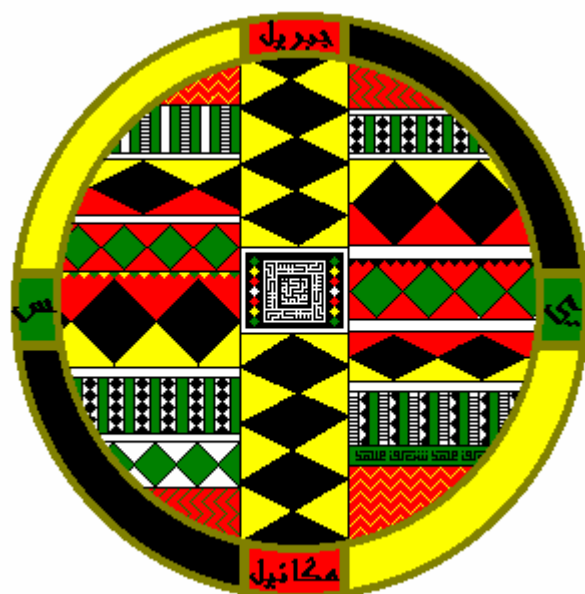


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# Ad-Durr 'n-Nadeer



## The Golden Pearls

Regarding the Methodology of Sending Blessings  
Upon the Mediating Bearer of Glad Tidings

By

*Shaykh al-Islam*

**Ahmadu Baba**

**ibn Ahmad ibn Ahmad at-Tinbukti**

Translated by

**Abu Alfa Umar MUHAMMAD SHAREEF bin Farid**

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## Introduction

*Shaykh* Ahmadu Baba's full name was Ahmadu ibn Ahmad ibn Ahmad ibn Umar ibn Muhammad Aqit at-Tinbukti as-Sanhaji al-Massini at-Takruri as-Sudani al-Maliki. He was born on the 21<sup>th</sup> of *Dhu'l-Hijjah* in the year 963 A.H., (the 26<sup>th</sup> of October, 1556) in the famous city of Tinbuktu, which was at that time the literary and cultural center of Islamic-Africa. He was reared in a house of learning and piety. In the *Fat'h as-Shakuur* of *Shaykh* Muhammad ibn Abu Bakr as-Siddiq al-Walati he said: "The name 'Muhammad' formed a birthmark on the upper part of his right arm in white markings." This birthmark is significant because it establishes the predetermined spiritual station of the *Shaykh* and accomplishments he would achieve throughout his life, in calling people to the love of Muhammad, may Allah bless him and grant him peace and annihilation in the Primordial Lights of Muhammad, by means of sending blessings and salutations upon him.

*Shaykh* Abd'r-Rahman as-Sa'di said about him in his *Tarikh as-Sudan*: "He was the jurist, the learned scholar, the unique of his age, the matchless one of his time, proficient in every variety of sciences **Abu'l-Abbas Ahmadu Baba** the son of the jurist Ahmad ibn al-Hajj Ahmad ibn Umar ibn Muhammad Aqit. He was earnest and strenuous from the beginning of his affair in the service of knowledge until he outstripped all of his contemporaries and surpassed them exceedingly. No one vied with him in knowledge except his *shaykhs*, who testified to his eminence in all the sciences. His affair became renowned in the West and his reputation spread throughout the regions. The scholars of diverse quarters surrendered to him regarding legal decisions."

### The Teachers of *Shaykh* Ahmadu Baba

Among his first teachers was his father, *Shaykh* Ahmad ibn Ahmad ibn Umar, about *Shaykh* Ahmadu Baba said: "He was my father, the son of a learned jurist, the son of a learned jurist. He was an accomplished and intelligent scholar who had mastered many sciences. He was a traditionist<sup>1</sup>, possessed a generous share in the sciences of the foundation of the law<sup>2</sup>, rhetoric and eloquence. He possessed a gentle heart and exalted rank which earned him the respect of the notables of the kingdom. He was sufficient as a benefit to his people by his rank and standing. His intercession was never turned away or refused. He treated the rulers and their officials very roughly and they in turn showed him the utmost of humility. The rulers used to visit him in his home. Once when he became ill in the town of Kaghu<sup>3</sup>, during one of his frequent journeys, the great *sultan*, *Askiya* Dawud would come to him at night and watch over him until he became well again. He would spend the night talking with him out of esteem for his rank. *Shaykh* Ahmad was famous for his elevated rank, majestic character and dignified demeanor. He never relinquished his love for the people of excellence, demonstrated by the exclusive humility he showed them. He never harbored hatred for anyone and was just and fair towards people. He had collected an extensive library of books which filled many coffers containing every precious and priceless work with which he was very generous in loaning out. He took knowledge from his paternal uncle, the *baraka* of the age Mahmud ibn Umar and others. He also traveled to the East in the year 956 A.H.<sup>4</sup>. There he performed the

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<sup>1</sup> This means he was a master of the science of prophetic traditions (*`ilm 'l-hadith*).

<sup>2</sup> This science is called *usuul*.

<sup>3</sup> This was Gao, the capital of the Songhay empire.

