case for the beginners, the ones of yearning and those who have completed the spiritual journey. The spiritual traveler (*saalik*) is advanced by means of it. The spiritual disciple (*mureed*) is disciplined and trained by means of it. And the knower of Allah (*'aarif*) is given continuity by means of it after being eradicated by means of it. The sending of blessings upon the Prophet increases the spiritual traveler (*saalik*) in spiritual strength; it increases the spiritual disciple (*mureed*) in chivalrous generosity; and increases the knower of Allah (*'aarif*) in dignified reverence. The sending of blessings upon the Prophet causes the spiritual traveler (*saalik*) to love good deeds; it causes the spiritual disciple (*mureed*) to earn spiritual states; and causes the knower of Allah (*'aarif*) to be established in stations of divine inspiration. The spiritual traveler (*saalik*) has his faith strengthened by means of the sending of blessings upon the Prophet; the spiritual disciple (*mureed*) has his certainty made abundant by means of it; and the knower of Allah (*'aarif*) has his eye witnessing increased by means of it. The spiritual traveler (*saalik*) has his illumination magnified due to the sending of blessings upon the Prophet; the spiritual disciple (*mureed*) has his secrets magnified due to it; and the knower of Allah (*'aarif*) sits firmly upon it. By means of the sending of blessings upon the Prophet the spiritual traveler (*saalik*) gains spiritual energy; the spiritual disciple (*mureed*) is protected from spiritual decadence; and the knower of Allah (*'aarif*) is disciplined on the Carpet of Nearness; and other than this from their spiritual expressions. There is no doubt that the sending of blessings upon the Prophet is among the most noble of the rites of the religion, under which emerges the remainder of the stations of certainty."

<sup>282</sup> That is to say that sending blessings upon the Prophet once is a conclusive obligation by consensus because it is connected intrinsically to the obligation and necessity of messengership. Thus, whoever sends blessings upon the Prophet once in his lifetime has the decisive obligation removed from him. The least that one should say when sending blessings upon him, may Allah bless him and grant him peace is: "O Allah send blessings upon Muhammad." And the most perfect form of sending blessings upon him is: "O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim; give *baraka* to Muhammad and to the family of Muhammad, just as You gave *baraka* to Ibrahim and the family of Ibrahim. Verily You are Praised and Majestic." *Imam* Malik said: "The sending of blessings upon the Prophet, may Allah bless him and grant him peace once in a lifetime is an obligation, it is a *Sunna* during the prescribed prayers and is highly recommended in the remainder of times."

<sup>283</sup> Qur'an 33:56; Allah ta'ala says: "*Verily Allah and His Angels send blessings upon the Prophet; O you who believe! Send blessings and peace upon him abundantly.*" *Qadi* Abu Bakr ibn Arabi said: "When this verse was revealed to the Prophet, may Allah bless him and grant him peace, Allah ta'ala ordered his Companions to give the greetings of peace upon him, and likewise those coming after them, were commanded to send peace upon the Prophet, may Allah bless him and grant him peace when they are present at his grave and when his name is mentioned." *Shaykh* Yusef ibn Isma'il an-Nabhaani said that Ibn Abass said: "The Lord of Truth glory be to Him intends by His words that Allah ta'ala send His mercy upon the Prophet and that His Angels supplicate for him. For the blessing from Allah is mercy, while the blessings from the Angels include asking for forgiveness." Abu al-'Aliya said: "The blessings of Allah ta'ala is His praise of him with the Angels, and the blessings of the Angels is supplication." The author, *Shaykh* Abdullahi ibn Fuduye` said in his *Diya'l-Qawa'id*: "When Allah revealed: '*Verily Allah and His Angels send blessings upon the Prophet*', the Messenger of Allah, may Allah bless him and grant him peace said to his Companions: 'Allah has made me independent of your sending blessings upon me, however Allah the Mighty the Majestic has ordered you to do so as an ennobling miracle for you'." It is related on the authority of al-Hassan ibn Ali ibn Abi Talib who said, it was once said: "O Messenger of Allah, do you have an opinion on the Words of Allah, the Mighty the Majestic: '*Verily Allah and His Angels send blessings upon the Prophet*'? He said:



Doing it more than once is highly recommended (*manduub*) in the *Sunna* of Islam<sup>284</sup> and among the customs of its people.<sup>285</sup> It is a confirmed *Sunna* and recommended to do it in the last *tashahhud* of the prayer (*as-salaat*),<sup>286</sup> during the night hours before dawn,<sup>287</sup> at the mentioning of his name,<sup>288</sup> when his name is mentioned in a book, and during the call to prayer (*al-adhan*).<sup>289</sup>

**The Prophet, may Allah bless him and grant him peace, said:**<sup>290</sup> "Dust in the face of the man who when I am mentioned in his presence<sup>291</sup> he does not send the blessings upon me."<sup>292</sup> It is confirmed and recommended do it upon the entering and leaving the mosques,<sup>293</sup> and in letters after the *basmalla*.<sup>294</sup>

**The Messenger of Allah, may Allah bless him and grant him peace, said**<sup>295</sup>: "Whoever sends blessings upon me in a letter or book, the Angels will continue to ask forgiveness for him

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'Verily that verse is among those matters which are hidden, and if you had not asked my Lord about it I would not disclose it to you. Verily Allah, the Mighty the Majestic has appointed to me two Angels that whenever I am mentioned to a Muslim and he then sends blessing upon me that these two Angels say: 'May Allah forgive you, and Allah and His Angels say in answer to these two Angels- Amen'.'

<sup>284</sup> This means that it is highly recommended, desirable and something sought after.

<sup>285</sup> Ahmad ibn Hanbal said: "It is obligatory to send many blessings upon the Prophet, as long as it does not cause hardship to the one doing it."

<sup>286</sup> That is with those who follow *Imam* Malik. It has been narrated from Malik and Sufyan that the sending of blessings upon him in the final *tashahhud* of the prayers is highly recommended, and those who neglect it in the final *tashahhud* has committed a sin and has blame for neglecting the *Sunna*. *Imam* as-Shafi` said: "It is obligatory in every prayer." And this was the same opinion of that of Ibn al-Mawwaz.

<sup>287</sup> This means during the last part of the night just before dawn, because this is the time of isolation and seclusion from other than Allah and it is a time of relief from disturbances.

<sup>288</sup> This prophetic tradition was related by an-Nawwawi in his *al-Adhkaar* on the authority of Anas ibn Malik; that the Messenger of Allah, may Allah bless him and grant him peace said: "Whenever I am mentioned to someone he should send the blessings upon me." *Imam* Abu Hanifa said: "It is obligatory to send the blessings upon him when one hears his name mentioned, may Allah bless him and grant him peace."

<sup>289</sup> As it has been narrated also by an-Nawwawi in his *al-Adhkaar* on the authority of Abdallah ibn `Amr ibn al-`Aas that the Prophet, may Allah bless him and grant him peace said: "When you hear the caller to prayer then say what he says, then send blessings upon me. Forever sends a single blessing upon me, Allah sends ten blessings upon him."

<sup>290</sup> This prophetic tradition was related by at-Tirmidhi on the authority of Abu Hurayra.

<sup>291</sup> Here ends folio 20 of manuscript B.

<sup>292</sup> His expression: "Dust in the face of a man" means may his face be stuck in the dust. This expression is a metaphor for the recompense of humiliation and disgrace for the one who fails to send blessings upon the Prophet, may Allah bless him and grant him peace, when he is mentioned in his presence.

<sup>293</sup> As Ibn as-Sunni related on the authority of Anas ibn Malik who said: "The Messenger of Allah, may Allah bless him and grant him peace used to say when he entered the *masjid*: 'In the name of Allah. O Allah send blessing upon Muhammad'; and when he left it he would say: 'In the name of Allah. O Allah send blessings upon Muhammad'." Abu Is`haq ibn Sha`baan said: "It is necessary for the one entering the *masjid* to say: 'In the name of Allah'; then send blessings upon the Prophet, may Allah bless him and grant him peace, and then say: 'O Allah forgive me my sins and open for me the doors of Your mercy'; and on leaving it he should say: 'In the name of Allah', then send blessings upon the Prophet, may Allah bless him and grant him peace, and then say: 'O Allah forgive me my sins and open for me the doors of Your bounty'."

<sup>294</sup> **Basmalla:** means saying or writing **Bismillahi 'r-rahmaani 'r-raheem** – ('In the Name of Allah, the Beneficent, the Merciful').

<sup>295</sup> This prophetic tradition was narrated by at-Tabaraani in his *al-Awsat*, Abu's-Shaykh in his *at-Thawaab*, al-Mustaghfiri in his *ad-Da`awaat* with a weak chain of authority, and Ibn Abi Shayba on the authority of Abu Hurayra, may Allah be pleased with him. In its chain of authority there is Bishr ibn `Ubayd ad-Daarisi who al-Azidi and others considered a liar.

as long as<sup>296</sup> my name is in that book." It is also confirmed and recommended to do a lot of prayers on the Prophet every *Jumu'a* (Friday).<sup>297</sup>

**As for the manner of sending blessings upon the Prophet**, there have been many narrations concerning that. So, examine that in some of the composed books concerning that like Dalaa'il al-Khairaat,<sup>298</sup> Kunuuz al-Asraar, and others.<sup>299</sup>

<sup>296</sup> Here ends folio 28 of manuscript A.

<sup>297</sup> As it has been narrated by an-Nisaa'i on the authority of Aws ibn Aws that the Prophet, may Allah bless him and grant him peace said: "Verily the best of your days is the day of *Juma'a*, so send abundant blessings upon me during it, for your blessings are shown to me." This was also been narrated by Ahmad, Ibn Ubay, `Aasim, al-Bayhaqi, at-Tabaraani and Ibn Khuzayma. The author, *Shaykh* Abdullahi ibn Fuduye' said in his Diya'l-Qawa'id: "It has been related that whoever says during the day of *Juma'a* one thousand times: 'O Allah send blessings upon Muhammad the Unlettered Prophet'; then he will see that night in sleep either his Lord, His Prophet, or his place in Paradise. If he doesn't see these in that night, then he will see them during the second *Juma'a*, or the third or the fifth. However, this cannot happen except after the purification of his intention, the presence of the heart along with correct courtesy."

<sup>298</sup> This is the Dalaa'il'l-Khayraat wa Mashaariq al-Anwaar fi Dhikr as-Salaat `Ala an-Nabiyyi'l-Mukhtaar of the knower of Allah, *Shaykh* Abu Abdullah Muhammad ibn Sulayman ibn Abi Bakr al-Jazuli as-Samlaani as-Shareef al-Hassani [d. 854 A.H.]. This book is one of the miraculous signs from the signs of Allah regarding the sending of blessings upon the Prophet, may Allah bless him and grant him peace. It is persistently recited in the eastern lands and western lands and even in the lands of the Europeans. In it is abundant *baraka*. The author, *Shaykh* Abdullahi ibn Fuduye' mentions his chain of authority in this blessed text in his Diya's-Sanaad, and likewise his brother, *Shehu* Uthman ibn Fuduye' mentioned it in his Asaanid'l-Faqeer and other works. I, myself took their chains of authorities in it from my master, *Shaykh* Muhammad al-Amin ibn Adam, and he from his father *Shaykh* Adam Kari' angha, and he from *Shaykh* Musa al-Muhajir, and he from *Shaykh* Ali ibn Abu Bakr and he from both *Shehu* Uthman ibn Fuduye' and *Shaykh* Abdullahi ibn Fuduye' ..

