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عَمْدَةُ الْبَيَانِ

The Supporting Explanation

**Regarding those Sciences
Which Are Obligatory Upon Every Individual**

**BY
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Institute of Islamic-African Studies International

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This work is dedicated to the two Men of Allah who made it transpire my *amir*, my protecting shade and the one to whom my oath of allegiance is established until the Day of Judgment *Amir'l-Mu'mineen, Khalifat'l-Muslimeen, Amir 'l-Muhaajireen, Sultan 's-Sudan* and *Sultan Maiurno*

al-Hajj Abu Bakr ibn Muhammad at-Taahir

ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zarukku ibn Abu Bakr Ateeku ibn Shehu Uthman ibn Fuduye'

and also to my support in the sciences of the *shari`a*, my guide in the sciences of the *tareeqa* and my light in the sciences of the *haqeeqa al-`Aalim, al-Faqih, al-Imam, al-Khateeb*

Shaykh Muhammad al-Amin

ibn al-Khateeb Adam Karaagh ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn Amir Hadijia Sanbu Darneema

May Allah protect them, extend their *baraka* and engulf them in His mercy eternally - Ameen.

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UMDAT 'L-BAYAAN

FI 'L-'ULUUM ALLATI WAAJIBAAT `ALA 'L-'AYAAN

THE SUPPORTING EXPLANATION

OF THOSE SCIENCES WHICH ARE OBLIGATORY UPON EVERY INDIVIDUAL

By:

**The Light of the Age, the Renewer of the Deen, the Giver of Life to the Sunna, the Amir of the
Lands of the Blacks, and the Founder and Khalif of the Sokoto Islamic Empire
SHEHU UTHMAN DAN FODIYO
(1754 - 1817)**

**Introduction, Translation and Arabic Editing by:
Shaykh Abu Alfa Umar MUHAMMAD SHAREEF bin Farid**

Institute of Islamic-African Studies International

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The Supporting Explanation
of the Sciences Obligatory Upon Every Individual

Institute of Islamic-African Studies International

Translation

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

Says the poor slave in need of the mercy of his Lord, Uthman ibn Muhammad ibn Uthman, famous as Dan Fodiyo, may Allah immerse him in His mercy, Amen.

All praises are due to Allah the Lord of the worlds, and the best prayers and most abundant peace be upon Muhammad the master of the Messengers and upon his family and Companions, all of them. This is the book called:

The Supporting Explanation

On the Sciences Obligatory Upon Every Individual

The sciences which are obligatory upon every individual to know are divided into three: [1] the science of the Divine Unity (*`ilm at-tawheed*); [2] the science of jurisprudence (*`ilm 'l-fiqh*); and [3] the science of spiritual purification (*`ilm at-tasawwuf*).

The Science of Divine Unity

(*`ilm at-tawheed*)

It is obligatory (*yajibu*) upon every responsible person (*mukallaf*) to know enough of it to make his beliefs sound (*yusahhihu bihi `itiqaadahu*).

DIVINITY (*al-ilaahiyyaat*)

It is obligatory upon every responsible person to know that Allah ta`ala exist (*mawjuud*), and the proof of His existence is the existence of created things (*al-makhluuqaat*). Allah ta`ala is before-time (*qadeem*), and the proof of His before-timeness is [1] the need for periodic alternation and orbit in creation (*ad-dawru*) and [2] the sequence in the arranging of its phenomena (*at-tasalsulu fi taqdeer huduthihi*). And these two are a part of in-time creation (*muhaalaan*). Allah ta`ala is going-on after time (*baaqin*), and the proof of His continuity after time is the permanence of His before-timeness. Allah ta`ala is unlike and separate from in-time creation (*mukhaalif li 'l-hawaadith*), and the proof of His difference and separation from in-time creation is His omnipotent power over its creation. Allah ta`ala is entirely self-sufficient (*ghaniyyu*) beyond place and designation (*`an 'l-mahall wa 'l-mukhassis*), and the proof of His self-sufficiency beyond place is the impossibility of place being described by attributes of meaning and of meaningfulness (*bi 'l-ma`ani wa 'l-ma`nawiyya*); and the proof of His self-sufficiency beyond designation is the permanence of His before-timeness (*qidamihi*). Allah ta`ala is one (*waahid*), and the proof of His oneness is the order, harmony and systematic arrangement of created things (*intidhaamu amri 'l-makhluuqaat*). Allah ta`ala is omnipotent (*qadeer*), and the proof of His omnipotence is His power to bring into existence created things (*qadратиhi iijaadu al-makhluuqaat*). Allah ta`ala has will, and the proof of His will is the different varieties and diversities in created things (*ihktilaafu anwaa`i 'l-makhluuqaat*). Allah ta`ala is all-knowing (*`aalim*), and the proof of His knowledge is the perfection and precision in all things (*itqaanu 'l-ashyaa`i*). Allah ta`ala is ever-living (*hayy*), and the proof of His life is the impossibility of the dead being able to do or perform anything (*istihaalatu kawn 'l-mayyit faa`ilan*). Allah ta`ala is hearing (*sami`un*), seeing (*baseerun*), and speaking (*mutakallimun*), and the overwhelming proof (*ad-daleel al-qaati`i*) for these is the evidence established in the Book, the Sunna, and the Consensus (*al-ijmaa`i*). Here ends the discussion of His exalted attributes; all of which are necessary with respect to Him ta`ala. When those things which are necessary with respect to Him (*maa yajibu fi haqqihi*) are known, then what is impossible with respect to Allah ta`ala (*maa yastaheelu fi haqqihi*) is also known. They are the opposites (*diddu*) to what is necessary with respect to Him. Further, it is obligatory upon every responsible person to know that it is not incumbent (*yajibu*) upon Allah ta`ala to do a thing or to leave it undone. On the contrary, doing and leaving un-done are two permitted things with respect to Allah ta`ala (*al-fi`ilu wa at-tarku jaa`izaan fi haqqihi ta`ala*); and the proof for this is the impossibility of what is possible (*al-mumkin*) becoming obligatory (*waajib*) or impossible (*mustaheel*).

PROPHETIC (*an-nabawwiya*)

It is obligatory upon every responsible person to know that the Messengers of Allah ta'ala are truthful (*saadiquun*) in everything which they conveyed to mankind, and the proof of their truthfulness are the miracles (*al-mu'jizaat*) which they performed. They, peace be upon them, are trustworthy (*umanaa'u*), and the proof of their trustworthiness is that Allah has commanded them to be followed (*bi iqtidaa'i bihim*). They, peace be upon them, have conveyed (*qad ballaghuu*) all which they have been ordered to deliver to mankind. The proof of their delivering the message is their trustworthiness (*amaanatuhum*).

This is what has been mentioned concerning the qualities of the Messengers, upon them be peace, and everything which is necessary regarding their rights (*yajibu fi haqqihim*). When what is necessary with regard to their rights are understood and known, then that which is impossible with regard to their rights (*yastahlelu*) are also known, which are the opposites of these necessities (*diddu dhaalika 'l-waaajib*).

It is also obligatory upon every responsible person to know that it is permissible with respect to them (*yajuuzu fi haqqihim*) every non-essential human quality (*al-a'araadi 'l-bashariyya*) which does not lead to defects (*laa yu'uddi ila naqsin*) in their elevated rank; like fever (*al-humma*), headaches (*as-sudaa'a*), eating and drinking (*al-akla wa 's-shurba*), marrying (*an-nikaah*), and buying and selling (*al-bai'a wa 's-shiraa'a*). And the proof for this is the eye witnessed accounts of this being apart of their habit.