<sup>4</sup> This occurred in the year 1549 C.E..

pilgrimage and visited the tombs of the Prophet, may Allah bless him and grant him peace and the Companions. During his journey to the East, he met with a host of scholars like an-Naasir 'l-Laqaani, the *shareef* Shaykh Yusef the disciple of as-Suyuti, al-Jamaal ibn Shaykh Zakariya<sup>5</sup>, al-Ujhuri<sup>6</sup> and at-Taajuri<sup>7</sup>. In Mecca and *Tayba*<sup>8</sup> he met with Amin 'd-Deen 'l-Maymuni, al-Mala'i, Ibn Hajar<sup>9</sup>, Abd 'l-'Azeez 'l-Lamti, Abd 'l-Mu'ti 's-Sakhawi, Abd 'l-Qaadir 'l-Faakihi and others from whom he gained much benefit. He kept company with and took from the *baraka* of Abu 'l-Mukaram Muhammad 'l-Bakri and wrote down from him many beneficial sciences<sup>10</sup>.

He then returned to his land and taught for a few years. During this time he composed a commentary upon the Takhmis of the al-'Ishriniyat of al-Fazaazi, concerning the science of songs in praise of the Prophet, may Allah bless him and grant him peace<sup>11</sup>. He composed an excellent commentary upon the poetic verses of al-Maghili concerning the science of logic<sup>12</sup>. He composed a gloss on certain important passages of the al-Mukhtasar of Khalil. He wrote a gloss upon at-Tata'i's commentary of the al-Mukhtasar with an explanation upon its margins of the passages concerning forgetfulness in prayer<sup>13</sup>. He authored commentaries upon the Sughra of as-Sanusi<sup>14</sup>, the al-Qurtubiyya, and the al-Jumal of al-Kawnji on the foundations of jurisprudence, but did not complete all of it. He transmitted the two Saheeh collections of *Imam* 'l-Bukhari and *Imam* Muslim and others for some twenty years which he finished in the month of *Rajab*. He died Monday night on 17 *Sha`ban* in the year 991 A.H.<sup>15</sup>. One night he was reading the Saheeh of Muslim in the central mosque when his tongue became heavy. Our *shaykh*, the learned Muhammad Baghyuyu<sup>16</sup> was sitting facing him and pointed out that he had ceased reading. He then died the Monday after that occurred. Many scholars took knowledge from him. Among them were the two righteous jurists: our *shaykhs* Muhammad and his brother Ahmad, the two sons of the jurist Mahmud Baghyuyu<sup>17</sup>. They studied with him the foundations of jurisprudence, eloquence and logic. Among them were the two brothers the jurist Abdallah and Abd 'r-Rahman, the sons of the jurist Mahmud ibn Aqit and others.

<sup>5</sup> He was Jamaal ibn Zakariyya ibn Zakariyya, [d. 959 A.H.].

<sup>6</sup> He was Abd 'r-Rahman 'l-Ujhuri, [d. 960 A.H.].

<sup>7</sup> He was Abd 'r-Rahman ibn Muhammad ibn 'l-Hajj 't-Taajuri, [d. 962 C.E.].

<sup>8</sup> *Tayba* ('goodly') is the nickname of Medina 'l-Munawarra.

<sup>9</sup> He was Ahmad ibn Muhammad ibn Ali ibn Hajar, [909-974 A.H./ 1505-1567 C.E.].

<sup>10</sup> See footnote # 160.

<sup>11</sup> He was Muhammad ibn Abd 'r-Rahman ibn Yakhlaftan 'l-Fazaazi, [d. 1230 C.E.]. He composed his famous al-Qasaa'id 'l-'Ishriniyyat Fii Madih Sayyidinaa Muhammad.

<sup>12</sup> The science of logic is called *'ilm 'l-mantiq*.

<sup>13</sup> Forgetfulness in the prayer, called *sahwi*, is established by the *Sunna* in the al-Muwatta of Imam Malik on the authority of Yahya related to me from Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I forget or I am made to forget so that I may establish the *Sunna*." Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abd'r-Rahman ibn Awf from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you stand in prayer, Shaytan comes to you and confuses you until you do not know how much you have prayed. If you find that happening do two prostrations from the sitting position."

<sup>14</sup> He was Muhammad ibn Yunus ibn Umar 'l-Hassani 's-Sanusi, [d. 1486]. He composed three works on the subject of *tawheed* (divine unity). The most extensive is the work referred to above called al-Kubra ('the Extensive One') 'Aqeedat Ahl 't-Tawheed 'l-Kubra.

<sup>15</sup> This occurred on the 6<sup>th</sup> of September 1583 C.E.

<sup>16</sup> He was Muhammad Baghyuyu ibn Mahmud ibn Abu Bakr, whose biography will follow.

<sup>17</sup> He was Mahmud ibn Abu Bakr Baghyuyu who was appointed chief judge of Jenne in 1562/3 C.E..

I was present with him and took from him many sciences. He gave me license to transmit all that he had been given license. From him I listened to his reading of the two Saheeh collections of *Imam 'l-Bukhari* and *Imam Muslim*, the al-Muwatta of *Imam Malik*<sup>18</sup>, and the as-Shifa of Qadi `Iyad. He was born in the beginning of the month of *Muharram* in the year 929 A.H.<sup>19</sup>. I saw him in my dreams after his death in a good vision, may Allah be merciful to him.”