<sup>299</sup> Also examine the as-Shifa of *Qadi* `Iyad. Further, *Shaykh* Ibn Hajr al-`Asqalaani clarified this in the clearest manner in his Fat'h al-Baari in the chapter on the sending of blessings upon the Prophet, may Allah bless him and grant him peace. One of the best works on the methodology of sending blessings upon the Prophet, may Allah bless him and grant him peace is the ad-Durr'n-Nadeer fi Kayfiyat as-Salaat `Ala as-Shafee'l-Basheer by the knower of Allah, majestic jurist, reformer, the *Qutb*, *Shaykh* Ahmadu Baba ibn Ahmad ibn Ahmad ibn Umar Aqit at-Tinbukti al-Maliki. I translated this blessed text into English, so refer to it if you desire to learn what has been related regarding the best manner of sending blessings upon the Prophet, may Allah bless him and grant him peace, the sound prophetic traditions related on the methodology of sending blessings upon him, what has been related regarding the narratives from the Companions, the righteous ancestors and those after them regarding the methodology of sending blessings upon him, and what was mentioned in that regarding the best manner of these as well as other matters. However, one of the best compositions on the methodology of sending blessings upon him, may Allah bless him and grant him peace is the Dalaa'il by *Shehu* Uthman ibn Fuduye' in which he chose twenty blessings which the scholars agree are the best methodologies of sending blessings upon the Master of the spiritual masters, may Allah bless him and grant him peace. My master, *Shaykh* Muhammad al-Amin ibn Adam said: "Whoever recites the Dalaa'il once is like the one who recites the Dalaa'il'l-Khayraat 800 times. This text has an immense secret in gaining the respect and awe of the *Awliyya* and it has tremendous *baraka*. The one who persistently recites it will achieve *baraka*, mercy and redemption from the evils of the land and the sea and from those who are in them." The *Amir 'l-Mu'mineen* Uthman ibn Fuduye' said in his Kitab 'l-Wird: "The sending of blessings upon the Messenger of Allah, may Allah bless him and grant him peace is an incumbent act upon us, with an obligation which is perpetual without limit... The proof for the obligation of the sending of blessings upon him is His words: 'Verily Allah and His Angels send blessings upon the Prophet. O you who believe! Send blessings upon him and give him much peace'." He also said that his method in the manner of sending blessings upon the Generous Prophet was the following: "Whoever sends blessings upon the Prophet, may Allah bless him and grant him peace five thousand times daily, Allah will confer upon him ten things: five in this world and five in the Hereafter. As for the five in things in this life: [1] Allah will easily provide what he and his family consumes; [2] Allah will make difficulties lightened for him as well as his family; [3] Allah will facilitate for him those who will provide service to him and assist him in difficult matters; [4] Wherever he resides, Allah will provide him with a *Jama`at* who will revolve around him; and [5] when he speaks in the presence of people, his words will be accepted, even with the *Sultan* of the world. As for the five in the Hereafter: [1] Allah will protect him from being persistent in sins; [2]

**As for the excellence of sending blessings upon the Prophet**, may Allah bless him and grant him peace; it is like a sea whose bottom cannot be reached.<sup>300</sup> **Among them** is the saying of the Prophet, may Allah bless him and grant him peace:<sup>301</sup> "Whoever send blessings upon me<sup>302</sup> once<sup>303</sup> Allah will send blessings upon him ten times,<sup>304</sup> removes from him ten wrong actions,<sup>305</sup> and elevate him ten ranks."<sup>306</sup> **He also said:**<sup>307</sup> "The foremost people with me<sup>308</sup> on

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When he dies he will discover that all of his supplications are answered; [3] When his appointed time comes, Allah will strengthen his faith and Satan will have no influence upon him; [4] When his spirit is raised up into the heavens, the spirits of the believers will surround it due to the Contentment of Allah with it; and [5] when he is resurrected on the Day of Judgment he will be resurrected underneath the Banner of the Prophet, may Allah bless him and grant him peace." And I swear by Allah the Tremendous, I have tested it and found it to be sound in this world, and I hope that it will also be sound in the Hereafter. Just as I took the license for this magnificent litany from my master *Shaykh* Muhammad al-Amin ibn Adam Kari`angha on Thursday, the 12<sup>th</sup> of *Sha`baan* in the year 1405 A.H. (2<sup>nd</sup> of May, 1985); I also give the license for it to every person who comes across this text. You can trace its chain back to me, since giving license in this manner is sound according to some of the scholars as it is repeatedly done in the science of prophetic traditions; as *Amir`l-Mu`mineen* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his *Tarjuma`An Kayfiyat `l-Wa`adh*.

<sup>300</sup> The author, *Shaykh* Abdullahi ibn Fuduye` said in his *Diya`l-Qawa`id*: "In the sending of blessings upon him there are ten benefits: [1] the attainment of the blessings of the Omnipotent; [2] the attainment of the intercession of the Chosen One; [3] imitation of the Blessed Angels; [4] acting contrary to the hypocrites and the disbelievers; [5] the wiping away of sins; [6] the fulfillment of desires; [7] the illumination of the outward and the inner secrets; [8] redemption from Hell; [9] entrance into Paradise the Land of Divine Awards; and [10] and Visionary Witnessing of the Forgiving King."

<sup>301</sup> This prophetic tradition was related by Ahmad in his *Musnad*, al-Bukhari in his *al-Adab*, an-Nisaai', al-Hakim in his *al-Mustadrak*, and al-Bayhaqi in his *Shu`ab`l-Imaan*, on the authority of Anas ibn Malik.

<sup>302</sup> That is requesting for me from Allah eternal esteem and elevation.

<sup>303</sup> That is to say, a single blessing, as it has been mentioned explicitly in the narration of Ahmad, al-Bukhari, Abu Dawud, at-Tirmidhi and an-Nisaai' on the authority of Anas: "Whoever sends upon me a single blessings, Allah will send blessings upon him ten times, wipe away ten sins, and elevate him ten spiritual ranks." In the narration of Abu Nu`aym in his *al-Hiliyat* on the authority of Sa`id ibn `Umayr al-Ansaari where the requisite to sending blessings upon him includes sincerity and truthfulness: "There is no servant from my *Umma* who sends blessings upon me truthfully from his soul except that Allah sends upon him ten blessings, records for him ten good deeds, and wipes away ten evil deeds." This is stated more explicitly in the narration of an-Nisaai' where he said: "sincerely from his heart". In the narration of at-Tabarani also it gives a prerequisite for the sending of blessings upon him as it is related on the authority of Abu Barda ibn Niyar: "No servant from my *Umma* sends a blessing upon me truthfully from his heart except that Allah sends upon him ten blessings, records for him ten good deeds, elevates him ten spiritual ranks and wipes away ten evil deeds." Subsequently, the meaning of "truthfully from his soul" and "truthfully from his heart" is that he says it with his tongue, with the intellect being attentive of its meanings and the heart tranquil in its acceptance. Or it means being trusting and accepting of the words of the Prophet, may Allah bless him and grant him peace regarding the reward from Allah; and Allah knows best. In the narration related by al-Bazaar on the authority of Abu Hurayra: "Whoever sends a blessing upon me from the recesses of his soul, Allah will send upon him ten blessings, wipe away ten evil deeds, and elevate him ten spiritual ranks." This last narration establishes the permissibility of sending blessings upon him from the heart without the expression of the tongue. However, the expression of the tongue accompanying the presence of the heart is foremost.

<sup>304</sup> This means that He will send mercy upon him whose reward will be equal to the *Quranic* testimony: "Whoever comes with a good deed, he will have the reward of ten like it." Imam at-Taybi said: "Sending blessings from the servant means seeking esteem and honor with regard to the Chosen One; while sending blessings from Allah to His servant means forgiveness. This is somewhat problematic from the perspective of the expression but not from the perspective of its implied meaning; because if the expression of 'forgiveness' means 'esteem' then this shows accord between the expression and its implied meaning. That is the correct perspective in order for the apparent meaning of forgiveness not to be repetitive." In the narration of Ahmad on the authority of Ibn Umar: "Whoever sends a blessings upon me, Allah and His Angels will send upon him seventy blessings, regardless if it is little or abundant."

<sup>305</sup> The plural expression of 'wrong actions' here means sins.

the Day of Rising will be those who have sent the most blessings upon me."<sup>309</sup> **He also said:**<sup>310</sup> "Some people will come to me whom I will not know except by the abundance of the blessings they sent upon me."<sup>311</sup> **He has also said:**<sup>312</sup> "Whoever sends blessings upon me at my grave, I will hear it. Whoever sends blessings upon me by proxy, it is conveyed to me."<sup>313</sup> **He also said:** "No one sends blessings upon me, except that his blessings are shown to me<sup>314</sup> when he finishes it."<sup>315</sup>

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<sup>306</sup> .The expression "spiritual ranks" means exalted levels in Paradise. Spiritual ranks means levels because it's etymological root is from climbing stairs and ladders. Subsequently it is utilized metaphorically to mean the elevation of station and ranks. Al-Hirali said: "Verily Allah sending blessings upon His servant means acceptance of him by His immensity, taking them out of the state of their darkness into the elevation of illumination; as Allah ta`ala says: '*He is the One who sends blessings upon you, as well as the Angels, in order to bring you out of darkness into the Light*'. Thus, His sending blessings upon them, means His taking them out of the darkness of the deep afflictions which they were caught up in." The meaning of spiritual ranks is spiritual degrees; or spiritual stations with Allah ta`ala; or spiritual virtues from Him; or levels from the various levels of nobility; or Islam; or emigration; of *jihad*; or the honor of being killed in His Way; as Qatada said: "Islam is a spiritual rank; emigration is a spiritual rank within Islam; *Jihad* after the emigration is a spiritual rank; and being killed during the *Jihad* is a spiritual rank." Or it means exalted actions; for each of the foregoing meanings in the expression of spiritual ranks can be attained for the one who is persistent in sending blessings upon the Generous Prophet, upon him be the best blessings and most pure peace.

<sup>307</sup> It was related by at-Tirmidhi and Ibn Maja on the authority of Ibn Mas'ud.

<sup>308</sup> That is to say, the nearest of people to me and those who will have a greater right for my intercession.

<sup>309</sup> It has been related by Ahmad on the authority of Ubay ibn Ka`b who said once a man said: "O Messenger of Allah, verily I perform many prayers how much of my prayers should I dedicate to you?" He said: "Whatever you like." He said: "A third?" He said: "Whatever you like, but if you increase it will be better." Until the man eventually said: "Should I dedicate all of my prayers?" He said: "In that case, it will suffice all of your concerns."

<sup>310</sup> This prophetic tradition was related by al-Isbahaan in his *Targheeb* on the authority of Anas ibn Malik.

<sup>311</sup> Abu Bakr ibn al-Arabi said: "The benefits of sending blessings upon him, returns back to the one who does it as evidenced by the clarity of his beliefs, the sincerity of his intention, the manifestation of his love, his persistence in obedience and the respect and esteem he has for the generous intermediary, may Allah bless him and grant him peace."

<sup>312</sup> This prophetic tradition was related by Abu Bakr ibn Abi Shayba and al-Bayhaqi in his *Shu`ab'l-Imaan* on the authority of Abu Hurayra.