AFTER-LIFE (*as-sama'iyya*)

It is obligatory upon every responsible person to also know that all that the messengers came with is the truth and that everything they informed us of is truthful. Muhammad, may Allah bless him and grant him peace, is the last of the Messengers. Every thing which he came with is true and what he informed others about is truthful regarding: the heavenly books; the existence of Angels; the Last Day; death at its appointed time; the questioning of *Munkar* and *Nakeer* in the graves; the punishment of the graves and its blessings; the resurrection of the dead; their being gathered together in one place on the Day of Standing; the reckoning; the giving of the books of deeds; the weighing of actions; the intercession; the Bridge; the *Kawthar*, Paradise; Hell-Fires; and the vision of Allah ta'ala by the believers and other than that which has been detailed in the Book. The proof for all of these above matters have been established in the Book, the *Sunna* and the Consensus. O Allah, make us successful at following the sunna of your prophet Muhammad, may Allah bless him and grant him peace. Here ends the first division of this book; which is the science of *tawheed*.

The Science of Jurisprudence

(`ilm al-fiqh)

It is obligatory upon every responsible person to know as much of this science as he has to perform.

Purification of Water

Pure water (*maa'u taahir*) absolutely eliminates ritual impurity (*hadath*) and it removes that which is judged as filth (*khathath*). It is that which applies to the name water without qualification and which is not altered in its color, taste and smell by anything which would usually alter it by pure things or impure things. Pure water is not impaired by that which is in proximity to it, even if it is impacted by grease, by the smell of tar, the container of the traveler, by something which grows out of it, or by something at its bottom; like salt.

Section: Pure Things

The pure things are dead things which have no blood; marine animals (even when its life upon the land has been extensive); that which has been properly sacrificed or its contents (except that which is forbidden to eat); wool; the hair of camels and goats; the down of feathers; and hair (even if it is the hair of the pig, if it is detached); inanimate beings (which or bodies which are not living), that which has been separated from it (except that which intoxicates); a living being (with its tears, sweat, saliva, nasal mucous, and eggs) even when he has eaten that which is impure (with the exception of rotten flesh and what comes out after death); human milk (with the exception of the milk of a deceased); the milk of any other thing follows the judgment of its meat; the urine and feces of permissible creatures except that which feeds on that which impure (*najas*); vomit which has not been altered from foodstuff; yellow bile; phlegm; the gall bladder of a permissible thing; blood which has not been shed; musk and its sack; farm produced fertilized by impure things; wine which has become vinegar or which has acidified.

Section: Impure Things

The impure things (*najas*) are the exception to all the above; the dead of other than what was mentioned; that which is not distinguished from being alive or dead; sperm; prostatic fluid; pus; mucous; spilt blood; black bile; the ashes and smoke of an impure thing; urine; human feces, forbidden things (*muharram*) and reprehensible things (*makruuh*).

Section: What Is Excused

What is excused from these is that which is difficult to remove like the impurity of the marriage bed; the clothes of a women breast feeding and her body if she has made every effort in averting the infant's urine; blood, vomit and pus which is less than a coin; the traces of a fly which has landed on human feces; the lower hem of the women's garment which is extended to cover the body; and the traces of a sore which has not yet been cured.

Section: On Relieving Oneself

It is forbidden (*muni'a*) to relieve oneself while sitting upon the earth. It is forbidden to relieve oneself upon soft earth which is damp from impurities. It is forbidden to relieve oneself while facing the *qibla* or while having one's back to it, except while inside a building. It is obligatory (*waajib*) to free oneself (*istbra'u*) of urine by first squeezing the penis and then shaking it slightly. One should clean oneself of feces (*istijmaar*) by using three dry stones (or the like) and the last one must be completely free of filth. It is permissible (*ajzaa*) to clean oneself of feces with any pure clean dry thing

(which is not harmful; valued; damp; impure; smooth; sharp; foodstuff; something with writing upon it; gold; silver; the wall; the dry dung of riding beasts and bones). If the thing used can clean and remove all extraneous matter, then it is permissible - like the hand or less than three dry stones.

THE OBLIGATIONS OF *WUDU* AND ITS *SUNAN*

The obligations (*fara'id*) of *wudu* are seven: [1] intention (*niyya*); [2] washing the entire face; [3] washing the hands up to the elbows; [4] wiping over the entire head; [5] washing the feet up to the ankles; [6] rubbing; and [7] continuity. The *sunan* of *wudu* are eight: [1] washing the hands to the wrists at the beginning; [2] rinsing the mouth; [3] sniffing up water in the nose; [4] blowing it out; [5] bringing the hands back to the front when wiping the head; [6] wiping the exterior and interior of the ears; [7] taking fresh water for wiping the ears; and [8] following the correct order of the obligations.

WHAT BREAKS THE *WUDU*

The things which break the *wudu* are in two parts: ritual impurities (*ahdaath*) and causes (*asbaab*). As for the ritual impurities, they are five. Three are from the penis: [1] prostatic fluid; [2] semen; and [3] urine. Two are from the anus: [4] feces; and [5] wind. As for the causes of ritual impurity, they are: [1] sleep, which has four divisions: a. a long and heavy sleep which breaks *wudu*; b. a short and heavy sleep which breaks *wudu*; c. a short and light sleep which does not break *wudu*; d. a long and light sleep for which it is recommended to do *wudu*.

Also among the causes which break the *wudu* are: [6] the loss of intelligence through insanity; [7] fainting; and [8] intoxication. *Wudu* is also broken by: [9] apostasy; [10] having doubt concerning ritual impurity (except when an odor is detected); [11] touching the penis with the inner part of the palm or fingers even if it is with one finger when it is touched; and [12] by touching (a woman). This is in four parts: a. if he intends pleasure and he experiences it, he must make *wudu*; b. if he experiences pleasure when he did not intend it, he must make *wudu*; c. if he intends pleasure and does not experience it, he must make *wudu*. d. and if he does not intend pleasure and he does not experience it, he does not have to make *wudu*.

Wudu is also broken by [13] the incontinence of urine for a short time. It is not broken by the emission of small pebbles and worms (even if they are moist). It is not broken by touching the anus, the female or male testicles. It is not broken by a woman touching her private parts although it is said that if she fondles them, she must make *wudu*.

THE OBLIGATIONS OF *GHUSL* AND ITS *SUNAN*

The obligations of *ghusl* are five: [1] intention (*niyya*); [2] covering the entire body with water; [3] continuity; [4] wiping the entire body; and [5] making water penetrate the hair. Its *sunnan* are four: [1] beginning with washing the hands up to the wrists; [2] rinsing the mouth; [3] sniffing water; and [4] wiping the earlobes.

THE OBLIGATIONS OF *TAYAMMUM* AND ITS SUNAN

The obligations of *tayammum* are five: [1] intention; [2] high pure earth; [3] wiping the face; [4] wiping the hands up to the wrists; and [5] the first striking of the earth. The *sunan* are three: [1] the second striking of the earth for wiping the hands; [2] wiping what is between the wrists and elbows; and [3] the proper order.