Among the prominent teachers of *Shaykh Ahmadu Baba* was his above mentioned paternal uncle, ***Shaykh Abu Bakr***, known as ***Babikar Biru***, about whom the *Shaykh* said: “He was an ascetic scholar who provided subsistence for orphans and students. During the administration which his family had over Timbuktu, he traveled with his entire household and children to become neighbors of the Messenger of Allah, may Allah bless him and grant him peace, out of love for Allah and His Messenger. He resided in the noble city of Medina until he died in their caravan while making the pilgrimage<sup>20</sup>. His family continued to be neighbors of the Messenger of Allah, may Allah bless him and grant him peace, until they all eventually died there. Among his miracles is that his brother the learned jurist Ahmad ibn al-Hajj Ahmad desired from the saint of Allah ta`ala and the *Qutb* Abu'l-Barakat Sidi Muhammad al-Bakri, may Allah be merciful and pleased with them, that he would reveal to him a *waliy* from among the *awliyya* of Allah by which one can take as mediator to Allah, glory be to Him. He agreed to do this when one night after they had prayed the `isha prayer in the al-Azhar mosque.<sup>21</sup> *Shaykh Ahmad* wanted to leave when *Shaykh Abu'l-Barakat* took him by the hand and placed his hand upon the head of a man who was sitting in the dark. *Shaykh Abu'l-Barakat* then said; "This is the one you desire." *Shaykh Ahmad* then sat in front of him and gave him the greetings of peace, when he realized that it was his own brother Babikir Biru. He spoke with him a little while and then left. He met the master *Shaykh Abu'l-Barakat* standing at the door of the mosque looking at him. *Shaykh Ahmad* then said: "That is the one whom you have revealed to me?" He answered: "That is him. He prays the `isha prayer here every night.”

Among the key teachers of *Shaykh Ahmadu Baba* was ***Shaykh al-Aqib ibn Mahmud ibn Umar ibn Muhammad Aqit ibn Umar ibn Ali ibn Yahya's-Sanhaji***, the supreme judge of Timbuktu<sup>22</sup>. He, may Allah be merciful to him, was extremely incisive, unflinching and exacting in his judgments. He was staunch in his support for the truth and did not fear the criticism of a criticizer. He had a very dynamic heart which made him courageous in staggering affairs which most daring people would fail to venture. Whether it was the *sultan* or any of his officials, he did not care. There occurred many disputes between them and him, yet they were submissive, respectful and obedient to him in all that he desired. Whenever he observed that which he disliked he would remove himself from his position and would lock his doors to the people and would not return until they had mitigated the problem, which occurred on many occasions. He possessed penetrating insight and clairvoyance with which he examined affairs deeply. He never erred in his discernment as if he were looking into

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<sup>18</sup> He was Abu Abdallah Malik ibn Anas 'l-Asbahi, [d. 795 C.E.].

<sup>19</sup> In December 1522 C.E..

<sup>20</sup> This occurred around 956 A.H. / 1549 C.E.]

<sup>21</sup> This mosque/university is the oldest university in the world. This event took place during the journey which the Aqit family made to Mecca and Medina.

<sup>22</sup> Al-Aqib was the most renowned judges of the city of Timbuktu whose judiciary authority covered the whole of the Songhay empire. He was essential in developing the semi-autonomous nature of the judiciary as opposed to the executive government of Songhay.

the hidden unseen worlds. He was very wealthy in worldly possessions and very fortunate in his affairs, although he was circumspect and god fearing with regard to what he possessed. He was widely respected and honored. He studied with his father and paternal uncle<sup>23</sup>. He traveled extensively and performed the pilgrimage<sup>24</sup>, where he met an-Naasir 'l-Laqaani, Abu 'l-Hassan 'l-Bakri<sup>25</sup>, *Shaykh* Biskary and their colleagues. *Shaykh* al-Laqaani gave him license to pass on every thing he was licensed to transmit and he in turn wrote with his own hand an *ijaaza* recording that. He was born in the year 913 A.H. and died in the month of *Rajab* in 991 A.H.<sup>26</sup>.”

One of the most important teachers of *Shaykh* Ahmadu Baba was the famous ***Shaykh* Muhammad ibn Mahmud ibn Abu Bakar al-Wangari at-Timbukti**. *Shaykh* Ahmadu Baba said about him in his *Nayl*: “He was known as Baghyuyu (with the letter *ba* inflected with *fat'ha*, the letter *ghayn* inflected with *sukuun*, the letter *ya* inflected with *damma* and the letter *ayn* with *damma*.) He was our shaykh and *baraka*, a learned jurist who was accomplished in many sciences. He was an upright servant, abstinent and was among the most excellent upright servants of Allah and the right acting scholars. He was a man stamped with goodness, perfectly loyal and pure in nature. He innately wished for the good and believed the best concerning people until they were all treated equally with him because of the excellence of his opinion towards them and his lack of knowledge of evil from them. He was always striving to take care of their needs and often endangered himself on behalf of them. He was always tormented over their evils and he strove to arbitrate between them. He sincerely advised people towards the love of knowledge and being persistent in acquiring it. He used to spend his entire time on behalf of learning and keeping company with its people and his humility was perfect.

He would generously loan the rarest and most marvelous books on various sciences out to people and would not inquire of them after that, regardless of who are where they were taken. It was in this way that he lost many rare books, may Allah benefit him because of it. Sometimes a student would come to his door seeking a particular book. He would then give it to him without knowing who he was. In this regard he was truly amazing, doing it purely for the sake of Allah ta`ala and in spite of the fact that he had a great love of books and collected them through purchase and transcription. For example, I came to him one day desiring a book on the science of grammar. He then searched in his coffer and gave me every book on the subject which he was able to find. He did this because of his tremendous spirit for learning and education which occupied him throughout the day. This was also demonstrated by his patience with teaching and conveying beneficial knowledge to the dull-witted. He did this without any show of irritation or annoyance with their mental disabilities until their thoughts became weary from the extent of knowledge he conveyed to them. In this regard, he did not care, until some of our companions said about him, "I think that this jurist has drunk the water from the well of *zamzam*<sup>27</sup> due to the fact that he never wearies from studying and teaching knowledge!" We were amazed at his fortitude for learning along with his clinging to the worship of Allah and his receiving with honor and respect those who possessed destructive characteristics.