<sup>313</sup> .The meaning of his expression: 'by proxy' means that 'he is far from me' and the stressed passive voice is used here to indicate that the Angels are those who deliver his greetings of peace and blessings to me' in his stead. In the narration of ad-Daylami in his *Musnad al-Firdaus* on the authority of Abu Bakr who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Send much blessings upon me for verily Allah has appointed with me an Angel at my grave, whenever a man from my *Umma* sends blessings upon me, that Angels says to me: 'O Muhammad verily so-and-so, the son of so-and-so sends blessings upon you in this particular hour'." The meaning of his expression 'is conveyed to me', means that one of the Angels informs him of it, and this is because his spirit is still connected to the locus of his noble physical body, and it is forbidden for the earth to consume the bodies of the Prophets. Thus his state is like the state one sleeping, whose spirit ascends based upon its innate strength to where Allah wills it to go. However, in the case his spirit is singled out to reach the furthest abilities based upon his innate capacity with Allah in the highest unseen kingdoms, while at the same time his spirit is innately connected to his physical form, thus he hears in his grave the information regarding the one who sends blessings upon him.

<sup>314</sup> This alone is sufficient for the servant regarding his nobility, magnanimity, honor, and exalted capacity since his name is mentioned with excellence in the presence of the Prophet, may Allah bless him and grant him peace.

<sup>315</sup> It has been related by Abu Dawud, an-Nisaai', who verified its soundness, and Ibn Khuzayma and others on the authority of Aws ibn Aws who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Increase in sending much blessings upon me, because your sending blessings are presented to me." It was said: "O Messenger of Allah, how will our sending blessings upon you be presented to you when your body has decomposed?" He said: "Verily Allah and made it prohibited for the earth to devour the bodies of the Prophets." Having said that, one of the problematic issues in what was previously mentioned is in what was related by Abu

**He, may Allah bless him and grant him peace, said:**<sup>316</sup> "Wherever you are send blessings upon me.<sup>317</sup> For your blessings<sup>318</sup> will reach me from wherever you are."<sup>319</sup> **The Messenger of Allah, may Allah bless him and grant him peace, said:**<sup>320</sup> "Send many<sup>321</sup>

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Dawud from another perspective on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There is no one who sends the greetings of peace to me, except that Allah returns my spirit to me until I return the greetings of peace to him." The narrators of this prophetic tradition are all reliable. The problematic issue here is in the apparent meaning of the returning of the spirit to the body, because this implies that it was cut off from it, suggesting death. However, the scholars have given a decisive answer to this in the following: first what is intended by his words: 'Allah returns my spirit to me' is that He returns his spirit because it was just after his burial where the spirit ascends to heaven and then is returned. This does not mean that it returns, then is extracted then returns again. Secondly, he gives us the greetings of peace, but he is not in a state of the deprivation of death, rather he is in a state in which there is no discomfort for him to return the greetings. Thirdly, what is intended here by the 'spirit' is the Angel who has been appointed to deliver the blessings and greetings of peace. Fourthly, what is intended here by the 'spirit' is articulation which is allowed in him so that he can address us in a way that we can comprehend. Fifthly, he is completely engrossed in the matters of the Highest Assembly, thus when the greetings of peace are given to him, comprehension is returned to him so that he can reply to the one who gives him the greetings of peace. Another problematic issue which arises from another perspective, which is that it is almost essential that all of his time is completely engrossed due to the communication of the greetings of peace and blessings being sent to him from every region of the earth which are conceivably innumerable, and thus he is able to return all these greetings, because the affairs of the Hereafter cannot be completely comprehended by reason, and the states of the intermediary life (*barzakh*) resembles the states of the Hereafter, and Allah knows best.

<sup>316</sup> This prophetic tradition was related by Ibn Abi Shayba, Ibn Mansuur, ad-Diya and others on the authority of al-Hassan ibn al-Husayn ibn Ali ibn Abi Talib.

<sup>317</sup> The meaning of this expression is do not be pretentious in visiting my grave, because your sending of blessings upon me reaches me wherever you are. The only reason this was said is because sending blessings upon him while being present at his grave although burdensome for most people is superior to being absent. However, what is prohibited here is the kind of visitation where different entourages are raised which are contrary to the perfection of respect and esteem due to him, may Allah bless him and grant him peace.

<sup>318</sup> Here ends folio 28 of manuscript A.

<sup>319</sup> The author, *Shaykh* Abdullahi ibn Fuduye` said in his *Diyal-Qawa'id*: "Whenever personal aspirations become difficult for you, then increase in sending blessings upon him, for he is the intermediary between us and our Exalted Lord; he is the Guide for us to Him; and he is the reinforcement from Him to all of creation from the Prophets and the *Awliyya*. For all of our actions are presented to him, may Allah bless him and grant him peace, and thus by means of sending blessings upon him illumination is earned, and darkness cannot be removed except with illumination. What is meant here by darkness is the darkness connected to the soul and its contamination, and to the heart and its thirst for those distractions which prevent spiritual good. Following his actions and character cannot be obtained except after attaining a magnified state of love for him; and this cannot be attained except through the abundance of sending blessings upon him. For when a thing is loved, it is mentioned often. He may Allah bless him and grant him peace said: 'Every supplication is veiled until the blessings upon Muhammad and the family of Muhammad is sent.' This was related by at-Tabaraani in his *al-Awsat*. Moreover, the pillars of true supplication are done with the presence, tenderness, submission of the heart and its complete connection with Allah and being cut of from secondary factors. The wings of supplication are sincerity. The proper time of supplication is the predawn hours. The causative factors of supplication are sending blessings upon the Prophet, may Allah bless him and grant him peace. For when the pillars are constructed supplications are strong. When the wings of supplication are obtained then it flies into the heavens. When they are in conformity with the proper times, supplications succeed. When the causative factors of supplication are realized they flourish. It is for this reason that he said in a prophetic tradition: "The supplication placed between two blessings upon me is never rejected."

<sup>320</sup> It was related by al-Bayhaqi in his *Shu'ab'l-Imaan* and at-Tabaraani in his *al-Awsat* on the authority of Abu Hurayra; Ibn `Adiy in his *al-Kaamil* on the authority of Anas ibn Malik; and Sa`id ibn Mansuur in his *as-Sunan* on the authority of al-Hassan.

<sup>321</sup> Here ends folio 21 of manuscript B.

blessings upon me during the radiant night and the brilliant day.<sup>322</sup> For it will be conveyed from you."<sup>323</sup>

**The Prophet once said:**<sup>324</sup> "Jibril came and said to me, 'Muhammad, whenever you are mentioned by name in the presence of someone<sup>325</sup> and he does not pray upon you and dies,<sup>326</sup> will enter the Fire.<sup>327</sup> And Allah will put him far away from you.<sup>328</sup> Say: Amen.' I then said, Amen."<sup>329</sup> **He also said:**<sup>330</sup> "The true miser is the one who when I am mentioned in his presence, does not pray upon me."<sup>331</sup>

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<sup>322</sup> This means the night which precedes Friday and the actual day of Friday. He mentioned the night before the day due to the fact that in reality the night precedes the day. He described the night as radiant due to the abundance of Angels present in it. The radiance is an illumination which is specific for this night and appears distinctly for it. He described the day as brilliant because Friday is the best of the days of the week. It is called brilliant because it will be an illumination for its people so that they can walk in its radiance on the Day of Standing. The evidence for this interpolation is what was related by al-Hakim on the authority of Musa in a tradition going back to the Prophet, may Allah bless him and grant him peace: "Verily on the Day of Standing Allah will resurrect the days of the week based upon their appearances and He will resurrect Friday as a brilliant luminous light for its people, around which they will gather like a bridegroom being ushered to its bride. This brilliant light will illuminate the way for them to walk. The light of their countenance will be as white as snow and their fragrance will emanate like musk. They will then be entered into a mountain of camphor. They will be gazed upon by all the men and *jinn* who will not blink due to their amazement with them, until they enter Paradise. No one will be included with them except the callers to prayer who were self reckoning."

<sup>323</sup> This means that the night and day of Friday will be a witness for you.

<sup>324</sup> This prophetic tradition was related by at-Tabarani on the authority of Ibn Abass and Anas ibn Malik; Abdallah ibn al-Harith, Ka`b ibn `Ajza and al-Bazaar on the authority of Jaabir ibn Samra and Abu Hurayra.

<sup>325</sup> This means the one to whom you are mentioned while he is present listening.

<sup>326</sup> This means that neglects or avoids sending blessings upon you and he dies without repenting.

<sup>327</sup> This means by reason of neglecting or failing to send blessings upon him, may Allah bless him and grant him peace.

<sup>328</sup> This means that He will make him far away from the domain of His mercy and remote from the courtyard of His forgiveness.

<sup>329</sup> The meaning of *Aamen* or *Amen*, is that it is an expression which is usually said at the end of supplications. It means: 'O Allah answer me'. In it are two manners of expression: [1] *Aamen* with the elongation of the *hamza*; or [2] *Amen* with the shortening of the *hamza*. The elongation of the *hamza* is the expression which is used more often and is more well known. It is said that it is a Name from the Divine Names of Allah ta`ala as it was narrated by Abd`r-Razaq on the authority of Abu Hurayra. Ibn `Adiy related in his al-Kaamil and at-Tabarani related in his al-Kabeer on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: "*Amen* is the Seal of the Lord of the worlds upon the tongues of His believing servants." It has also been related by Ibn Mardawayhi on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said: "I have been given three special characteristics: [1] I have been given the prayer performed in lined ranks; [2] I have been given the greetings of peace, which is the greetings of the People of Paradise; and [3] I have been given the '*Amen*' which no one before you was given, except that Allah gave it to Harun. For when Musa made supplication, Harun would say '*Amen*'." It has been related by Ibn Maja on the authority of Abdallah ibn Abass that the Messenger of Allah, may Allah bless him and grant him peace said: "The Jews do not envy you in anything more than their envy of you because of '*Amen*'; so increase in the recitation of '*Amen*'."

<sup>330</sup> This prophetic tradition was related by Ahmad on the authority of Ali ibn Abi Talib; at-Tirmidhi on the authority of al-Hassan ibn Ali; an-Nisaai', Ibn Maja and al-Hakim in his al-Mustadrak on the authority of al-Husayn ibn Ali; and al-Bayhaqi on the authority of Abu Hurayra.

<sup>331</sup> The expression 'miser' means a person who is niggardly so that his wealth doesn't diminish. In another narration by al-Bayhaqi he, upon him be blessings and peace said: "Verily the most miserly of all misers is the one to whom I am mentioned and he fails to send blessings upon me."

**The Prophet, may Allah bless him and grant him peace, said:**<sup>332</sup> "Whoever forgets to pray upon me, will forget the Path to Paradise."<sup>333</sup> **He also said:**<sup>334</sup> "A people do not sit in a gathering in which they do not pray upon the Prophet without grief coming upon them. When they enter Paradise they will not see some of its rewards."<sup>335</sup>

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<sup>332</sup> This prophetic tradition was related by Ibn Maja on the authority of Ibn Abass, al-Bayhaqi in his as-Shu`ab on the authority of Abu Hurayra, Ibn Abi Hatim from the tradition of Jaabir, as well as at-Tabarani from the tradition of Husayn ibn Ali.