Section: Making *Tayammum* Over Wounds

If it is feared to wash a wound, it should then be wiped, mended then the bandage reapplied - that is when it is healthy and causes no real harm. If wiping the wound will cause some harm to it, then it is obligatory to make *tayammum*. If the wound is very small like on the hand, it is permitted to wash it and if this is unfeasible, then wipe it. If it is a small wound on the limbs, there are four opinions concerning it: [1] *wudu* is absolutely necessary; [2] *tayammum* is absolutely necessary; [3] *tayammum* is necessary if the wounds are many; and [4] to join together the *wudu* and the *tayammum* which is the most prudent. If the bandage is pulled off in order to apply medicine or if it falls down, (even in prayer), he should return it and wipe it. If it is healthy, he should wash it.

Section: On Menstruation

Menstruation (*haid*) is yellowish or peach colored blood which issues by itself from the front of the woman which normally occurs, even if only a quantity flows out at once. The maximum period which it occurs for the woman menstruating for the first time is half of a month, like the minimum period of purity for the one who normally has menstruation. In such a case, she should wash three times taking precaution (*istidhhaar*) of her maximum period when it does not last for half a month. Only then is she purified. For the pregnant woman, the maximum period is twenty days. Is what occurs before three months like what occurs after three months, or like the regular period? In this there are two opinions. If the bleeding stops, the days are considered to be false menstruation. Then she after bringing together the days of menstruation and the days of taking precaution, the woman continuing to have an issue of blood (*mustahaadatur*) should bath as soon as the blood ceases. She can then commence fasting, praying, and enjoying intercourse. She is pure (*tuhr*) with dryness or with the final discharge (*qassa*). This is more so for the woman having menstruation for the first time. She should wait for the discharge at the end of the specific time. She does not have to see if she is pure before dawn, only at the time of sleep and at the time of the *subh* prayer.

Menstruation prevents the soundness (*sihhat*) of prayer with its obligations, fasting with its obligations, divorce, the initiation of the waiting period (*iddat*), vaginal intercourse (or fondling below the waist wrap) even after the blood has cleared before washing with water, *tayammum*, entering the mosque and touching the Qur'an - but not reciting it.

Section: On Lochia

Lochia (*nifaas*) is the blood which issues as a result of childbirth (*wilaada*) and its maximum period is sixty days, then it stops. It prevents the same things that menstruation prevents and *wudu* is obligatory with the withholding of blood, in contrast to the opinion of Ibn Rushd.

THE TIMES OF PRAYER

The select time (*waqt'l-mukhtaar*) of the *dhuhr* prayer is from the time the sun reaches the meridian until the time when the shadow is equal to the length of an object. The select time of the *'asr* prayer is from the time when the shadow is twice the length of an object to the yellowing of the sun. The necessary time (*waqt'd-durruri*) for both of them is up until the time of sunset. The select time of the *maghrib* prayer is the amount of time in which it can be prayed after its conditions are fulfilled. The select time of the *'isha'* prayer is from the time when the twilight disappears up until the first third of the night. The necessary time of the prayer is up until the appearance of dawn. The select time of the *subh* prayer is from the first light of dawn up until the glow. Its necessary time is up until the rising of the sun. In all of the above, you have to make up what is outside of that.

THE CONDITIONS OF PRAYER

The conditions of the prayer are: [1] purification from ritual impurity and filth from the body, the garment and the place of prayer; [2] covering the private parts; [3] facing the direction of *qibla*; [4] avoiding speaking; and [5] avoiding frequent unnecessary movement.

The private parts (*'awrat*) of the man, the slave girl, and a free woman (around other women) is what lies between the navel and the knee. The private parts of the free woman around every strange man (*ajnabiyu*) is her entire body except the hands and face. The private parts of the woman with her male relatives which she is forbidden to marry (*mahram*) is the entire body except the face and the extremities (*atraaf*) - like the head, arms, legs and feet. What can be seen from a strange man (*ajnabiy*) is the same as what can be seen from a mahram and likewise this is what can be seen by other men (that is the entire body except what lies between the navel and the knees). The slave girl (*amat*) is not required to cover her head. It is customary for a free woman to uncover her breasts and extremities at certain times, just as the slave girl can uncover her thighs when the place is free of the presence of men. It is highly recommended (*istahabba*) for the slave mother of a son (*umm walad*) and a young girl to cover themselves and it is obligatory for the free woman who has attained maturity.

THE OBLIGATIONS OF PRAYER AND ITS *SUNAN*

As for the obligation of prayer (*fara'id as-salaat*), they are fifteen: [1] intention for a specific prayer; [2] intention of the follower to be a follower in the prayer; [3] *takbir al-ihraam*; [4] standing upright for it¹; [5] recitation of the *Fatiha*; [6] standing upright for it; [7] bowing down (*ruk'u*); [8] rising up from it; [9] prostration (*sajda*) upon the forehead; [10] rising up from it; [11] harmony; [12] stillness; [13] maintaining the order of its obligations; [14] sitting as long as it takes to perform the greetings; and [15] the *salaam*. As for the *sunan* of the prayer, they are twelve: [1] the extra chapter after the *Fatiha*; [2] standing upright for it; [3] saying silent what is supposed to be said silently; [4] saying aloud what is to be said aloud; [5] every *takbir* is a *sunna* except the *takbir al-ihraam*, which is an obligation as mentioned previously; [6] saying 'Allah hears the one who praises Him.' for the one

¹ It is important to cite here in the standing in prayer the issue of grasping the left hand with the right. The Malikis differ from the remainder of the *imams* regarding this issue. It says in the *Mizaan'l-Kubra* of Shaykh as-Shar'ani, 'And from this is the agreement of the *Imams* concerning it being highly recommended to place the right hand over the left during the standing in prayer as long as he is standing. However, the teaching of Malik in the most famous of his narrations is that the hands should be left to hang by the sides. While *al-Awzaa'i* said that one has a choice of grasping the hands or letting them hang by the sides.' This is significant because none of the *Imams* included the grasping of the hands among the obligations or the *sunan* of the prayer. Ahmad Zaruuq said in his commentary upon the *ar-Risaalat*, 'The learned people of Medina said regarding the grasping of the hands for support, that there is disagreement whether or not it was actually apart of the outward aspects of the prayer.' Imam Ahmad 'd-Dirdiri said in his *Aqrab'l-Masaalik*, 'It is allowable to grasp the hands during superogatory prayers and it is reprehensible to grasp the hands during an obligatory prayer, especially for reasons of support.' Returning back to Ahmad Zaruuq in his commentary upon the *ar-Risaalat*, 'The one praying is not to place his right hand over his left in the obligatory prayers, although that is allowable in the superogatory prayers in order to support oneself in standing due to the length that one stands in prayer.' Shaykh 't-Tartushi said, 'It is forbidden to grasp the hands during the obligatory prayers because it become like supporting oneself during the prayers.' The prophetic traditions related concerning the fact that the Messenger of Allah, may Allah bless him and grant him peace was seen praying and he placed his right hand over his left; meant in the opinion of *Imam* Malik and his companions that the Messenger of Allah, may Allah bless him and grant him peace was seen in doing this is the superogatory prayers not the obligatory prayers.

who is the *imam* and the one praying alone; [7] the first sitting; [8] extending the second sitting long enough to perform the greetings; [9] the two *tashahhuds*; [10] returning the greetings to the *imam* and to the one on your left side; [11] saying the final *salaam* aloud; and [12] the barrier for the *imam* and the one praying alone, when they fear that someone will pass in front of them.