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<sup>23</sup> His father was al-Qadi Mahmud ibn Umar and his brother was Umar ibn Mahmud.

<sup>24</sup> This had to occur prior to his appointment to the judiciary in 1565 C.E..

<sup>25</sup> He was Abu 'l-Hassan Muhammad 'l-Bakri, a *shaykh* of the *Qaadiriyya* brother from Cairo.

<sup>26</sup> He was born in 913 A.H./ 1507 C.E. and died in 991 A.H./ 1583 C.E..

<sup>27</sup> The well of *zamzam* is the famous well which lies southeast of the *Kaba* in Mecca. Its water is full of *baraka* which is sought after by millions the world over.

He entertained nothing but good for all creatures even to the point of accepting to help the unjust while avoiding plunging into excess and unimportant matters. He was draped in the most magnificent cloak of discretion and reserve. With his noble hands he held up the greatest banner of integrity with tranquility, dignity, excellent character and a modesty which indulged all desires and breasts. For the hearts of all people loved him and the entire populous praised him unanimously. There was none that did not have love, esteem, and praise him for his virtuousness and veracity. He was forbearing and long-suffering and never scorned teaching the beginner or the slow-witted. In this he spent his entire years doing, along with adhering to taking care of the needs of the common people and the matters of the judiciary. In this they could not find besides him a substitute nor could they procure besides him an equal. The *sultan* sought him out to confer upon him the authority of the judiciary of his region. This he rejected, abstained from and relinquished it to others, although people sought him out as an intermediate and arbitrator. He was sincere towards Allah ta`ala in his studies and acquisition of learning, even after the death of our master Ahmad ibn Sa`id<sup>28</sup>.

I observed that it was his daily custom to teach from the early morning after the *subh* prayer until the time the sun had risen high. He would then get up and return to his home where he would pray the *duha* prayer for some time<sup>29</sup>. Sometimes he would go the judge and take care of the affairs of the people or arbitrate between the people. He would then teach at his home until the time of noon and then go and pray the *dhuhr* prayer with the people. In the mosque he would teach until the time of *asr* prayer. He would then pray the *asr* and then go to another locale in the city to teach until dusk or near it. After the *maghrib* prayer he would give lectures in the central mosque until the time of *isha* prayer. After the prayer he would return to his house. I heard that he would give life to the last part of the night with worship of Allah. He was perceptive, sharp, astute, quick-witted and very clever. His insight was extremely illuminated. He would remain silent for long periods while maintaining a dignified bearing. Sometimes he would laugh and joke with the people and sometimes he would reproach them and this was an indication of his good understanding and swift grasp. And he was known for this.

He took the science of Arabic linguistics and jurisprudence from the two righteous jurists, his father and maternal uncle. He then resided with his brother the righteous jurist Ahmad in Timbuktu. He adhered to the jurist Ahmad ibn Sa`id in the reading of the Mukhtasar of Khalil. After that he performed the pilgrimage with his maternal uncles. There he met an-Naasir al-Laqaani, at-Tajuuri, the *sharif* Yusef al-Awmayuni, al-Birhamushi al-Hanafi, *Imam* Muhammad al-Bakri and others. From these scholars and jurists he took many beneficial sciences.

He then returned after their pilgrimage and during the journey, his two uncles died. He then settled in Timbuktu. There he took from Ibn Sa`id the science of jurisprudence and prophetic tradition. He read with him the al-Muwatta, the al-Mudawwana, the Mukhtasar and other works. He followed Ibn Sa`id's pattern in everything. He took from my master and father, the science of the foundations of

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<sup>28</sup> He was Abu 'l-Abbas Ahmad ibn Muhammad Sa`id, [d. 975 A.H./1568 C.E.]

<sup>29</sup> The *duha* prayer is a voluntary prayer performed in the morning after the sun has risen. Its foundation is in the *Sunna* as related in the al-Muwatta of Imam Malik, on the authority of Malik from Zayd ibn Aslam from A'isha that she used to pray *duha* with eight *raka`ats*, and she would say, "I would never stop doing them even if my parents were to be brought back to life."

jurisprudence, literary style and logic. He read with him the Usuul of as-Subki<sup>30</sup> and the Talkhis 'l-Miftaah<sup>31</sup>. He attended the lectures of our *shaykh* the unique of his age Jamaal 'l-Kawnji, adhering to his lectures and methodology in teaching until he became the best of the *shaykhs* of his time in all the sciences without any equal.