<sup>333</sup> This means by neglecting or avoiding being persistent in it. This prophetic tradition also clarifies that whoever desires to know the Path to Paradise in its fullness and desires to travel its Path completely, it is necessary for him then to perform much blessings upon the Prophet, upon him be the best blessings and most perfect peace. The author, *Shaykh* Abdullahi ibn Fuduye` said in his Diya'l-Qawa'id: "For the sending of blessing upon the Prophet, may Allah bless him and grant him peace is the means for spiritual ascension for the student who fails to encounter a guiding *shaykh*. The Prophet, may Allah bless him and grant him peace said: 'The sending of blessings upon me is illumination in the heart as well as illumination upon the Bridge of Hell'. For when this illumination enters the heart then it drives out all darkness from it and the person becomes guided." My master, *Shaykh* Abd'r-Rahim al-Burai` as-Samaani said: "For the one who does not have a *shaykh*, then the sending of blessings upon the Prophet is his *Shaykh*, and by means of it he is guided to the *Shaykh* and through it his *shaykh* recognizes him by his mark." I say: realize O you who are lovers of the Beloved of Allah, upon him be the best blessings and most perfect peace, that the foundation of the *baraka* of this blessed book and its author, *Shaykh* Abdullahi ibn Fuduye`, as well as the causative factor for his brother, the Light of the Age, *Shehu* Uthman ibn Fuduye` arriving at the station of the *Imam* of the *Awliyya* was due solely to the sending of blessings upon the Prophet, may Allah bless him and grant him peace. The *Amir'l-Mu'mineen* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his Infaq'l-Maysuur: "He (the *Shehu*) informed me of the time when he obtained the divine attraction by means of the *baraka* of the sending blessings upon the Prophet, may Allah bless him and grant him peace. He was persistent with this without boredom, laziness nor laxity. As a result, Allah assisted him with the overflowing of illumination by means of *Shaykh* Abd'l-Qaadir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, may Allah bless him and grant him peace. He then witnessed the astounding things of the unseen kingdoms and realized the mysteries of the kingdom of power. He witnessed the phenomena of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet and unraveled its remarkable secrets. The Lord of Truth gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him. Then a voice from the divine presence called out once: "O mankind answer the call of the inviter to Allah!" It then recited the verse: ("Turned aside from it is he who is turned aside.") Then the Lord of Truth returned him to the place of consciousness in order that the station of guiding others and inviting them could be given to him. Sometimes the lights of majesty would overcome him and seize him. Sometimes the lights of beauty would release him and set him at ease. This was along with the fact that he was among the people of firm establishment and permanent stations, not among the people of transient states and those newly arrived. He then established what the Lord of Truth created him for. He made him deserving of inviting people to Him and of being a guide to Him. He thus began calling people to Allah and guiding them to Him. He was then severely afflicted by those people whose characters were loathsome with denial and ridicule. However, he continued to speak to the people according to their intellects and showed kindness towards them. He encountered from their repulsive characters that which I am unable to describe, until Allah gifted him with the permanence of success. Then a group among the believers began to listen to him attentively and he instructed them in the Truth and clarified for them the spiritual path of Truth."

<sup>334</sup> This prophetic tradition was related by al-Bayhaqi in his Shu`ab'l-Imaan on the authority of Sa'id al-Khudri.

<sup>335</sup> This means that this assembly will have regret, and when the people of this assembly enter Paradise they will find that they will deficient of a tremendous reward as a result of neglecting sending blessings upon the generous Prophet, may Allah bless him and grant him peace.

**Some of the scholars have said:** "When one person prays upon the Prophet in a gathering, he is rewarded for whatever takes place in that gathering".<sup>336</sup> May Allah provide us to perform extensive blessings upon him until death.<sup>337</sup> Amen<sup>338</sup>



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<sup>336</sup> This has been narrated by Abu Isa at-Tirmidhi on the authority of at-Tahaawi. The author, *Shaykh* Abdullahi ibn Fuduye` said in his Diya'l-Qawaa'id: "It is necessary that when sending blessings upon the Messenger of Allah, may Allah bless him and grant him peace, that your objectives should be to follow the command of Allah ta'ala; to attest to the veracity of His Prophet; to demonstrate your yearning and love for him; to show esteem for his rank; that you consider that he is deserving of it; and to hope for the reward in that. The meaning of sending blessings from Allah is Divine mercy connected to His Immensity. From the Angels it means seeking forgiveness; and from humans it means humble entreaty and supplication. One should be wary of utilizing the expression '*tasliyya*' in exchange for the word *as-salaat* (sending blessings) although this occurs often from some of the people associated with *tasawwuf* and some of the jurist. It is sound that whoever says for example: 'O Allah send blessings upon our master Muhammad to the number of the sand pebbles' and similar expressions like that, he will obtain the reward of that number that he mentioned. This is true because Ibn Ata'illah said in his Taaaj'l-Uruus: 'For the person who has come to the end of his lifespan and he desires to catch what he had possibly missed, he should make remembrance using the comprehensive forms of remembrance. For when he does this he will elongate his short years; like his saying: 'Glory be to Allah, and His praise to the number of His creation, to the contentment He has with Himself, to the beauty of His Throne, and to the extent of His words.' However, what is desired from the one who sends blessings with the comprehensive forms of blessings, is that he realize in his soul and is conscious that he does not have the ability in reality to send blessings upon the Prophet, may Allah bless him and grant him peace with that vast amount; thus his heart becomes resigned to that fact that no one can send blessings upon him, may Allah bless him and grant him peace to that extent except Allah the Kind and Aware; as a result he seeks to send blessings upon him to that vast extent by the power and might of the All Hearing and All Seeing. It is based upon this profound meaning that the Knower of Allah, Ahmad Zaruuq relied upon in his Qawaa'id." I say: It is for this reason that the recitation of the ad-Dalaa'il of *Shehu* Uthman ibn Fuduye` is the best methodology in sending blessings upon the Prophet, may Allah bless him and grant him, because most of the blessings in it are comprehensive forms of blessings, as we mentioned previously.

<sup>337</sup> Here ends folio 29 of manuscript A.

<sup>338</sup> The author, *Shaykh* Abdullahi ibn Fuduye` said in his Diya'l-Qawaa'id: "al-Iyaash was asked about sending blessings upon the Prophet, may Allah bless him and grant him peace while in common places and on the open road; and he answered that is contrary to what is foremost. It has been narrated from Malik that the name of the Prophet, may Allah bless him and grant him peace is not to be mentioned except in a state of purification out of esteem and respect to him, may Allah bless him and grant him peace. The wisdom in our asking Allah to send blessings upon the Prophet, may Allah bless him and grant him peace and not we ourselves sending blessings upon him; like the servant saying: 'I send blessings upon Muhammad myself, since we have been ordered to send blessings upon him'; is that we can never really attain the capacity necessary to fully send blessings upon him as he deserves, thus we disengage ourselves from the act and turn it over to our Lord, glory be to Him, because only He truly knows what is befitting in the sending of blessings upon him. Abu Bakr as-Sideeq may Allah be pleased with him once said: 'The sending of blessings upon the Prophet, may Allah bless him and grant him peace wipes away sins like cold water extinguishes a fire; and sending him the greetings of peace is more superior to freeing a slave'. It has become widespread among the people that sending blessings upon the Prophet, may Allah bless him and grant him peace are not to be done for inferior worldly matters. However, I say that this is only valid if the prerequisite be that by that the person intends showing esteem and love for him. For in that case it is necessary for the person sending blessings upon him, may Allah bless him and grant him peace to do so for the pleasure of Allah, the cleaning of his soul; the purification of his spirit and the correction of his heart until it is transformed into noble character and uprightness. Thus is in order to enter into the Divine Holy Presence of Allah; not in order to obtain some portion from this world's life; like a person who recites His Divine Names *al-Aleem* in order to obtain unveiling; or *al-Jabaar* and *as-Saree'u* in order to obtain subjugation and destruction over enemies; or *al-Ghaniy* and *al-Waasi'u* for wealth; for in that case it would be bad courtesy."



## Chapter Six

### On the Judgment Concerning Those Who Abuse Him Impute Faults to Him, or Relates What is Untrue Concerning Him, His Brothers Among the Prophets, the People of His House, and His Companions

**Allah ta'ala says:**<sup>339</sup> “Those who revile Allah and His Messenger, Allah curses them in this world and the Hereafter<sup>340</sup> and recompense them with a lasting punishment”.<sup>341</sup> He ta'ala also says: “Those who revile Allah and His Messenger have a painful punishment”.<sup>342</sup>

**O brothers, may Allah give you success** in the proper *adab* towards the Messenger of Allah, may Allah bless him<sup>343</sup> and grant him peace, in words, deeds and thoughts. Realize that the judgment is disbelief (*al-hukmu takfiruhu*) for anyone who abuses the Prophet,<sup>344</sup> may Allah bless him and grant him peace; imputes faults to him in his self (*nafs*),<sup>345</sup> lineage (*nasab*), *deen*,<sup>346</sup> or any characteristic of his,<sup>347</sup> who shows scorn towards him;<sup>348</sup> likens him to anything by way of showing contempt for him;<sup>349</sup> or speaks nonsense about him.<sup>350</sup> The judgment is he is to be killed like one who calls him a liar<sup>351</sup> or like one who calls out publicly or who insinuates the same.<sup>352</sup> This judgment applies irrespective if we know that his intention is to show contempt towards him, or even when it is apparent from his state that he does not mean to abuse him; but

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<sup>339</sup> Qur'an 33:57.

<sup>340</sup> This means that Allah curses them in this life and the Hereafter; that is to say that He makes them far from His mercy particular in the two worlds; as well as requites them with a severe punishment and clear veil.

<sup>341</sup> It has been related by Ibn Jareer and Ibn Abi Hatim on the authority of Ibn Abass, may Allah be pleased with them who said this verse was revealed regarding those who defamed the Prophet, may Allah bless him and grant him peace when he took Safiyya bint Hay, may Allah be pleased with her as his wife.

<sup>342</sup> Qur'an 9:63; Here Allah ta'ala explains that among the hypocrites are those who allow their tongues become loose by harming the Prophet, may Allah bless him and grant him peace.

<sup>343</sup> Here ends folio 22 of manuscript B.

<sup>344</sup> This means those who insult him.

<sup>345</sup> This means in his essence or attributes.

<sup>346</sup> This means in his *shari`a*, his way of life or in his judgments.

<sup>347</sup> This means in any circumstance that it connected to him; or in a word from his ideas, irrespective of whether he expressed it clearly.

<sup>348</sup> This means that he belittles him.

<sup>349</sup> This means that he shows scorn for him or depreciates him regarding his rights.

<sup>350</sup> This means that he utters simultaneous words which are offensive regarding him.

<sup>351</sup> *Imam* Malik said: “Whoever insults the Prophet, may Allah bless him and grant him peace among the Muslims is to be killed without the acceptance of his repentance. Abu Hanifa and his companions, as well as at-Thawri, the people of Kufa, and al-Awzai` said the same thing regarding Muslims who do so, but added that they become apostate by so doing.” The execution of this judgment and every similar judgment mentioned in this chapter falls to the Muslim magistrate or their government. It is not the responsibility of the common Muslim to execute this judgment. It is for this reason that it is forbidden for Muslims to reside in a land in which our Prophet, may Allah bless him and grant him peace is insulted; as it is being done in the lands of Denmark, America and others under the guise of ‘freedom of speech’ and ‘freedom of opinion’. If the these governments permit its citizens to do that without any legal protections for the religious and cultural rights of the Muslims residing underneath their authority, then this is a violation of social contract of protection between them and that government. It then becomes obligatory upon the Muslims to emigration from that government. However when a people of a government insult our Prophet, may Allah bless him and grant him peace, and that government officially and explicitly objects to that, and establishes a legal conduit for the Muslims to take legal actions against those people who insult our Prophet, then it becomes permissible for those Muslims to reside in that land, if there exist a binding social contract of a treaty and truce between the government and the Muslims; as is the case in China and other lands. However, if this is not the case then no.