WHAT INVALIDATES THE PRAYER

The prayer is invalidated by: [1] laughing deliberately or by accident; or [2] by doing the prostration of forgetfulness for merit; [3] by deliberately adding a *rak`a*, a prostration or the like in the prayer; [4] by eating; [5] drinking; or [6] speaking deliberately except to correct the prayer. It is invalidated in this case by saying a lot instead of a little. It is invalidated by: [7] blowing the nose deliberately; [8] ritual impurity; [9] remembering a missed prayer; [10] intentionally vomiting; [11] by doing more than four *rak`a* accidentally in the four *rak`a* prayers, more than three *rak`a* accidentally in the three *rak`a* prayers, and more than two *rak`a* accidentally in a two *rak`a* prayer; [12] by accidentally prostrating before the *imam*, before or after, if he does not catch the *rak`a*; and [13] by leaving out the prostration of forgetfulness if it is leaving out three or more *sunan*.

MAKING UP MISSED PRAYERS

It is obligatory for every responsible person to make up for objectionable things from the prayers. And he should make them up in the order that they were missed. If they were prayers while resident, he should perform them as resident prayers. If they were traveling prayers, then he should perform them as traveling prayers. This is regardless if he performs the missed prayers being resident or while traveling. The maintaining of the correct order (*tarteeb*) of two current prayers that are due at the same time is an obligation (*waajib*). Likewise maintaining the correct order between a small quantity of missed prayers and a current prayer is obligatory when it is remembered. A small quantity (*yaseer*) means four prayers or less. Thus, whoever has to make up four prayers or less must pray them in order before the current prayer, even if the time of the current prayer passes.

THE PROSTRATION OF FORGETFULNESS

He prostrates two prostrations before the *salaam* if he has left out a confirmed *sunna* and he makes the *tashahhud* for them and then the *salaam*. If he has added something, he prostrates after the *salaam*. If he has left something out and added something, he prostrates before the *salaam* because decrease dominates increase. There are three levels of forgetfulness in the prayer: [1] Sometimes he forgets and misses out one of the obligations of the prayer - the prostration of forgetfulness is necessary and he must do it. If he does not remember it until after the *salaam* and a long time passes, his prayer is invalidated and he must repeat it. [2] Sometimes he is forgetful and misses out one of the meritorious parts of the prayer, like the *qunut*, or the saying 'My Lord to You the praise', a single *takbir*, or the like. He does not prostrate for that. If he prostrates before the *salaam*, he invalidates his prayer and he must repeat it. [3] Sometimes he forgets one of the *sunnan* of the prayer, like the extra chapter after the *Fatiha*, the two *tashahhuds*, the sitting, or the like. He should make prostration for that (before the *salaam*). The prostration after the *salaam* is not missed out through forgetfulness, even after a year has passed. If he puts the prostration after the *salaam* before or delay the prostration before the *salaam*, that is permitted. If he does not know whether he has prayed three or two *rak`ats*, he should build upon the least of it and do what he has doubts about, and prostrate after the *salaam*.

THE PREREQUISITES OF THE *IMAM* AND THE REALITY OF CATCHING THE *RAK`A* WITH HIM AND THE JUDGEMENT OF STANDING IMMEDIATELY WITH THE *TAKBIR* AFTER THE *SALAAM* OF THE *IMAM*

The prerequisites of the *imam* are five: [1] that he be male; [2] *Muslim*; [3] rational; [4] just; and [5] mature. He should be knowledgeable of what makes the prayer valid. To catch a *rak`a* with him means that you were able to place your hands firmly upon your knees along with him. If you were unable to do so, then you have missed that particular *rak`a*. If you miss a single *rak`a* from the subh prayer, you should stand without doing the *takbir*. You should continue the prayer with the *Umm'l-Qur'an (Fatihah)* and the extra chapter aloud without doing the *qunuut*.

If you missed a single *rak`a* from the *dhuhr* prayer, you should stand without doing the *takbir*. You should then complete the prayer with the *Umm'l-Qur'an* and the extra chapter silently. If you missed two *rak`ats* from the same prayer, you should then stand with the *takbir*. You should then complete the prayer with the *Umm'l-Qur'an* and the extra chapter silently. You should not sit between the two *rak`ats*. If you missed three *rak`ats* from the same prayer, then you should stand without the *takbir*. You should then complete the prayer of the first *rak`a* with the *Umm'l-Qur'an* and the extra chapter silently. Then sit and make the first *tashahhud*. Then stand and perform a *rak`a* with the *Umm'l-Qur'an* and the extra chapter silently, but do not sit. Then stand and perform a *rak`a* with the *Umm'l-Qur'an* only. The judgment of the *`asr* prayer is exactly the same as the judgment of *dhuhr* as we have mentioned.

If you missed a *rak`a* from the *maghrib* prayer, then you should stand with the *takbir*. You should then complete the prayer with the *Umm'l-Qur'an* and the extra chapter aloud. If you missed two *rak`ats* from the same prayer, you should then stand without making the *takbir*. Then complete the prayer with the *Umm'l-Qur'an* and the extra chapter in both *rak`ats* and sit between them. Thus, your entire prayer will be done sitting (at the end of each *rak`at*).

If you missed a single *rak`a* from the *`isha'* prayer, then you should stand without making the *takbir*. You should then complete the prayer with *Umm'l-Qur'an* and the extra chapter aloud. Then sit down. If you missed two *rak`ats* from the same prayer, you should then stand with the *takbir*. You should then complete the prayer with the *Umm'l-Qur'an* and the extra chapter aloud in both *rak`ats*. You should not sit between them. If you missed three *rak`ats* from the same prayer, then stand without making the *takbir* and then complete the prayer of one *rak`a* with the *Umm'l-Qur'an* and the extra chapter aloud. You should then sit down after it and perform the first *tashahhud*. You should then stand and perform another *rak`a* with the *Umm'l-Qur'an* and the extra chapter aloud and do not sit after it. Rather, you should stand and perform another *rak`a* with just the *Umm'l-Qur'an* silently. If you have not caught anything of the prayer except the last *tashahhud*, then stand with the *takbir* and perform your prayer as though you were doing it from the very beginning.

THE *JUMA`* PRAYER

The *juma`* prayer is an individual obligation which has its principles and its exemptions which permits one from being present at it. Its principles are five: [1] the existence of a mosque; [2] a *jama`at* around which a village has emerged; [3] the sermon; [4] the *imam*; and [5] being resident. As for the exemptions which permit one to be absent from the *juma`* prayer, they are: [1] intense rain; [2] being very muddy; [3] sickness; [4] taking care of one who is ill; and [5] the fear of an oppressor. Traveling is forbidden at noon on *juma`* for the one who is obligated to attend *juma`*. Likewise talking and performing superogatory acts of worship are forbidden while the *imam* is given the sermon. Also buying and selling are forbidden once the second call to prayer has been made. His trade is not valid if it happens.

THE OBLIGATIONS OF FASTING AND ITS *SUNAN*

The obligations of fasting are two: [1] intention; and [2] to abstain from things which break the fast, like sexual intercourse, emission of sperm or prostatic fluid, drinking and eating, and other things which reach the throat. The *sunan* of fasting are three: [1] hastening to break the fast; [2] delaying the pre-dawn meal; and [3] keeping the tongue from superfluous speech.

THE OBLIGATIONS OF *ZAKAT* AND ITS *ADAB*

The obligations of *zakat* are three: [1] intention; [2] not delaying it; and [3] the lack of transfer. Its *adab* are three: [1] the nafs being cheerful about it; [2] it being the best property; and [3] concealing it from the sight of others.