I followed Muhammad Baghyuyu for more than twenty years. With him I completed the al-Mukhtasar of Khalil, reading it myself and listening to others read it nearly eight times. I also completed with him a deep study of the al-Muwatta and a detailed and critical study of the Tas'heel of Ibn Maalik<sup>32</sup> over a period of three years. I read with him a penetrating study of the al-Usuul of as-Subki with the commentary of al-Mahalli three times<sup>33</sup>. I also read with him the al-Alafiyya of al-Iraqi<sup>34</sup> with its author's commentary. I read with him the Talkhis 'l-Miftaah with the abridged commentary of as-Sa`d<sup>35</sup> two times or more. I read with him the Sughra of as-Sanusi<sup>36</sup> and as-Sanusi's commentary upon the al-Jaza'iriyya<sup>37</sup> and the Hikam of Ibn Ata'illah<sup>38</sup> with its commentary by az-Zarruq<sup>39</sup>. I read with him the metrics of Abu Muqr`i and the Hashimiyya on the science of astronomy with their commentaries<sup>40</sup>, along with the al-Muqaddima of at-Tajuuri<sup>41</sup> on the same subject. I read with him the Rajaz of al-Maghili<sup>42</sup> on logic and the al-Khazrajiyya on the science of prosody with its commentary by as-Shareef 's-Sabti.<sup>43</sup> I read with him a large portion of the Tuhfat 'l-Hukkaam of Ibn Asim with all of its commentary by his son<sup>44</sup>.

All of these were in my own reading. I also made a penetrating study with him of the entire Far`i of Ibn al-Haajib<sup>45</sup>. I attended his detailed reading of the Tawdeeh and I only missed the section on deposited goods up to the section on legal decisions<sup>46</sup>. I read with him much of the al-Muntaqi of al-Baji<sup>47</sup> and the al-

<sup>30</sup> He was Abu Nasr Abd 'l-Wahhaab ibn Ali 's-Subki, [d 1370 C.E.]. The name of the text was Jami` 'l-Jawaami`.

<sup>31</sup> The author of this work was Muhammad ibn Abd 'r-Rahman 'd-Dimashqi, [d 1338 C.E.].

<sup>32</sup> He was Muhammad ibn Abdallah ibn Muhammad 'l-Ghayaani, [d. 1273 C.E.]. The name of this text was Tas'heel 'l-Fawa'id wa Takmeel 'l-Maqaasid.

<sup>33</sup> He was Jalaal 'd-Deen Muhammad ibn Ahmad 'l-Mahalli, [d. 1459 C.E.].

<sup>34</sup> He was Abd 'r-Rahman ibn Husayn 'l-Iraqi, [d. 1404 C.E.].

<sup>35</sup> He was Sa`d 'd-Deen Mas`ud ibn Umar 't-Taftazani, [d. 1389] and his commentary is called Sharh Mukhtasar.

<sup>36</sup> The text was called Umm 'l-Baraaheen. For the author see footnote # 183.

<sup>37</sup> The name of the text is Mandhuumat 'l-Jazaa'iriyya Fii 't-Tawheed by Ahmad ibn Abdallah 'l-Jazaa'iri, [d 1497 C.E.]. The commentary upon this text by as-Sanusi is called al-Iqd 'f-Fareed Fii Hall Mushkilaat 't-Tawheed.

<sup>38</sup> He was *Shaykh* Ahmad ibn Muhammad ibn Abd 'l-Kareem ibn `Ata`illah 'l-Iskandari, [d. 1309 C.E.].

<sup>39</sup> He was *Shaykh* Ahmad ibn Ahmad ibn Muhammad 'z-Zarruq, [d. 1493 C.E.], and his commentary is called Tanbeeh Dhawq 'l-Himam.

<sup>40</sup> Both these texts are on the science of astronomy. As for the author he was Abu Muqr`i Muhammad ibn Ali 'l-Battiwi, [d. 1365 C.E.]. His metrics concerns the exact determination of the hours.

<sup>41</sup> See footnote # 176 concerning at-Tajuuri. The text is called Risaalat Fii 'l-Fusuul 'l-Arba`.

<sup>42</sup> See footnote # 147.

<sup>43</sup> The proper name for the al-Khazrajiyya is ar-Raamizat 's-Shaafiyya Fii 'Ilm 'l-'Aruud wa 'l-Qaafiyya by Abdallah ibn Uthman 'l-Khazraji, [d. 1243 C.E.]. The commentary referred to above was by Muhammad ibn Ahmad 's-Sabti, [d 1359 C.E.].

<sup>44</sup> He was Muhammad ibn Muhammad ibn `Asim, [d. 1247 C.E.] and the text is Tuhfat 'l-Hukaam Fii Nukat 'l-'Uquud wa 'l-Ahkaam.

<sup>45</sup> He was Uthman ibn Umar ibn Abu Bakr ibn 'l-Haajib, [d. 1250 C.E.] and the text is called Jaami` 'l-Ummahat.

<sup>46</sup> This text is a commentary upon the Mukhtasar of Khalil ibn Ishaq composed by the above mentioned Uthman ibn 'l-Haajib.

<sup>47</sup> He was Sulayman ibn Khalaf 'l-Baji, [d. 1081 C.E.], and the text is al-Muntaqa Sharh 'l-Muwatta.



Mudawwana with its commentary by Abu 'l-Hassan 'z-Zarwili<sup>48</sup>. I read with him the Shifa of Qadi`Iyad. I read to him half of the Saheeh of al-Bukhari and listened to his reading of it. In the same way I studied the Saheeh of Muslim. I studied with him some parts of the Madkhal of Ibn 'l-Hajj<sup>49</sup> and some lessons from the ar-Risaala, the al-Alafiyya and other works. With him I studied the science of exegesis of the Mighty Qur'an up to part of the chapter called al-'Araaf.<sup>50</sup> I heard his delivery of the entire Jaami`l-Mi`yaar of al-Wansharisi which comprises many volumes and other discourses of his.<sup>51</sup> In all these works I researched into and discussed the problematic issues with him at length and cross-examined him on the most important issues in them.