<sup>352</sup> Here ends folio 30 of manuscript A.

rather said it out of discontent,<sup>353</sup> ignorance,<sup>354</sup> carelessness,<sup>355</sup> or as a result of hasty speech. The judgment is the same since no one is excused for disbelief because of ignorance<sup>356</sup> or by claiming a slip of tongue if his intellect is sound.<sup>357</sup> The only exception is when someone is forced to do it while his heart is at rest in belief.<sup>358</sup>

**For instance he might ascribe a major or minor sin to the Prophet**, or say that he failed to convey the message or had fallen short in a judgment between people, dismiss the extent of his knowledge or his asceticism, or saying if he had been able to have good things - he would have eaten them, or deny a famous matter reported from him which has come by many paths of transmission,<sup>359</sup> or he had a long nose, or he says he was black,<sup>360</sup> or his saying: 'If I ask, so did the Prophet ask', or his saying, 'If I am illiterate, so was the Prophet illiterate.', or to insult him for his herding of sheep, for what occurred to him from the outrages of the disbelievers,<sup>361</sup> being routed in battle,<sup>362</sup> or for his affection for his women.<sup>363</sup> The judgment for all the above if someone manifest these, his aim is to impute defects (*an-naqs*) to him, may Allah bless him and grant him peace; he is to be declared a disbeliever (*at-takfir*) and is to be killed without being asked to make repentance (*bi laa istitaaba*).

**The judgment is the same for someone** who says that which is not true concerning Allah, the Prophets, or the Angels. This is true by what was related on the authority of 'Ali ibn

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<sup>353</sup> This means that he becomes so perturbed as a result of the effects of some anguish which has afflicted him.

<sup>354</sup> This means that he is ignorant of the noble attributes of the Prophet, may Allah bless him and grant him peace.

<sup>355</sup> This means that he is careless regarding recognizing the immense affair of the Prophet, may Allah bless him and grant him peace.

<sup>356</sup> This is because knowledge of Essence of Allah ta'ala, His Attributes and what is connected to His Prophets is knowledge which is apart of the individual obligations.

<sup>357</sup> This means if he says it and he is not clinically insane or suffering from senility.

<sup>358</sup> It has been related by Abd'r-Razaaq, Ibn Sa'd, Ibn Jareer, Ibn Abi Hatim, Ibn Mardawayhi, al-Hakim who verified it, and al-Bayhaqi in his *ad-Dalaa'il* by way of Abu 'Ubayda ibn Muhammad ibn 'Amaar ibn Yaasir; on the authority of his father (Muhammad ibn 'Amaar) who said: "The idolaters seized 'Amaar ibn Yaasir and tortured him and did not leave him until he insulted the Prophet, and mentioned their deities in a good light. Then they released him. When he came to the Prophet, he said: "What happened?" He said: 'Evil! They did not release me until I had defamed you and mentioned their deities in a good light'. He said: 'How did you find your heart that that time?' He said: 'It was tranquil in faith'. He then said: 'Then, if they repeat what they did to you, then repeat what you said.' Then Allah ta'ala revealed the following: "*Whoever disbelieves in Allah after his belief, except those who are coerced and their hearts are tranquil with true belief.*" [17:106].

<sup>359</sup> Muhammad ibn Sahnun said: "Whoever doubts a single letter that Muhammad, may Allah bless him and grant him peace came with from Allah has become a defecting disbeliever."

<sup>360</sup> Ahmad ibn Abi Sulayman, the companion of Sahnun said: "Whoever says that the Prophet, may Allah bless him and grant him peace was black, he should be killed." This means irrespective if he says it intending to insult him; or if he says it out of ignorance, because the true physical attributes of the Messenger of Allah, may Allah bless him and grant him peace are well known and famous among the Muslims. Unbroken transmitted prophetic traditions have been narrated regarding the fact that his skin complexion was bright, so whoever says that he was black intentionally or out of ignorance has lied about the Prophet, and has denied what has come by unbroken chain of transmission; and has subsequently become disbeliever.

<sup>361</sup> This means the wounds he received in battle, like when he, upon him be blessings and peace had one of his front teeth broken and his face was wounded.

<sup>362</sup> This means like what happened to his Companions in the Battles of Uhud and Hunayn. *Qadi* Abu Abdallah Muhammad ibn Khalf al-Murabit said: "Whoever says that the Prophet, may Allah bless him and grant him peace was defeated should be asked to repent. If he repents then it should be accepted. If he doesn't he is to be killed because his statement amounts to belittling and disparaging him." Here ends folio 31 of manuscript A; as well as folio 23 of manuscript B.

<sup>363</sup> As the Jews said about him during his time and the Christians have said after his time.

Abi Taalib, may Allah be pleased with him,<sup>364</sup> that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever abuses a Prophet, kill him."<sup>365</sup> For he ordered, that Ka'b ibn al-Ashraf be killed.<sup>366</sup> He had harmed Allah and His Messenger. He sent someone to kill him by assassination without calling him to Islam.<sup>367</sup> The cause of that was his causing harm to the Prophet not by his disbelief. It was related that a woman abused the Prophet<sup>368</sup> and the Prophet, may Allah bless him and grant him peace, said, "Who will deal with her for me?" A man from her people got up, went, and killed her.<sup>369</sup> Then the Prophet, may Allah bless him and grant him peace, said:<sup>370</sup> "Two goats will not lock horns over her".<sup>371</sup> Ibn Abaas said that a blind man had a son who was the scion of his female slave who used to curse the Prophet, may Allah bless him and grant him peace. Her blood was shed with impunity.<sup>372</sup>

**A man was rude**<sup>373</sup> and talked back to Abu Bakr concerning what he said about the *caliphate*. Abu Bakr became angry until one of the men present wanted to kill the man. Abu Bakr said to them, "Sit down! That is not for anyone except the Messenger of Allah, may Allah bless him and grant him peace."

**One of the governors** (*'aamil*) of Umar ibn Abd '1-'Azeez wrote a letter to him<sup>374</sup> asking his advice about killing a man who had abused Umar ibn al-Khataab. He wrote back to him, "It is not lawful to kill a Muslim for abusing anyone except the Messenger of Allah, may Allah bless him<sup>375</sup> and grant him peace. His blood is unlawful."

**As for the absence of killing the Jew** who said to him, may Allah bless him and grant him peace, 'Death be upon you (*as-saamu 'alaikum*)', when this was<sup>376</sup> a sought of calling down

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<sup>364</sup> This prophetic tradition was transmitted by *Qadi`Iyad* with a sound chain of authority by way of ad-Darqutni.

<sup>365</sup> The full text of the prophetic tradition is: "Whoever abuses a Prophet, kill him; and whoever abuses one of my Companions, then beat him."

<sup>366</sup> He was originally from the Jewish tribe the Banu Tayy, then he became associated with the Banu Nabhan. However, his mother was from the Banu 'n-Nadeer as Ibn Is'haq mentioned. Al-Bukhari and al-Bayhaqi also mentioned this when relating the narrative regarding the Banu'n-Nadeer. Al-Bukhari said in his *Saheeh*: "Ali ibn Abdallah narrated to us, that Sufyaan narrated to us, that `Amr ibn Dinar said: 'I heard Jaabir ibn Abdallah say that the Messenger of Allah, may Allah bless him and grant him peace said: 'Who will deal with Ka'b ibn al-Ashraf, because he has harmed Allah and His Messenger?' Muhammad ibn Maslama then stood and said: 'O Messenger of Allah do you want him to be killed?' He said: 'Yes'. He then said: 'Do you give me permission to say something (that will assist me to do this)?' He said: 'Yes'. He eventually killed him and came to the Prophet, may Allah bless him and grant him peace and informed him."

<sup>367</sup> As mentioned in the preceding footnote, he dispatched Muhammad ibn Maslama, along with Salman ibn Salama, `Ibaad ibn Bashr, al-Harith ibn `Aws and Abu Isa ibn Jubayr; all of whom were from the *Ansaar* from the tribe of Aws.

<sup>368</sup> She was `Ismaa' bint Marwan ibn Abi Umayya ibn Zayd ibn Khatma.

<sup>369</sup> He was `Umayr ibn `Adiy al-Khatmi.

<sup>370</sup> Here ends folio 32 of manuscript A.

<sup>371</sup> It has been related that `Umayr ibn Adiy prayed the *fajr* prayer in Medina after killing her; and the Prophet, may Allah bless him and grant him peace said: 'Did you kill the daughter of Marwan?' He said: 'Yes, will there be anything against me for doing that?' He, upon him be blessings and peace said: "No, not even two goats will dispute over her." This means that there was nothing reprehensible in killing her.

<sup>372</sup> This prophetic tradition was related by Abu Dawud on the authority of Ibn Abaas.

<sup>373</sup> This prophetic tradition was related by an-Nisaai` and Abu Dawud.

<sup>374</sup> At-Tilimsani said that the governor referred to was Abd'l-Hamid ibn Abd'r-Rahman ibn Zayd ibn al-Khataab.

<sup>375</sup> Here ends folio 24 of manuscript B.

<sup>376</sup> Here ends folio 33 of manuscript A.

a curse upon him;<sup>377</sup> and the man<sup>378</sup> who said to him may Allah bless him and grant him peace: 'This is a dividing out by which the countenance of Allah is not intended'; and the hypocrites (*al-munafiqun*) who used to harm him often - that was all in the beginning of Islam. However, once Islam was firmly established and it became victorious (*idhharuhu*), any such detractors that the Muslims had power over and whose affair was well known were put to death. As for the hypocrites, they said what they said secretly among those of their own sort. And when what they said reached (the believers) they denied it and swore by Allah that they had not said it. And in most of what they said was only heard by children, slaves, and women - and taking life is only permitted when there are two just witnesses (*ad-damaa'u laa tustabaahu illa bi 'adlain*).

**As for 'A'isha's** saying that, he may Allah bless him and grant him peace, never took revenge on his own behalf.<sup>379</sup> This was regarding those matters in which there was no contempt (*izraa'u*) and when its doer did not intend harm. Rather it was done out of roughness and antipathy from him. Like the Bedouin while asking for wealth was pulling his cloak until it made a mark on his neck.<sup>380</sup>

**As for he who** expresses a general statement (*qawlun mujmalin*) that can conceivably be taken to mean the Prophet, may Allah bless him and grant him peace, while the Prophet was not intended. Like the case when a man becomes angry<sup>381</sup> with another man who owes him money so that he says to him, 'Bless Muhammad, may Allah bless him and grant him peace!' Then the one seeking repayment says to him. 'May Allah not bless the one who blesses him!' It is said that he should be killed<sup>382</sup> because his expression includes the Prophets and Angels who bless him.<sup>383</sup> And it is said that he should not be killed because he intended the one to whom he was speaking, however he should be disciplined (*yuwaddabu*).<sup>384</sup> On the other hand, if he were to say it when he was not angry, then he should be killed. And there is no difference of opinion concerning that (*bi laa khilaaf*).