THE OBLIGATIONS OF *HAJJ* AND ITS *SUNAN*

The obligations of *hajj* are four: [1] the *ihraam*; [2] the *tawaaf 'l-ifaada*; [3] running between *Safa* and *Marwa*; and [4] standing at *`Arafat*. The *sunan* of *hajj* are twelve. Four of them are for the *ihraam*: [1] the *ghusl* which precedes it; [2] removing sewn garments; [3] the two *raka`ats*; and [4] the *talbiya* (saying **Labayk Allahumma labayk**). Four are for the *tawaaf*: [1] walking; [2] kissing the Black Stone; [3] supplication without end; and [4] the half run for men, but not for women. Four are for running (*sa`y*): [1] kissing the stone; [2] hurrying in the middle of the valley for men; [3] climbing up *Safa* and *Marwa*; and [4] supplication.

O Allah give us success at following the sunna of your prophet Muhammad, may Allah bless him and grant him peace. Here ends the second section of this book, which is the Science of Jurisprudence (*ilm'l-fiqh*).

The Science of Spiritual Purification

(*`ilm at-tasawwuf*)

It is obligatory for every responsible to learn as much of this science which will enable him to acquire praiseworthy characteristics and to keep him from blameworthy characteristics.

THE PURIFICATION OF THE HEART FROM CONCEIT (*`ujb*)

Conceit is one of the blameworthy characteristics that it is forbidden to behave with. Its reality is presumption about blessings, relying on it, and forgetting its relationship to the Giver of blessings. The harm of conceit is extensive. Conceit leads to pride, forgetting wrong actions, forgetting the favors of Allah, presumption about acts of worship, believing that one has a station with Allah, and self-justification by one's intellect, opinion and knowledge.

As for as its cure is concerned, realize that the cure for every sickness is with its opposite. The sickness of conceit lies in pure ignorance and its cure is simply in knowledge that is in direct opposition to that ignorance. A man's conceit is in two divisions: [1] a division which is under his choice - like the prayer, fasting, *zakat*, *hajj*, charity, and correcting other people. Conceit in this division is more prevalent. And [2] a division that is not under one's choice - like beauty, power, and lineage. Sometimes he is conceited in both of these divisions because he is the place of their manifestation. This is pure ignorance because the place is subservient and is not a part of bringing things into existence. How then can he be conceited about something that is not actually his? If, on one hand, he is conceited as a result of the acts of worship which were obtained by his own in-time power, this also is pure ignorance, since actions cannot take form except by his existence, the existence of his actions, desires and the rest of the causes of his actions. All of that is not from him in reality, but from Allah. Since it is Allah *sub'hannahu* who has created power, subjugated will, actuated causative factors, freely disposed of impediments and facilitated action. What is amazing as that he is conceited about himself, and yet he is not amazed with the existence of Allah *sub'hannahu*.

PURIFICATION OF THE HEART FROM PRIDE (*kibr*)

Pride is one of the blameworthy characteristics that it is forbidden to behave with. Its reality is that a person sees that he has a rank and that someone else has rank, and then he sees that his rank is above the other's rank. When he exalts his own value in relationship to someone else, he despises the one below him and puts himself above the others company and confidence. If it is very extreme, he may spurn the other's service and not consider him worthy to stand in his presence. If it is less extreme, he may reject the other's basic quality, and put himself above him in assemblies, wait for him to begin the greetings of peace, think that it is unlikely that he will be able to fulfill his demands and be amazed at him. If he objects, the conceited man hates to answer him. If he is given advice, he refuses to accept it. If he is opposed in anything, he becomes angry. When he teaches, he is not courteous to those who are learning. He looks down upon the common man as though he were looking upon a donkey, with pure contempt.

The harm of pride is immense. The scholars can help him but little against it, let alone the common people. How could its harm be other than immense when it comes between a servant and all the characteristics of the believer? This is because the proud person cannot possibly love for the believer what he loves for himself. It is impossible for him to have humility. It is impossible for him to abandon rancor. It is impossible for him to remain truthful. It is impossible for him to abandon envy. It is impossible for him to suppress anger. It is impossible for him to offer delicate advice and it is impossible for him to accept advice. He is never safe from contempt and slander of others. In fact, there is no blameworthy characteristic except that he manifests it in order to maintain his since of honor, and there is no praiseworthy characteristic but that he is incapable of it from the fear that his self-importance will slip away from him.

The most evil sort of pride is that kind that prevents the proud person from benefiting from what Allah has obligated upon the servants from knowledge and accepting the truth. Then pride induces a person to violate the commands of Allah, because the proud person when he hears the truth from a servant from among the servants of Allah, he scorns accepting it and does his utmost to repudiate it. This is the same for those who are preoccupied with debating others in certain issues of the deen while claiming to be researching into the *deen*. For whenever the truth is made plain upon one of the debaters, the other haughtily refuses to accept it and does his utmost to repudiate it. He thus resorts to tricks in order to defend himself by whatever deception is at his disposal. All this is from the characteristics of the disbelievers as Allah has described them by His saying, "*Verily those who disbelieve say: Do not listen to that Qur'an and try and render it ineffectual, so that you may overcome them.*"[41:26] For everyone who debates others in order to overcome and silence them and not to avail the truth when it gets the better of him, is a partner with the disbelievers in blameworthy behavior described in the above verse. This is the same for whoever haughtily refuses to accept sound advice. Allah ta'ala says, "*When it is said to him, 'Fear Allah', he becomes haughty.*"[2:206]

The causes of pride are seven: [1] knowledge; [2] worship; [3] lineage; [4] beauty; [5] strength; [6] wealth; and [7] many helpers. If you were to say: Why is it that when people increase in knowledge, they also increase in pride? Realize the causes for that are two: [1] the lack of preoccupation with beneficial knowledge that induces fear in the beginning of his affair. On the contrary, he was preoccupied with what is called knowledge, but is not knowledge in reality - like the science of arithmetic, linguistics, the remainder of controversial sciences, and the methodologies of disputation. Thus, when a person becomes devoted exclusively to the above, it fills him with arrogance. [2] When a servant becomes absorbed in seeking knowledge and his sole desire in that is to exult in it and he was not at first engaged in refining his *nafs*, then even if he were to become completely engrossed in every science - it would only increase him in repulsiveness. This is because knowledge is like a down pour of rain which falls from the heavens and increases bitter fruit with bitterness and increases sweet pleasant things in sweetness.

As for the cure of pride is concerned, there are two divisions: [1] the knowledge cure and [2] the action cure. The knowledge cure that is sufficient for you in that is the meaning of a single verse from the Book of Allah. This is because in the Qur'an is the knowledge of the first and the last for he whom Allah has opened his inner vision. Allah ta'ala says, "*Perish man! How thankless he is! Of what did He create him? Of a sperm-drop did He create him. He determined him and made the way easy for him. He then makes him die, buries him and then, when He wills, resurrects him.*"[80:19] This verse indicates the beginning of man's existence, his middle, and end. Let a man examine that if he desires to understand its meaning.