For, he was my *shaykh* and professor and no one benefited me in the same manner as he did. By his hand, he wrote me license to transmit all the things for which he himself received license and all the things for which he gave license. May Allah ta`ala reward him with Paradise. I showed him one of my own compositions for which he was pleased with and wrote commendation for it in his own handwriting. He even wrote down some of my researches for himself and I heard him quoting some of them in his lectures. This was due to his objectivity, humility and acceptance of the truth where ever he found it.

He was also with us when the affliction befell us, for that was the last attachment between him and me. It later reached me that he died on Friday in the month of Shawaal in the year 1000 A.H.<sup>52</sup>. He was born in the year 930 A.H.<sup>53</sup>. He composed a well arranged gloss and marginal notes in his own hand which called attention to what was written in the commentaries of the Mukhtasar of Khalil and other works, following in that book what was in the commentary of at-Tata'i concerning forgetfulness in the prayer. This work evidenced the greatest advantage. I also included it into one of the sections of one of my own works. May Allah ta`ala be merciful to him." Here ends what Ahmadu Baba composed in his an-Nayl.

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<sup>48</sup> He was Abu 'l-Hassan Ali ibn Muhammad 'z-Zarwili, [d. 1318 C.E.].

<sup>49</sup> He was Muhammad ibn Muhammad ibn Muhammad ibn 'l-Hajj, [d. 1336 C.E.], and the text is Mudkhal 's-Shar'i 's-Shareef.

<sup>50</sup> This science is called *'ilm 't-tafseer*.

<sup>51</sup> He was Ahmad ibn Yahya ibn Muhammad ibn Abd 'l-Waahid ibn Ali 't-Tilimsani 'l-Wansharisi, [d. 1508 C.E.] and the compiler of one of the greatest works concerning the legal decisions of the Maliki scholars of Andalusia, Morocco and West Africa called al-Mi`yar 'l-Mughrib 'An Fataawi`Ulama Ifriqiyya wa 'l-Andalus wa 'l-Maghrib.

<sup>52</sup> July, 1593 C.E..

<sup>53</sup> He was born 1524 C.E..

## **The Literary Achievements of Ahmadu Baba**

**Abu Abdallah Muhammad ibn Ya`qub al-Adeeb al-Marakashi** the renown proof reader was the key disciple and companion of *Shaykh* Ahmadu Baba, during his imprisonment in Marrekesh. He composed a small tract on his teacher and colleague, *Shaykh* Ahmadu Baba in his Fihris: “Our brother, Ahmadu Baba was from among the people of knowledge, comprehension and perfected awareness. He produced excellent transcripts and realized a wide-ranging portion of the sciences. He was a jurist, traditionist, linguist, theologian and historian. He was extremely gracious in handing out guidance to others based upon their wishes. He was extremely diligent in recording any and all legal and historical data as well as being meticulous in scrutinizing and analyzing composed works. He was a prolific author by nature, having authored innumerable beneficial works, which gathered in them cutting edge research in both theoretical and transmitted ideas. These compositions of his were many. Among them was his Waddi`, a two volume commentary upon the al-Mukhtasar of Khaleel from the chapters on legal alms until the beginning of the chapter on matrimony. There is his Tanbeeh ‘l-Waaqif, composed about freeing captives and determining free or captive status. There is his booklet called Khasasstu Niyat al-Haalif regarding the legal judgment of taking an oath. He produced explanatory remarks on the first and last parts of the al-Alfiyya called an-Naktu ‘l-Wafiyya fi Sharh al-Alfiyya and a second work on the same, but which was unfinished called an-Naktu az-Zakiyya. There is his Nayl ‘l-Amal fi Tafdeel an-Niyat `Ala al-`Amal, which is a commentary upon the prophetic tradition: ‘The intention of the believer is more poignant than his actions.’ He composed another text on the same subject which he named Ghayat‘l-Amal fi Tafdeel an-Niyat `Ala al-`Amal. There is his Ghayat al-Ijaadat fi Masaawat al-Faa`il Li‘l-Mubtada fi Shart al-Ifaada, which he composed in two volumes on Arabic grammar. He composed another work on the same subject called an-Naktu al-Mustajaadat fi Masaawatihim fi Shart al-Ifaadat. There is his at-Tahdeeth wa ‘t-Ta`nees fi al-Ihtijaaj Bi Ibn Idrees, regarding some of the technical terminologies of Ibn Idrees in his Waraqaat. There is his famous Jalab an-Ni`mat Bi Mujaanibat Awlaa ‘d-Dhulamat, which he composed in two small pamphlets. He also composed a two-volume commentary upon the as-Sughra of as-Sanuusi as well as an abridgment of the Tarjumat of as-Sanuusi in three volumes. There is his famous bibliographical work called Nayl al-Ibtihaj bi ad-Dhayl `Ala ad-Dibaaaj. He composed a small theological treatise called Matlab al-Ma`arabb fi `Aadhim Asmaa ‘r-Rabb. He composed an arrangement of the al-Mi`yaar of al-Wansharisi in many volumes. He also composed many small treatises regarding complex and problematic issues of jurisprudence as well as answers to legal inquiries. Some of these works I myself read. Then there occurred the tribulation in their land against some of the people of his clan and their intellectual heritage in the month of *Muharram* in the year 1002/1593, at the hands of Mahmud Zarquun (‘the blue eyed’), when he was unjustly appointed over their lands. He seized the clan of Ahmadu Baba and made them slaves, taking them in chains across the dessert until they reached Marakash on the 1<sup>st</sup> of *Ramadhan* in that same year. They were kept as slaves along with their families until eventually the tribulation against him and his clan ended, where they were released on Monday, the 21<sup>st</sup> of *Ramadhan* in the year 1004/1595. The hearts of all the believers were made extremely joyous with this. May Allah make the tribulation they suffered atonement for their sins. *Shaykh* Ahmadu Baba narrated to me the prophetic tradition of ‘Mercy’, which is the first of the continuous prophetic traditions, which he received from his father with its chain of authority. He narrated to me the prophetic tradition on the ‘handshake’ of the Prophet, may Allah bless him and