**Likewise, with the one** who says, 'The Prophets were doubted', when someone says to him, 'Do you doubt me?' As for the one who desires to do an injustice to someone else and he says to him, 'Do you doubt the Prophet?', and he responds, 'I doubt'; or like the one who says, 'If a Prophet or an Angel were to abuse me, I would abuse them'; or like the one who says to someone else, 'O son of a thousand dogs!' and the like - one should be disciplined (*yuwaddabu*) in accordance with the legal judgment (*ijtihaadan*). Likewise, with the one who likens<sup>385</sup> himself or someone else to the Prophet, may Allah bless him and grant him peace, in order to point out that the same mishap is connected to him. Like the saying, 'If I am called a liar, the Prophets were called liars', or 'If I am harmed, they were harmed too', or 'I am safe from the tongues of people while the Prophets of Allah were not safe from them', or 'If there is evil in me,

<sup>377</sup> This prophetic tradition was related by al-Bukhari. The man was supplicating for death or weariness to befall the Messenger of Allah, may Allah bless him and grant him peace. Thus the meaning of the greetings was for culmination of his death be with weariness.

<sup>378</sup> The man was Abdallah ibn Dhu'l-Khuwaysira as it was related by al-Bukhari.

<sup>379</sup> This prophetic tradition was related by al-Bukhari in his *Saheeh* on the authority of A`isha. The full text of the prophetic tradition is: "He never took revenge for himself for anything, except when the sanctity of Allah was violated, then he would take revenge for the sake of Allah."

<sup>380</sup> This prophetic tradition was related by al-Bukhari in his *Saheeh* that the Bedouin said: "Give me some of the wealth of Allah that is with you." Here ends folio 34 of manuscript A.

<sup>381</sup> This means a man who is owed money, who becomes angry while demanding repayment.

<sup>382</sup> Here ends folio 25 of manuscript B.

<sup>383</sup> The proponents of this judgment were *Qadi* al-Harith ibn Miskeen, and others from the Maliki scholars.

<sup>384</sup> The proponents of this judgment were Sahnun, Abu Is'haq al-Barqi and Asbagh ibn al-Farj.

<sup>385</sup> Here ends folio 35 of manuscript A.

the same was said about the Prophets', or the like. For if, he says what was mentioned in order to promote himself or to deflect himself from being exposed, well and good. However, if he says what was mentioned in order to impute defects to the Prophets, then he should be killed. But if he says it in order to bring consolation upon himself - that finding comfort with that - there is no discipline to be given for that.

**It was related that a man** was rebuked for being destitute. He then said, "Will you rebuke me for my poverty when the Prophet, may Allah bless him and grant him peace, used to herd sheep?" *Imam* Malik said, "He has alluded to the Prophet, may Allah bless him and grant him peace, outside its proper place and I think that he should be disciplined". The scholars disliked that someone would send blessings upon the Prophet, may Allah bless him and grant him peace,<sup>386</sup> on being astonished, since he is only to be sent blessings out of desire for reward (*li talaba thawaab*) and out of respect and awe (*tawqeer*) for him.<sup>387</sup> It was said<sup>388</sup> that if it is said to man, 'Shut up! You are illiterate (*ummiyyun*)!' He then says, 'Was not the Prophet illiterate?' The people should take him to be a disbeliever, until he demonstrates anxiety<sup>389</sup> for that shows regret and repents.

**An example of what can be included in that** is the poetry of the indulgent people concerning comparing those who are eulogized with the Prophet, may Allah bless him and grant him peace. This is similar with the official writers of letters and correspondence and what they put in their letters. Sa`id al-Kaazaruniyyu, may Allah be merciful to him, said, "All that they write is nothing but disbelief. Like their saying, 'Your letter has arrived and it was like a noble Qur'an', or 'Your letter is in the place of revelation', or 'I examined your noble letter', even if it is not intended, that is nothing but contempt. For nothing is greater than the Divine message and the Book of Allah, in as much as it cannot be compared with anything else. For the best course for the one who says the like of that is to have *adab* in order to avert being killed. As for story telling, it is praiseworthy for one<sup>390</sup> to avoid such actions, and there is no approval for such. For the Muslims are agreed upon the prohibition of relating, that which defames the Prophet, may Allah bless him and grant him peace. Compassion was shown to our predecessors at the time they omitted what defamed the Prophet from the tales of the military expeditions. May Allah preserve our heart, tongues, and hands from that, by His bounty and generosity.

**As for cursing the Companions**, may Allah be pleased with them, for whoever says that they were astray and disbelievers; has become a disbeliever making it is obligatory to kill him.<sup>391</sup> If he reviles them, other than the above, as men vilify one another, he should then be punished severely as a lesson to him. Whoever accuses A`isha, may Allah be pleased with her, of adultery or corruption is to be killed as a disbeliever.<sup>392</sup> Whoever says to any of the children of Fatima, may Allah be pleased with her, 'O One of ruined lineage', regardless if he excludes in that statement the Prophet, may Allah bless him and grant him peace,<sup>393</sup> and his daughter, if he makes

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<sup>386</sup> Here ends folio 26 of manuscript B.

<sup>387</sup> It was *Imam* Sahnun and his companions who considered this reprehensible.

<sup>388</sup> Here ends folio 36 of manuscript A.

<sup>389</sup> This means that he has fear of this regarding his soul and his religion.

<sup>390</sup> Here ends folio 37 of manuscript A.

<sup>391</sup> This is because it is a denial of the *Qur'an* in what Allah praised them by His words: "Allah is pleased with them." Sahnun said: "Whoever says that Abu Bakr, Umar, Uthman and Ali, that anyone of them were astray, has become disbeliever and should be killed."

<sup>392</sup> *Imam* Malik said: "However insults A`isha is to be killed." It was said to him: "Why?" He said: "Because whoever abuses her has acted contrary to the *Qur'an*."

<sup>393</sup> Here ends folio 38 of manuscript A; as well as folio 27 of manuscript B.

a generalized statement, or if the statement suggests that which means all of them without exception. If he admits to that, he is to be killed as a disbeliever. Whoever falsely claims descent from the Prophet, is to be beaten severely, then publicly denounced and then imprisoned until his repentance is made apparent for all to see. And Allah knows best.



## Chapter Seven

### On Some of What Occurred Regarding the Illness Which Led to the Prophet's Passing, may Allah bless him and grant him peace

**His illness began as a headache** in the last two nights of the end of Safar, on Wednesday.<sup>394</sup> It is said that it was in the beginning of Rabi' u al-Awwal in the house of Maimuna. At the time, he was making his rounds to the houses of his wives. When the headache became severe, he asked his wives permission to be tended in the house of A'isha. They gave their permission.<sup>395</sup> The duration of the sickness was twelve days, it is said fourteen days, and it is said eighteen days.<sup>396</sup>

**He used to pray with the people** during the duration of the sickness. When three days had passed, Bilaal sought permission to enter on the Prophet. He came out weeping and said, "The Messenger of Allah, may Allah bless him and grant him peace, orders you to pray with the people".<sup>397</sup> Thus, Abu Bakr went to lead the people. When he saw the place of the Prophet vacant, he immediately collapsed where he was standing. It was then that the Muslims raised a cry. When the Messenger of Allah, may Allah bless him and grant him peace, heard the clamor he called Ali and 'Abaas, and leaning on them he came out<sup>398</sup> to the mosque and prayed. He then said, "O fellow Muslims! You are under the safekeeping and shelter of Allah. And Allah is my *khalifa* to you. You must adhere to fearful awareness of Allah (*taqwa*) and guard your obedience to Him. He is the One who separates you from this world and all that occurs in it."

**One day he**, may Allah bless him and grant him peace, came out to the mosque resting upon Ali and al-Fadl<sup>399</sup> while al-'Abaas was walking in front of them.<sup>400</sup> When he reached the

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<sup>394</sup> *Imam* at-Tabari narrated in his at-Tarikh on the authority of as-Saq'ab ibn Zuhayr on the authority of the jurist of the *Hijaz*, that Ibn Hishaam narrated in his Seera on the authority of Abdallah ibn 'Amr ibn al-'Aas on the authority of Abu Muwayhiba, the freedman of the Messenger of Allah, may Allah bless him and grant him peace who said: "The Messenger of Allah, may Allah bless him and grant him peace dispatched me in the middle of the night saying to me: 'O Abu Muwayhiba, I have been ordered to go and seek forgiveness for the people of Baqi'; so come with me'. I then left with him and when stopped in front of them he said: 'Peace be upon you O people of the graves, what has happened is easier for you that was has now happened to the people. I have encountered tribulations the like of which would halt the darkness night. The last of them following the first, and the last of them will more evil than the first'. He then turn to me and said: 'O Abu Muwayhiba, I have been given the keys of the treasures of this world and to be immortal in it, then I was given the Paradise. I was given the choice to choose between that and meeting my Lord and Paradise. I have chosen the meeting with my Lord and Paradise'. I then said: 'By my father and mother! Take the keys of the treasures of this world, immortality and then Paradise!' He said: 'No by Allah! O Abu Muwayhiba, I have chosen my Lord and Paradise'. He then sought forgiveness for the people of Baqi' and then left. It was then that his pain began which eventually took him."

<sup>395</sup> This was narrated by *Imam* at-Tabari in his at-Tarikh on the authority of Abadllah ibn 'Utba on the authority of A'isha.

<sup>396</sup> The soundest opinion is that the duration of his sickness lasted fourteen days from Wednesday the 28<sup>th</sup> of *Safar* until the 12<sup>th</sup> of *Rabi' 'l-Awwal* in the year 11 of his *hijra* may Allah bless him and grant him peace.

<sup>397</sup> This occurred after the sickness became severe and he resided in the house of A'isha. Here ends folio 39 of manuscript A.

<sup>398</sup> Here ends folio 28 of manuscript B.

<sup>399</sup> He was Abu'l-Abass al-Fadl ibn al-Abass ibn Abd'l-Muttalib ibn Hashim al-Hashimi. He was the paternal cousin of our master, the Messenger of Allah, may Allah bless him and grant him peace. He was the oldest of his brothers and it was for him that his father and mother were given the honorific name of Abu'l-Fadl and Umm'l-Fadl. His mother's name was Lubaba bint al-Harith al-Hilaaliya. He was present with the Prophet, may Allah bless him and grant him peace at the battles of Mecca and Hunayn in which he remained steadfast with him. He also made the Farewell Pilgrimage, as the prophetic traditions clarify. He died during the *khilafat* of Abu Bakr as-Sideeq.

minbar, he sat down on its lowest stair. He gave the greetings and the people returned it to him. He then praised and lauded Allah. Then said, "O people it has reached me that you are fearful of my death (*takhaafuna 'alayya 'l-mawt*). Has any Prophet before me<sup>401</sup> abided forever among those to whom they were sent? I would then in that case abide with you forever. But alas! Am I attached to my Lord, while you are attached to me? So I entrust you to behave kindly with the *Muhaajirun* - they are the foremost. And I entrust you to behave kindly with the *Ansaars*. Whoever is given the authority among you, accept the best of his deeds, and disregard his offenses. Do not attempt to outstrip them. Am I not your capital, while you are subsequent to me? Is not our rendezvous to be at the Basin? Whoever among you is forbidden at the Stopping Place has been forbidden all good. Whoever among you desires to return to me tomorrow, should restrain his hand and his tongue, except from what is necessary. O People! Verily sins alter blessings."