As for the beginning of man, he was "*a thing unremembered*". He was concealed in pure non-existence and non-existence has no beginning. What is more meaner and lower than extinction and non-existence? He used to be in pure non-existence, then Allah created him from the most base of things, and then from the most unclean thing. This is because He created him from earth, then from

sperm, then from a blood clot, then a lump of flesh. He then made the flesh into bones and clothed the bones in flesh. This was the beginning of his existence and then he became a thing remembered. He was before a thing unremembered by reason of having the lowest qualities and attributes since at his beginning, he was not created perfect. He was created inanimate, dead. He neither heard, saw, felt, moved, spoke, touched, perceived, or knew. He began with his death before his life, with weakness before strength, with ignorance before knowledge, with blindness before sight, with deafness before hearing, with dumbness before speech, with misguidance before guidance, with poverty before wealth, and with inability before ability.

This is the meaning of His words, "*From what did He create him? From a sperm drop did He create him and determine him. And He made the way easy for him.*" This indicates what He wills for him during the period of his life until death. The meaning of this is that He ta`ala gave him life after he was inanimate and dead - first from the earth, and then from a sperm-drop. He gave him hearing after he was deaf and He gave him sight after he lacked sight. He gave him strength after weakness and knowledge after ignorance. He created his limbs for him with all they contain of marvels and signs after he lacked them. He enriched him after poverty, made him full after hunger, clothed him after nakedness, and guided him after misguidance. Look how He directed and how He made the way easy for him.

He created mankind from humble earth and unclean sperm after pure non-existence so that he would recognize the baseness of his essence and thereby recognize himself. He perfected the sperm-drop for him so that he would recognize his Lord by it and know His exaltedness by it, and that He is the only one worthy of true greatness and pride.

When he begins in this manner and his states are like this, how can he have pride? Properly speaking, man is the lowest of the low and the weakest of the weak. Indeed, even if He had perfected him, delegated his command to him and made his existence go on by his own choice, he would still dare to be insolent and would forget his beginning and his end. However, during his existence, He has given sickness power over him, whether he likes it or not, and whether he is content or enraged. He becomes hungry and thirsty without being able to do anything about it. He does not possess any power to bring either harm or benefit. He wants to know something but he remains ignorant of it. He wants to remember something and yet he forgets it. He wants not to forget something, yet he does forget it. He wants to direct his heart to what concerns it and yet he is caught up in the valleys of whisperings and thoughts. He desires something while his destruction may be in it, and he detests something while his life may be in it. He finds foods delicious when they destroy him, and he finds remedies repugnant when they help him. He is not safe for a moment, day or night. All that he loves in this world may be taken from him. He is hard-pressed and abased. If he is left alone, he goes on. If he is snatched away, he is annihilated. What can be more abased? If he knew himself, how can he think himself worthy of pride? If only it were not for his ignorance which is his immediate state. As for his end, it is death. This is indicated by His words, "*Then He makes him die and buries him. Then, when He wills, He raises him.*"[80:21] The meaning here is that his spirit, hearing, sight, knowledge, power, senses, perception, and movement are all stripped away. He reverts to the inanimate state as he was in the first place. Only the shape of his limbs remains. His form has neither senses nor movement. Then he is placed in the earth and his limbs decays. He becomes absent after he existed. He becomes as if he were not, as he was at first for a long period of time.

Then a man wishes that he could remain like that. How excellent it would be if he were left as dust! However, after a long time, He brings him back to life to subject him to severe trials. He comes out of his grave after his separated parts are joined together, and he steps out to the terrors of the Rising. He is told, "Come quickly to the Reckoning and prepare for the Outcome!" His heart stops in fear and panic when he is faced with the terror of these words even before his pages are spread out and

he sees his shameful actions in them. This is the end of his affair. It is the meaning of His words, "then when He wishes, He raises him."

How can anyone whose state is like this be arrogant? He has been shown the beginning and the middle of his condition. If his end had appeared to him - and we seek refuge from Allah - perhaps he would have chosen to be a dog or a pig in order to become dust with the animals rather than a hearing, speaking man, and meet with punishment (if he deserves the Fire from Allah). Even the pig is nobler than him since it reverts to dust and it is spared from the Reckoning and the punishment. Someone with this state at the End can only hope for pardon, and he cannot be at all certain about it. How then can he be arrogant? How can he see himself as anything to which excellence is attached? This is the knowledge-cure.

As far as the action-cure is concerned, it is to be humble to people in a constrained manner until it becomes natural for you.

PURIFICATION OF THE HEART FROM ANGER WITHOUT GROUNDS (*al-ghadab bi'l-baatil*)

Anger is one of the blameworthy qualities which it is forbidden to have. Its reality is the boiling of the blood of the heart to seek revenge. It has three degrees: [1] Insufficient (*tafreet*); [2] Excessive (*ifrat*); [3] Moderate (*i'tidal*)

Insufficient anger is the absolute lack of anger. For this is blameworthy because he does not become angry when he witnesses forbidden things. For the lack of anger in that case is blameworthy.

Excessive anger is also blameworthy. It is anger overpowering a person until he leaves the proper management of the intellect and the *deen*, and he no longer has insight, consideration, reflection or deference. Whenever the fire of anger is intense, it will blind the one who is angry, and it will make him deaf to every warning. For if he is warned he will not listen. Rather, it will increase his anger.

As for praiseworthy anger it is in moderation. It is the anger which waits for the indication of the intellect and the *deen*. It arises when it is commended by the *shari`a*, and it is extinguished when it is condemned by the *shari`a*. It is the middle way which was described by the Messenger of Allah, may Allah bless him and grant him peace, when he said, "The best of affairs is their middle."

He whose anger inclines towards being insufficient, he must treat himself until his anger becomes stronger. He whose anger inclines towards being excessive, he must treat himself until it returns completely to the middle way between the two extremes. That is the Straight Path.

As for the cure for anger it is also divided into two parts: the knowledge-cure and the action-cure. The knowledge-cure consists of five things: [1] That he reflect on the virtues of restraining rancor, in order to obtain the reward that. [2] That he frighten himself with the punishment of Allah, saying, "The power of Allah over me is greater than my power over this human being. If I carry out my anger against him, then what security will I have against the anger of Allah on the Day of Rising?" [3] That he make himself fear the consequences of anger in this world if he does not have fear of the next life. [4] That he reflect on the ugliness of his own form when he becomes angry. Then he will recall how someone else's form looked during their anger. He should also reflect on how much he resembles the mad dog when he abandons tolerance, and how much he resembles the *awliya* when he abandons his anger. [5] That he reflect on the causes which incite him to take revenge. No doubt it is from the words of shaytaan to him, "This will make you look impotent and humiliated before the people." This is the knowledge-cure.

As for the action-cure, it is that he says when he is angry, "A`uudhu Billahi Mina 's-Shaytaani r-Rajeem," (I seek refuge in Allah from the accursed devil.) He should take a bath or make wudu. And if he is standing, he should sit. And if he is sitting, he should lie down.

PURIFICATION OF THE HEART FROM ENVY (*al-hasad*)

Envy is one of the blameworthy characteristics that is forbidden to have. Its reality is wanting blessings to depart from the one who has received it. There are four levels of envy: [1] He wants the blessings to leave the one who has received it and he does not want the blessing to return to him. [2] He wants the blessing to leave him and he desires the very same blessing for himself in the same way he desires a fine house, a beautiful woman, or a lofty, wide *zawiyya* which someone else has obtained. [3] He does not desire the blessings itself, but he desires its like for himself. If he cannot have its like, he wants it to leave the person who has it so that the contrast between them will not be apparent. [4] He desires its like for himself. If he cannot obtain it, he does not want it to depart from the person who has it. This last level is excused if it is about this world, and it is recommended if it is about the *deen*.