grant him peace, which he also received from his father. I listened to his reading of most of the Saheeh of Muslim, and I only missed a small portion of it. I read to him from the as-Shifa, the al-`Ishriniyyaat of al-Fazazi, the Takhmees of Ibn Muheeb upon the al-`Ishriniyyaat, some of the Saheeh of al-Bukhari, the Sunan of at-Tirmidhi and the al-Muwatta. I heard the entire Alfiyya al-Hadeeth of al-`Iraqi with his jurisprudential annotations, with the exception of the poetic verses in it. I heard from him the first part of the al-Mukhtasar of Khaleel and some parts of al-Ubbi's commentary upon Muslim and other than these. He gave me license (*ijaaza*) to transmit what he had been given license in. *Shaykh* Ahmadu Baba is well mentioned among the records of the chains of authorities, the men of transmission as well as historiographies. He was a wellspring of knowledge, may Allah safeguard his virtue. He also favored me with his Maliki chain of authority going back to the *Imam*." Here ends in an abridge form what he narrated about the *shaykh*.

According to the Fat'h as-Sahkuur, *Shaykh* Ahmadu Baba mentioned in his own words the high status that he had been given as a result of his learning and piety:

"When we were released from our affliction, they requested me to teach and after first refusing, an assembly was established for me in the central *masjid* of Marrekesh, which is one of the finest of the city. There I taught the Mukhtasar of Khalil exhaustively, critically, and instructively; from the perspective of its chain of transmission. I also taught the Tasheel of Ibn Malik in the same manner as well as the Alfiyyat al-Hadeeth of al-`Iraqi, which I completed ten times. I also taught the Tuhfat al-Hukaam of Ibn `Asim, the Jamu` al-Jawaami` of as-Subki, the Hikaam of Ibn `Ata'allah, the al-Jaami` as-Sagheer of al-Jalaal as-Suyuti thoroughly many times. I also taught the two Saheeh collections several times, with the students listening to my reading of it and them reciting while I listened to them. I also taught an abridgment of the two works. In the same manner, I taught the as-Shifa, the al-Mu`jizat al-Kubra of as-Suyuti, the as-Shimaa'il of at-Tirmidhi, the Iktifaa` of Abu'r-Rabi` al-Kalaa'i and other texts. The common people flocked around me and adhered to my teachings as well as the more prominent students of the city. In fact, many of the judges of the city studied with me, such as the Chief Judge of Fez, the erudite Abu'l-Qasim ibn Abu'n-Nu`aym al-Ghasaani, who was more than 60 years old at the time. As well as the chief judge of Meknes...our colleague Abu'l-Abass ibn al-Qadi al-Miknasi, as well as the *mufti* of Marrekesh ar-Rajraaji and others. I gave both oral and written legal decisions in the city of Marrekesh, to the extent that legal judgments were generally sought from me only. They many times designated me for these legal decisions, although I asked Allah to keep them away from me. As a result my name became famous in all the lands from the Sus al-Aqsa to the Bijaaya and elsewhere. One of the students of Algeria who traveled to study with me in Marrekesh once said: 'In our land we hear of no one's name besides yours.' All of that is simply testimony of his words, may Allah bless him and grant him peace: 'Allah does not seize knowledge from a people totally'."

He was by far one of the most learned scholars the African continent had produced. His status as a scholar and his spiritual station was well known among the scholars and righteous people of the *Bilad as-Sudan*, North Africa, and the *Hijaz*. And his *ijaazas* and *asaaneed* stretch throughout the Islamic world.

## **An Analysis of the Important Works of Ahmadu Baba**

The *Shaykh* was the author of many texts and legal decisions, and as his key student said: “He was the axis of legal judgments of his time.” *Shaykh* Ahmadu Baba composed about 71 works, mostly on Maliki *fiqh*. But he also composed works on grammar, etymology, linguistics, theology and *tawheed*. He however, is more famous for his works on biographical history.

Among this class of writing he composed in the year 1005/1596 at the age of 42, a few months after his release from slavery, his Nayl al-Ibtihaj Bi ‘d-Dhayl `Ala ad-Dibaaj, which was a complete biography of the Maliki scholars not mentioned in the ad-Dibaaj of Ibn Farhun up until his own time. Some seven years later in 1012/1603 at the age of 49 he composed his Kifaayat al-Muhtaj Bi Ma`arifat Man Laysa Fi ad-Dibaaj, which is another addition to his Nayl and includes scholars not mentioned in the previous text as well. In that same year later he composed his Tuhfat al-Fudala’ Bi Ba`di Fadaa’il al-`Ulama, which is actually in his own words: “a mentioning of what has been narrated regarding the merits and superiority of the excellent scholars from the proofs of the verses and prophetic traditions...and is composed in three chapters and a conclusion.”