**And from that is that he came out** very ill (*maw'ukan*) with his head bound.<sup>402</sup> He came and sat on the *minbar* and the people gathered around him. He praised Allah and lauded Him. Then he said: "To continue, O People!<sup>403</sup> The time is nearing, when I must leave your company. So he whose back I beat, here is my back. Come get your reprisal. He whose wealth I took, here is my wealth. Come take your restitution. He whose honor I reviled, here come and take reprisals. There is nothing that I love more from you except that you take from me what rights I owe you. Because I hope to meet Allah with a cheerful countenance." Then a man stood and said to him, "Remember one day a destitute person passed by you and you ordered me to give to him three *dirhams*?" Then the Messenger of Allah, may Allah bless him and grant him peace, said to Fadl ibn al-'Abaas, "Give to him, O Fadl." The man received what was his due and he sat back down. Then he, may Allah bless him and grant him peace, said, "O People! Whoever among you has something against him, must return it. And do not be the man whose says that is shameful. For the shame and disgrace of this life will be easier than shame and disgrace of the next life. Then a man stood and said, "I have three *dirhams* against me which I obtained in the way of Allah.<sup>404</sup> I took it because I was in need of it." He, may Allah bless him and grant him peace said, "O Fadl! Take it from him."

During these last days he had left six *dinaars* with 'A'isha. He said to her. "What have you done with that gold?" She said, "It is still with me". He said, "Expend it in Allah's way". Then the Prophet, may Allah bless him and grant him peace, fainted and lost consciousness. When he became conscious, he said, "Have you expended that gold?" She said, "No". She then placed it in his hand. He counted it and it was<sup>405</sup> six golden *dinaars*. He then said, "It is not the opinion of Muhammad with his Lord, that he will meet Him while this is with him". He then gave all of it out in the way of Allah. That was the same day that he died.

**One day during this time,**<sup>406</sup> he removed the curtain of his room to look at the people. This was on a Monday and they were performing the early morning prayer (*salaatu al-fajr*). Because of this, he smiled broadly. Abu Bakr thought that he was coming out to lead the prayer.

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<sup>400</sup> This prophetic tradition was narrated by *Imam* at-Tabari in his *at-Tarikh* on the authority of `Ataa on the authority of Abdallah ibn al-Abass on the authority of his brother, al-Fadl ibn al-Abass.

<sup>401</sup> Here ends folio 40 of manuscript A.

<sup>402</sup> This prophetic tradition was narrated by *Imam* at-Tabari in his *at-Tarikh* on the authority of `Ataa on the authority of Abdallah ibn al-Abass on the authority of his brother, al-Fadl ibn al-Abass.

<sup>403</sup> Here ends folio 41 of manuscript A.

<sup>404</sup> Here ends folio 42 of manuscript A.

<sup>405</sup> Here ends folio of 30 manuscript B.

<sup>406</sup> This prophetic tradition was related by *Imam* at-Tabari on the authority of Anas ibn Malik.



So, he backed up in order to join the prayer line. The Prophet then signaled to them to complete their prayer. He then lowered the curtain and it was on this same day that he<sup>407</sup> passed away, may Allah bless him and grant him peace

**Among that is that Jibril**, upon him be peace, visited him repeatedly for three days with the messages of Allah ta'ala. One of these days Jibril said, "Verily Allah has sent me to you exclusively and out of honor to you. He asks you while He knows best your state, "How do you find yourself?" He said, "O Trusty of Allah! I find extreme pain."

**On the third day, which was Monday, Jibril came with the Angel of Death.** He said, "O Muhammad! Verily this is the Angel of Death. He is seeking permission to enter, even though he has never asked permission of a son of Adam before you, nor will he ask permission from anyone after you." He said, "He has permission to enter". Then the Angel of Death entered on the Messenger of Allah, stood before him, and said, "O Messenger of Allah I have been sent to you and I was commanded to obey you in all that you order me. If you order me to<sup>408</sup> take your spirit, I will take it. If you order me to leave you, I will leave you." Then Jibril said, "Peace be with you,<sup>409</sup> O Messenger of Allah. This is my last contact with this world and after you there is nothing calamitous which will cause me distress." He further said, "Verily your Lord says, 'Do you desire to be granted a long life, as Noah, upon him be peace, was given a long life?'" He replied, "My Beloved, it is not this which I ask you about. Give me the good news!" He said: "O Muhammad! By the One who sent you with the truth, I have just left the heavens which is opened and the Angels are standing in ranks in order to see you." He replied, "It is not this which I ask you about. Give me the good news! Give me the good news!" He said: "By the One who sent you with the truth, verily the Paradise is forbidden for every community until your *Umma* first enters it". He said, "Now you have cured my torment. O Angel of Death! I choose death! Proceed with what you were ordered; for I do not care." Then he continued saying, "O Lord, forgive me and join me with the Highest Friend"; may Allah bless him and grant him peace.



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<sup>407</sup> Here ends folio 43 of manuscript A.

<sup>408</sup> Here ends folio 31 of manuscript B.

<sup>409</sup> Here ends folio 44 of manuscript A.

## Conclusion

### On What Occurred After the Passing of the Prophet, may Allah bless him and grant him peace

**When the Prophet**, may Allah bless him and grant him peace, passed, it was Monday the middle of the day<sup>410</sup> on the twelfth day of *Rabi' u al-Awwal*, eleven years after his *hijra*. He was then sixty-three years old. On that day, the sky darkened,<sup>411</sup> and the people came out in crowds weeping. They were in disagreement concerning the passing of the Prophet. Some of them said he had died, while others said that his spirit ascended. Umar ibn al-Khataab, may Allah be pleased with him, was among this latter group.<sup>412</sup> Then Abu Bakr came from his house - that was located in the quarter of Madina called *as-Sanhi* - to the mosque. He did not speak with the people until he had entered the house of 'A'isha. He went and tapped the body of the Messenger of Allah, may Allah bless him and grant him peace, who was covered with a cloth. Then he removed the cloth from his noble face, he then kissed it and began to weep. He said, "May my mother and father be sacrificed for you. By Allah! Allah will not cause you to die twice. As for the first death it has been foreordained and you have tasted it." He then went out to the mosque while Umar was talking with the people. He sat down and the people gathered around him. He then said. "O People!<sup>413</sup> Whoever among you worshipped Muhammad, and then know that Muhammad is dead. Whoever among you worshipped Allah, verily Allah is the Living who will never die. He ta'ala says: "*Muhammad is but a Messenger. Messengers have passed before him. If he were to die or were killed, would you then turn on your heels? Whoever turns on his heels, will never harm Allah in the least. He will soon reward the thankful.*"<sup>414</sup> The people listened to his words and heeded him.<sup>415</sup>

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<sup>410</sup> Here ends folio 45 of manuscript A.

<sup>411</sup> Here ends folio 32 of manuscript B.

<sup>412</sup> *Imam* at-Tabari narrated on the authority of Sa'id ibn al-Musayyib on the authority of Abu Hurayra who said: "When the Messenger of Allah, may Allah bless him and grant him peace died, Umar stood and said: 'Verily some men from among the hypocrites claim that the Messenger of Allah has died. Verily the Messenger of Allah has not died; but he has gone to his Lord, in the same manner that Musa ibn `Imraan left and remained absent from his people for forty days and then returned after the people said that he had died. By Allah! The Messenger of Allah will definitely return! I will cut off the hands and feet of the men who claim that the Messenger of Allah is dead!'"

<sup>413</sup> Here ends folio 46 of manuscript A.

<sup>414</sup> *Qur'an - Aali `Imraan*: 144.

<sup>415</sup> *Imam* at-Tabari related on the authority of Abu Hurayra who said when Abu Bakr said what he said Umar then said: "By Allah! It was if I had never heard that verse until Abu Bakr recited it. I then fell to the ground and remained there until someone lifted me up; because my legs could no longer support me. I knew then that indeed the Messenger of Allah had died."

**Then Ali ibn Abi Taalib**, his uncle al-‘Abaas, his two sons al-Fadl and Qutham,<sup>416</sup> Usama ibn Zaid,<sup>417</sup> and his freedman Saalih<sup>418</sup> entered to wash<sup>419</sup> the Prophet, may Allah bless him and grant him peace. Then Aws ibn Khawliyy al-Ansaari<sup>420</sup> called from beyond the door saying, " O Ali! Give us our rightful due." Then he was given permission to enter. Ali ibn Abi Taalib was commissioned to wash the body, while al-‘Abaas, al-Fadl, and Qutham were responsible for turning the body over<sup>421</sup> as it was being washed. Usama and Saalih were charged with pouring water over the body. Aws did nothing until after the body was washed. The Prophet, may Allah bless him and grant him peace, was in his long shirt while the washing was being done. The water which was poured over him came from the well of Sa`d ibn Haithama,<sup>422</sup> which the Prophet used to drink from often when he was alive. He was washed three times. The first time it was done with clear water, and then with water mixed with lotus, then with water mixed with camphor. They then did what is normally done to the deceased. They then wrapped him in three cloths from white *sahuliyati* cotton cloth. They then carried him and placed him on his bed.<sup>423</sup>

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<sup>416</sup> He was Qutham ibn al-Abass ibn Abd’l-Muttalib ibn Haashim al-Hashimi. He was the paternal cousin of the Prophet, may Allah bless him and grant him peace; and the brother of al-Fadl, Abdallah, `Ubaydallah and others. His mother was Umm’l-Fadl Lubaba bint al-Harith al-Hilaliya, the second woman to accept Islam after Khadija. The Prophet, may Allah bless him and grant him peace, used to often let Qutham ride behind him on his mount. He was the brother of al-Husayn ibn Ali by the same wet nurse. He also physically resembled the Prophet, may Allah bless him and grant him peace. He was a nobleman, virtuous and very scrupulous in his piety. When Ali ibn Abi Talib was appointed to the *khalifat*, Qutham was appointed as the *Amir* of Mecca, a post which he held until Ali was killed. During the reign of Mu`awiyya, Qutham journeyed with Sa`id ibn Uthman to the lands of Samraqand where he attained martyrdom.

<sup>417</sup> He was Abu Zayd Usama ibn Zayd in Haritha ibn Sharaahil ibn Abd’l-`Uzza ibn Murra al-Qays al-Mawla. He was a prominent Muslim ruler who had exceeding love for the Messenger of Allah, may Allah bless him and grant him peace. He was a freedman, the son of the freedman of the Messenger of Allah. Abu `Awaana related on the authority of Umar ibn Abi Salama on the authority of his father who said: "Usama ibn Zayd informed me that Ali once said: 'O Messenger of Allah, which of your people are the most beloved to you?' He said: 'Fatima.' He said: 'I was asking about the men.' He said: 'The one whom Allah has blessed and I have blessed: Usama ibn Zayd'. He then said: 'Then who?' He said: 'Then you'." Mughira related on the authority of as-Sha`abi that A`isha said: "It is impossible for anyone to hate Usama after I heard the Messenger of Allah, may Allah bless him and grant him peace say: 'Whoever loves Allah and His Messenger has to love Usama'." He died during the reign of Mu`awiyya.