As for the cure of envy is concerned, it is also divided into a knowledge-cure and an action-cure. As for the knowledge-cure, it is that he truly realizes that envy is harmful to him, both in his *deen* and in this world. There is no harm for the one who is envied, either in this world or in his *deen*. On the contrary, he profits by his envy in the *deen* and in this world. When he recognizes this with his inner eye - that he is only an enemy to himself and a friend to his enemy - then he will inevitably part company with envy. This is the knowledge-cure.

As for the action-cure is concerned, he must make himself do the opposite of what envy calls him to. If it incites him to slander and defamation he must entrust his tongue with praising and commending the one envied. If it makes him arrogant he must humble himself. If it provokes him to withhold blessings, he must make himself increase blessings. This is the action-cure.

As for what is obligatory in order to prevent envy in the heart towards the one who irritates you, you should know that if you want blessings to leave him and you direct your tongue against him, then you are an envier. By your envy, you commit an act of disobedience. If you want the blessing to leave him while you restrain yourself outwardly in every way, but you do not dislike your state, then you are also envious and disobedient. This is because envy is an attribute of the heart, not an attribute of action. If you dislike the state of envy in yourself by means of your inner sight and you restrain your outward actions as well, you have then done what is obligatory.

PURIFICATION OF THE HEART FROM FALSE HOPE (*al-amal*)

False hope is one of the blameworthy characteristics which is forbidden to have. Its reality is that one's life-energy is directed to the moment, and he lets things slip.

Its cure is also divided into two divisions: a knowledge-cure and an action-cure. As for the knowledge-cure it is that he realizes that everyone who prolongs his false hope it will prevent him from hastening to repentance (*tawba*). Because he says, "I will eventually repent. There are still many days ahead." It also prevents him from hastening to obedience (*taa`at*). Because he says, "I will do it later. I still have many days left." That continues until his heart becomes harden. This is the knowledge-cure.

As for the action-cure is concerned, it is that he must make much remembrance of death and urging oneself to examine the death of one's companions until it becomes natural.

PURIFICATION OF THE HEART FROM STINGINESS (*bukhl*)

Stinginess is from among the blameworthy characteristics that are forbidden to have. Its reality is holding back from expending one's wealth in areas where it is obligatory to spend generously. Realize that obligatory here is divided into two divisions: [1] that which is obligatory by the *shari`a*; and [2] that which is obligatory according to the virtues of manliness and custom. Whoever withholds any of the two is stingy. However, he who withholds that which is obligatory according to the *shari`a* is more stingy. This is like the one who withholds the *zakaat*, or withholds the maintenance of his family. Or like the one who gives it but he does it grudgingly or he presents the most repulsive of his wealth without being cheerful about it; or he is not cheerful in giving from the best of his wealth or from the core of it.

As for that which is obligatory according to the virtues of manliness (*muruwwa*), it is to avoid narrowness of means of subsistence (*mudaayaqa*) and contemptible livelihood (*muhaqiraat*). For whoever gives what is obligatory by the *shari`a* and what is obligatory according to the virtues of manliness, has become free of the characteristic of niggardliness (*bukhl*). Indeed! one cannot be described with the attributes of generosity (*juud*) as long as he does not spend generously in excess of that.

For if the self (*nafs*) has the capacity to generously spend wealth beyond the realms that the *shari`a* has obligated and where it brings no blame on himself - for he then should be generous to the extent of the capacity of his *nafs*, whether it be little or much. However, this should be done with the condition of cheerfulness and not out of greed, hoping for some service, compensation or even gratitude. For whoever expends his wealth, craving by that people's thanks or praise is, in fact, a business man (*taajir*) who trades one thing for another.

As for the cure of stinginess (*bukhl*), it is divided into two divisions: a knowledge-cure and an action-cure. As for the knowledge-cure, realize that the cause of stinginess is the love of wealth. The love of wealth has two causes.

[1] The first is the love of the gratification of one's pleasures (*shahawaat*) which cannot be obtained except with wealth, along with the hope for a long life (*tuul'l-amal*). For if a human being knows that he will die any day, then he would not be stingy with his wealth. This is true, since the amount that he truly needs in a day, a month or a year is not excessive. Even if he were to reduce his hope for a long life, he, however, has children that take the place of his wish for a long life. This is because he considers that their continuation is like the continuity of himself. As a result, he withholds his wealth because of them. When he becomes over attached to such opinion until fear of poverty and lack of trust in the eventual appearance of provision - then stinginess becomes strong in him without doubt.

[2] The second cause of the love of wealth is that he loves the very substance of wealth itself. Like a man who possesses wealth that would suffice him for the remainder of his life if it is spent correctly and on what is customary; while at the same time he is a man of advanced age with no children and much wealth. However, his *nafs* does not allow him to give out from his wealth for *zakat*, nor even to use it to cure himself when he is sick. Rather, he becomes in love with his gold coins, craving for them and taking extreme pleasure with the fact that he possesses such wealth. He then conceals it in the earth, knowing full well that he will eventually die and it will be lost or his enemies will obtain it. Even with that his *nafs* will not allow him to expend it for his own nourishment or in charity.

Stinginess is a tremendous sickness in the heart that is difficult to cure, especially during such an advanced age. However, the cure of every ill is in its opposite (*`ilaaj kulli `illatin bi didduhaa*). Thus, he should cure the love for the gratification of pleasures with being content (*qanaa`at*) with sufficiency by means of patience. He should cure the desire for a long life by much remembrance of

death and examining the death of his close friends and the extent of their difficulties in gathering

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wealth and how they eventually lost it. He should cure the preoccupation of the heart with one's children by realizing that the One who created them also created their provision with them. For how many children are there who have not inherited any wealth from their fathers, yet their conditions are more excellent than those who had inheritance. He should know also that the hoarding of wealth for his child, desiring by that to leave him in a good state, yet this wealth changes his son and makes him evil and sinful. However, if his son were fearful of Allah (*taqiya*) and upright (*saalih*), Allah would suffice him. And if he is corrupt (*faasiq*) then this hoarded wealth will do nothing except assist him in his disobedience and it will be then revert to the father as an injustice. He should cure the heart also by much contemplation on the reports which have been related concerning the evils of greed (*dhimmu'l-bukhl*); the praiseworthiness of generosity (*madhu's-sakha'*); and what Allah sub'hanahu has threatened the niggardly with from severe punishment.

Among the most beneficial cures is to examine the states of the niggardly, how people naturally flee from them and how despicable they are to them. For there is no stingy person except that another stingy person seems despicable to him. Every stingy person is overbearing to his fellow stingy friend. Thus, he realizes that this overbearing nature produces scorn for him in the hearts of people, just as it does in the rest of stingy people are despicable in his own eyes.

Another cure is that he consider the main objectives of wealth and consider the main objective for which he was created. The reality is that he can only preserve the amount of wealth that will suffice him in his needs and the remainder should be stored for his soul by using it to obtain reward from Allah by expending it generously. This is the knowledge-cure.

As for the action-cure, it is that he be generous and openhanded until it becomes natural with him.

PURIFICATION OF THE HEART FROM SHOWING-OFF (*riyaa'u*)

Showing-off (*riyaa'u*) is one of the blameworthy characteristics that it is forbidden to behave with. Its reality is seeking high rank in people's hearts through acts of obedience to Allah, the Mighty the Majestic. Showing-off has many signs, however a summation of what causes a slave to embellish themselves for people comes in five divisions and it is from these that showing-off occurs.