<sup>418</sup> He was the freedman of the Prophet, may Allah bless him and grant him peace. He was Saalih ibn `Adiy, known as Shaqwan. He was an Abyssinian that was given to the Messenger of Allah, may Allah bless him and grant him peace by Abd’r-Rahman ibn `Awf. It is said that he purchased him from him and then freed him after the Battle of Badr. He lived in Medina and it is said that he owned a home in Basra.

<sup>419</sup> Here ends folio 33 of manuscript B.

<sup>420</sup> He was Aws ibn Khawla ibn Abdallah ibn al-Harith ibn `Ubayd ibn Malik ibn Salim ibn Ghanim ibn `Awf ibn al-Khazraj al-Ansaari al-Khazraji. He was among those who were present at the Battle of Badr. The Messenger of Allah, may Allah bless him and grant him peace joined him in brotherhood with Shuja` ibn Wahb. Ibn Sa`d said: "Aws ibn Khawla died before the sequester of Uthman."

<sup>421</sup> Here ends folio 47 of manuscript A.

<sup>422</sup> He was Abu Abdallah Sa`d ibn Khutahyima ibn al-Harith ibn Malik ibn Ka`b ibn at-Tuhat ibn Ka`b ibn Haritha al-Ansaari al-Awsi. He was among the twelve nobleman (*nuqaba*) and was present at the Battle of Badr.

<sup>423</sup> This prophetic tradition was related by *Imam* at-Tabari in his at-Tarikh on the authority of Abdallah ibn al-Abass.

**Al-'Abaas then called two men** and said to them, "One of you go to Abu 'Ubayda ibn Jarraah.<sup>424</sup> He used to dig the graves in the Meccan fashion for the people of Mecca.<sup>425</sup> The other one go to Abi Talha.<sup>426</sup> He used to dig the graves in the Madinan fashion for the people of Madina."<sup>427</sup> Al-'Abaas then said, "O Allah! Choose for Your Messenger." Thus, the man who was sent to Abi 'Ubaida could not find him; but the one who was sent to Abi Talha was able to find him. He came and they said:<sup>428</sup> "Where should we bury him?" Abu Bakr then said to them:<sup>429</sup> "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'A Prophet is only buried in the place where he dies'." They then moved his bed and Abi Talha began to dig the grave in the Madinan fashion at the spot where his bed was.

**Then Ali, al-'Abaas** and the remainder of the Banu Hashim prayed over his body. After they came out the *Muhaajirun* entered and prayed over him, then the *Ansaars*, then all the people came and prayed over him, may Allah bless him and grant him peace. Everyone prayed singularly without following behind an Imam. After that, the women entered and prayed, then the children. He, may Allah bless him and grant him peace, was then lowered into his grave by those who washed his body. He was placed in the niche of the grave (*lahd*) and they then covered the niche with nine adobe bricks. They all came out of the grave and began to throw earth in the grave. Qutham ibn al-'Abaas was the last to come out of the grave, thus being the last person to have contact with the Messenger of Allah, may Allah bless him and grant him peace. That was Wednesday during the last part of the night.

**Then the people returned** to their homes. That night Fatima said, "O Abu 'l-Hasan! Have you all finished burying the Messenger of Allah, may Allah bless him and grant him peace?"<sup>430</sup> He said, "Yes. The command of Allah cannot be disobeyed." She then said, "By my father the Prophet of mercy! Now the revelation will no longer come. Now Jibril has been cut off from us! O Allah! Join my spirit with his spirit! Heal me with the sight of his face!" She only remained after that for six months. She joined him as she desired.

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<sup>424</sup> He was Abu 'Ubayda 'Aamir ibn Abdallah ibn al-Jaraah ibn Hilaal ibn Uheeb ibn Dabba ibn al-Harith ibn Fihri ibn Malik ibn an-Nadr ibn Kinana ibn Khuzayma ibn Madraka ibn Ilyas ibn Madar ibn Nazaar ibn Ma'd ibn Adnan al-Qurayshi al-Fihri al-Mekki. He was among the first of the foremost of the Companions. He was among those whom Abu Bakr as-Sideeq was resolved to appoint over the *khilaafa*, whom he designated on the day of Saqifa. He was also among those whom the Prophet, may Allah bless him and grant him peace testified to regarding being among the people of Paradise. He was called the custodian of the *Umma*. He was described as being a person of excellent character, tolerance, austerity and humility. He died in the year 18 A.H. at the age of 58.

<sup>425</sup> This method of digging the grave was to dig a hole straight down into the earth.

<sup>426</sup> He was Abu Talha Zayd ibn Sahl ibn al-Aswad ibn Hiraam ibn 'Amr ibn Zayd Manat ibn 'Adiy al-Khazraji an-Najaari. He was a Companion of the Messenger of Allah, may Allah bless him and grant him peace, and was among the notables of warriors of the Battle of Badr. He was also one of the twelve nobleman (*nuqaba*) at 'Aqaba. He was a person of exceptional tolerance, well built and very dark skinned, whose hair did not turn white as a result of old age. His virtues are innumerable. Anas narrated that after the Messenger of Allah, may Allah bless him and grant him peace, Abu Talha fasted for forty years only breaking his fast on the two days of *Eid'l-Fitra* and *Eid'l-Adhaa*. He died, may Allah be pleased with him, in Medina in the year 34 A.H. and Uthman ibn 'Afan prayed over him.

<sup>427</sup> There were traditionally two ways of digging the grave among the Muslims of the early community. Some followed the Meccan way, which was to dig a rectangle hole in the earth. This is how most graves are dug today. The second method was to dig a rectangle hole and dig the actual grave like a niche in the lateral wall. This was the type of grave that was dug for the Prophet and the people of Madina.

<sup>428</sup> Here ends folio 34 of manuscript B.

<sup>429</sup> Here ends folio 48 of manuscript A.

<sup>430</sup> Here ends folio 49 of manuscript A.

It was related that Fatima went to<sup>431</sup> his grave and took some of the earth in her hands, smelled it and said:

What is with the one who smells the dust of Ahmad  
That he cannot smell the tragedies in this stretch of time.  
Many misfortunes have befallen me that had it  
Befallen upon the days they would have been changed into nights.

And Abu Bakr said in answer to her:

When I saw our Prophet being carried  
I became depressed because of the alternation of their<sup>432</sup> honor  
My heart became alarmed at that point because of his death  
And even my bones were no longer ashamed to shatter and break.  
Indeed life says woe on to you that my dear one has been buried  
For your father's soul is enraged over all these dangers  
If only earlier, before the absence of my companion,  
I had been concealed in the tomb covered with solid rocks.  
For astonishing things have been invented after him  
By which hearts and souls have become totally blind.

**The poetic verses giving eulogy to him**, may Allah bless him and grant him peace cannot be counted. After his death,<sup>433</sup> a voice was heard but no one saw its source saying. "Peace be upon you O People of the House and His mercy and blessings. Every soul must taste death so do not let your rewards die on the Day of Standing. Verily Allah is consolation for every perishable thing and He is compensation for every transitory thing. By Allah hold firmly to Him, from Him you should hope and know that real affliction is being forbidden the reward of the Hereafter. Peace be upon you and His mercy and blessings." It was related that it was the voice of *al-Khidr* upon him be peace.<sup>434</sup>

**Abdullah ibn Zaid al-Ansaari**<sup>435</sup> the caller to prayer, when he heard of the death of the Prophet, may Allah bless him and grant him peace, he was in his garden. He said, "O Allah! Take away my sight." He became blind while standing in his place. When he was asked about that, he said, "The pleasures of the eyes are sight. Does there remain any pleasure on the face of the earth after Muhammad, may Allah bless him and grant him peace."

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<sup>431</sup> Here ends folio 35 of manuscript B.

<sup>432</sup> He is referring to Fatima and A'isha in particular and the rest of the wives of the Prophet in general.

<sup>433</sup> Here ends folio 50 of manuscript A.

<sup>434</sup> He was Abul-Abass Ahmad ibn Balyaa ibn Mulkan al-Khadr, upon him be peace. *Shaykh* as-Saawi said: "I heard one of the Knowers of Allah say: 'Whoever knows his name, the name of his father, his honorific name and his nickname will enter Paradise.'" His name is Abu'l-Abass Ahmad ibn Balyaa ibn Mulkaan al-Khadr. Ibn Abaas, may Allah be pleased with him narrated: "Both al-Khadr and Ilyas meet every year at Mina (during the pilgrimage); where each one cuts the hair of the other. They then separate after reciting the following words four times: 'In the name of Allah. It is what Allah has willed. No one conveys good except Allah. In the name of Allah; it is what Allah has willed. No one drives away evil except Allah. In the name of Allah; it is what Allah has willed. All blessings that exist are from Allah. In the name of Allah; it is what Allah has willed. There is no power or might besides Allah.' Whoever recites these words in the morning and in the evening will be protecting from drowning, burning, theft, the devils, the rulers, snakes and scorpions."

<sup>435</sup> Here ends folio 36 of manuscript B.

May Allah provide us with an excellent ending and the vision of our Beloved, may Allah bless him and grant him peace.<sup>436</sup> The author says what I intended by this book has been completed by the praise of Allah on **Thursday in the fourth sacred month of Allah Dhu 'l-Qa'ada at the completion of the hijra year 1204.**<sup>437</sup> Upon Muhammad be the best blessings and peace.<sup>438</sup>



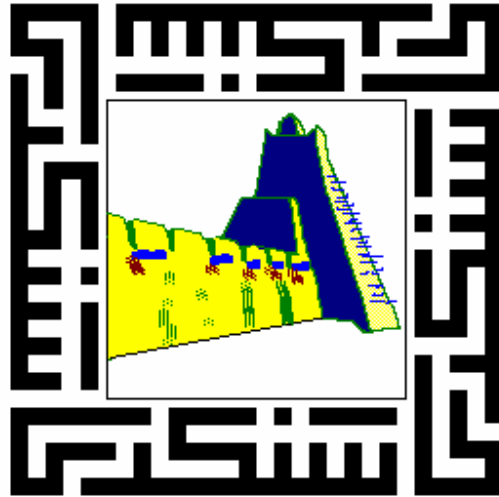
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<sup>436</sup> This means during sleep and other than that in this world; when standing before Allah ta'ala on the Day of Standing; and in Paradise, Amen O Lord of the worlds.

<sup>437</sup> This accords with the 21<sup>st</sup> of July, 1825 C.E..

<sup>438</sup> It is transcribed in manuscript A after these words the following: "It has been completed with the praise of Allah." Here ends folio 51 of manuscript A. It is transcribed in manuscript B after the same words, the following: "It is completed with the praise of Allah and the best of His assistance in the transcription of this blessed text. O Allah send blessings upon Muhammad and grant him peace." Here ends folio 37 of manuscript B. All praises are due to Allah that I was able to complete the commentary and annotation on Saturday, before *Asr* prayer, the 4<sup>th</sup> of *Jumad l-Akhir* in the year 1429 (June 8<sup>th</sup>, 2008). O Allah send blessings and abundant peace upon our master Muhammad, whose light proceeded creation, whose appearance was a mercy to the worlds, to the extent of all those who have passed away and to the extent of all those who persist, to the extent of all those who attain bliss and all those who attain wretchedness; with a blessing that completely engulfs enumeration and encompasses all limits; a blessing which has no end, no termination, and no cessation; a blessing which will procure for us contentment from You; a blessing which is eternal with Your eternity and continuous with Your continuity until the Day of Judgment; and upon his family and Companions the same way. All praises are due to Allah for that.

# SANKORE'



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