[1] The first is showing-off with the body (*riya'u bi'l-badan*). Like the one who desires to be seen having outward signs of emaciation so that people would imagine that he is intense in his spiritual endeavors (*ijtihaad*) and that he is overwhelmed with the fear of the Hereafter. By emaciation he also wants to indicate that he eats little.

[2] The second is showing-off by dress and appearance (*riya'u bi 'z-zay wa 'l-hay'a*). This is like the one who wants to be seen by: allowing his hair to remain dishevelled; wearing tattered garments; bowing the head while walking; wearing very coarse garments and rolling the up to beyond half of the shank; shortening the shirt sleeves; neglecting washing the garments and leaving them torn and shredded. All this is done to be seen as a manifestation of the *nafs* as an indication that he is following the *sunna* and that he is one who imitates the upright slaves of Allah.

[3] The third is showing-off by words (*riya'u bi 'l-qawl*). That is, he shows-off by moving his lips with the *dhikr* in full view of other people and he commands the good and forbids indecency in full view of created beings. It is to manifest anger at reprehensible things and to manifest excessive grief when people commit disobedience. It is to raise the voice in the recitation of the Qur'an in order to indicate by that that it is from sorrow and fear.

[4] The fourth is showing-off by action (*riya'u bi 'l-amal*). This is like someone who prays and desires to be seen: standing for a long time; doing *ruk'u* and prostration for a long time; not turning aside; keeping still; and keeping the feet and palms level.

[5] The fifth is showing-off with visitations and associations (*riya`u bi 'z-ziyaara wa 'l-muṣaaḥaba*). This is like someone who undertakes, in spite of the difficulties, of going to visit a scholar among the scholars so that it can be said that he has taken some *baraka* from the people of the *deen* by his visiting them. He says, "Who among you have met the Shaykhs?! I have met Shaykh so-and-so! I went about in the lands and served many Shaykhs!" He goes on to talk about everything that has happened to him. This, and all that preceded, is the traits of one who shows-off and desires to be seen of men.

As for the cure of showing-off it is also divided into two divisions: a knowledge-cure and an action-cure. As for the knowledge-cure it is to realize that showing-off is very harmful and it corrupts the heart. It prevents success (*maan`u 't-tawfeeq*) and prevents having genuine spiritual station (*maan`u l-manzila*) with Allah ta`ala. It necessitates punishment and humiliation. As for the action-cure it is that he must make himself conceal his acts of worship (*ikhfa'u 'l-'ibaadaat*) until his heart becomes content with the omnipresent knowledge of Allah ta`ala.

Thus realize, O brother! the destructive characteristics and the redemptive characteristics in the *nafs* cannot be truly enumerated because of their large number. However, it is obligatory upon you to uproot from the *nafs* the roots of the destructive characteristics that corrupt it. These roots are those we have mentioned above. When you have uprooted these you will have destroyed those destructive traits which derive from them.

It is also obligatory upon you to behave with the roots in the correction of the *nafs* from the redemptive qualities - like: repentance (*tawba*); austerity (*zuhd*); reliance upon Allah (*tawakkul*); entrusting (*tafweed*) matters over to Allah; contentment (*rada'u*); sincerity (*ikhlaas*); fear (*khawf*) and hope (*raja'u*). If you are able to behave in accordance with these root characteristics then you will have established firmly in the heart those praiseworthy traits that derive from them.

REPENTANCE (*tawba*)

The reality of repentance (*tawba*) is freeing the heart from wrong actions you have previously committed out of desire to exalt Allah, the Most Majestic and to flee from His wrath. That which will assist you in that is remembrance of the intensity of Allah's punishment and the weakness of your body.

AUSTERITY (*zuhd*)

The reality of austerity (*zuhd*) in this world is avoiding the forbidden (*haraam*), the dubious (*shubhat*) and the superfluous in permitted things (*al-fuduul min 'l-halaal*) out of desire for the blessings of the Hereafter and its exalted ranks. That which will assist you in that is to remember the temporal nature of this world and that it is the enemy of Allah and you are His lover. Whoever loves someone hates his enemy.

RELIANCE UPON ALLAH (*tawakkul*)

The reality of reliance upon Allah (*tawakkul*) is the confidence and tranquility of the heart and its realization that the sustaining of your physical structure is only by Allah, the Mighty and Majestic. It is not by anyone other than Him. That which will assist you in that is to remember that Allah ta`ala guarantees your provision and to remember that He is disconnected and far removed (*tanzeeh*) from breaching promises (*khulf*), forgetfulness (*sahwi*) or incapacity (*ajaz*).

ENTRUSTING MATTERS OVER TO ALLAH (*tafweed*)

The reality of entrusting matters over to Allah is your desire for Him to protect you in those things conducive to your welfare from all that has hazard in it and against which you have no security. That which will assist you in that is to remember the inherent hazards of all affairs and to remember your own incapacity to guard yourself against them.

CONTENTMENT (*rida'*)

The reality of contentment (*rida'*) with what is decreed is to abandon frustration (*sukht*). Frustration is to recall other than what Allah has actually decreed. For whatever Allah has decreed is better and more suitable for you due to the fact that He does not need to justify its wrongness or rightness. That which will assist you in that is to remember that frustration with the decree results in the anger and wrath of Allah ta`ala; and to remember His rewards for whoever is content with His decrees.

FEAR (*khawf*)

The reality of fear (*khawf*) is a trembling that is generated in the heart from witnessing objectionable things. That which will assist you in that is to remember the sins which you have committed in the past and to remember the weakness of your body. That which will also assist you in that is to remember the actions of Allah - glory be to Him - in His seizing and stripping away - like what He did in the case of Iblis and Bal`aam. You should remember His words - glory be to Him - concerning those verses of terror when He says; "O servants fear Me!" and His words; "Do you suppose that We created you without purpose?" and His words; "Does mankind suppose that he will be left as a barrier?" and other verses like these which are meant to provoke terror.

HOPE (*raja'*)

The reality of hope (*raja'*) is the rejoicing of the heart with recognition of the overflowing favors of Allah - glory be to Him and may he be exalted - and recognition of the vastness of His mercy. That which will assist you in that is the following: [1] to remember Allah's past favors to you given without intermediary or intercessor. [2] to remember the generosity of the reward He has promised to you without you having done anything to deserve it. [3] to remember the abundance of His blessings in respect to your *deen* at the present moment without you deserving it are asking for it.

[4] to remember His actions - glory be to Him - in pardoning like what He did with the magicians of Pharaoh and the Companions of the Cave. [5] to remember His words - glory be to Him - in those verses which provoke yearning - like His saying; "He is the One who accepts the repentance from His servants and He pardons sins"; and His words; "Who will pardon wrong actions except Allah?" and His words; "Do not despair of the mercy of Allah. Allah forgives all wrong actions. He is the Forgiving the Merciful"; and what resembles these from the verses that provoke yearning.

Oh Allah! Oh Forgiving! Oh Merciful! forgive us all of our wrong actions by the *baraka* of our master Muhammad, may Allah bless him and grant him peace.

Here ends what we intended to write with the help of Allah in this composition called **The Supporting Explanation of Those Sciences Which are Obligatory Upon Every Individual** All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us. Peace and blessings be upon the Messenger of Allah, may Allah bless him and grant him peace and upon his family and Companions.

Oh Allah! be merciful to the *Umma* of Muhammad with an all encompassing universal mercy . . .
Amen!



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