The *Shaykh* also composed a work on the captive and those whom it is legally right to make captive. From what we know he composed one text on this subject, although some scholars believe he composed two. However, according to the present researchers there was confusion in the title of a single work. Its called Mi`raaj as-Su`ud Ila Nayl Hukam Mujallib as-Suud, composed in the year 1024/1615 at the age of 61 during his final years in Tinbuktu. The other name by which the text was known was al-Kashif wa'l-Bayaan Li Hukam Majluub as-Sudan.

## **Ahmadu Baba’s Methodology in *Tasawwuf* as Exemplified in His Writings**

Although the *Shaykh* composed many works on diverse Islamic subjects, however, one of the themes which is oft-times overlooked and understudied are the writings *Shaykh* Ahmadu Baba composed on the science of *tasawwuf*. We know of about 18 works that the *Shaykh* composed on the subject, which cover five areas in the field of *tasawwuf*. [1] The first subject deals with the principles of *tasawwuf* and transformation of the character. This subject is considered by scholars as the beginning of the Path, and is called *tasawwuf li’t-takhalluq* (spiritual purification for the transformation of character), and is obligatory upon every Muslim man and woman regardless if the person claims the Path or not. It is apart of the fundamental sciences of Ihsan.

[2] The second area deals with the need to seclude oneself from unjust people, especially unjust government rulers. This was the fundamental principle upon which *Imam* Malik built his spiritual Path. In fact, there were many of the scholars among the early community who held to this practice, not only as means of spiritual advancement, but also as a means of teaching the common people to politically boycott unjust government by instituting a passive form of social transformation. This principle is extremely important in this age, when ‘scholars’ and ‘*shaykhs*’ build their entire careers off of keeping to the gates and acting as advisers to fanatical ‘christian’ rulers let alone the unjust ‘kings’ and ‘puppets’ in the Muslim world.

[3] The third issue in *tasawwuf* which the *Shaykh* composed was on the secrets of supplication and the secrets of the Names of Allah ta`ala. This subject needs no comment because it is the core of the actions of the righteous and pious, and this is regardless if they openly associate with the Path of *tasawwuf* or not.

[4] The fourth issue which the *Shaykh* composed on the subject of *tasawwuf* was in the area of the ranks and stations of the *awliyya*. Of course this was the most advanced of the area of *tasawwuf* because it was included in what the People of the Path and other scholars called *tasawwuf li't-tahaqquq* (spiritual purification for the purpose of spiritual realization), and is specific for the *awliyya*. What is important is that *Shaykh* Ahmadu Baba did not make being apart of a specific *sufi tareeqa* as a prerequisite for being a *wali* or having station with Allah ta`ala.

[5] Finally, one of the areas about which the *Shaykh* composed in this noble science of *tasawwuf* was in the fundamental area sending blessings and peace upon the Master of creation, our master Muhammad, may Allah bless him and grant him peace. Incidentally, this was the last of gifts *Shaykh* Ahmadu Baba gave us, may Allah illuminate his grave with the lights of the Living Prophet, may Allah bless him and grant peace.

These 18 texts on *tasawwuf*, based upon what we know of the dates of their composition, the age of the *Shaykh* and what were the existing circumstances that brought on their composition.

Lets first look at the those text which were not dated to get a picture of the Path as envisioned by the *Shaykh*. The first of them was his Risaalat at-Tasawwuf, and as the title indicates is a treatise on the fundamentals of *tasawwuf*. What must be understood is that there were only two Paths which were prevalent in Songhay and North Africa at the time: the *Qaadiriyya* and the more recently established *Juzuuliya*.<sup>54</sup> During this period it was rare to induct into the Path any person who was not a scholar or who had not completed comprehension of his *fard'l-`ayn* (individual obligations). Thus, the period of the 16<sup>th</sup> century did not witness any of the later heretical accretions which became the norm in the Path of *tasawwuf* in later periods. There is no doubt that this text was a reflection of the *Junaydi* school of *tasawwuf*, which *Shaykh* Abd'l-Qadir al-Jaylani was the acknowledged *Imam* of, and who inherited this fundamental school and bequeathed to the *Umma*. The approach to all things spiritual in Songhay and North Africa at the time resembled the approach which *Qadi* al-`Iyad and his forerunners among the *Murabituun* has established. It was a perfect balance between *fiqh* (jurisprudence) and *zuhud* (asceticism), and I suspect this text elaborated on that theme.

Another text which gives a picture of the approach *Shaykh* Ahmadu Baba took in the Path was his al-Matlub wa 'l-Ma'arub Fi `Adhem Asma' `r-Rabb. This text discussed the narrated traditions and the sayings of the scholars regarding which of the Names of Allah ta`ala are considered His greatest Name.<sup>55</sup> In the text he listed all the diverse statements from the Prophet, may Allah bless him and grant him peace, as well as the statements of the early righteous ancestors regarding the benefits and virtues of each. The importance of the knowing the greatest Name of Allah ta`ala was in Its efficacy in speeding up the process of spiritual transformation. The preoccupation with understanding the Divine Names of Allah ta`ala, their meanings, how to draw near to Allah by means of them, as well as their special advantages in transforming the inner psychic was a common theme among African sages. This text was a reflection of that trend.

Add to this, his Nayl 'l-Maraam `Ala at-Tamaam, which was a text he composed on the narrated traditions regarding supplications, its proper times, its *adab*

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<sup>54</sup> Dr. Hassan Jillab, "Ahmadu Baba and Tasawwuf", Ahmadu Baba as-Sudani wa Kitaab ad-Durru an-Nadeer, 1992, pp 15-16.

<sup>55</sup> Hassan Sadki, Les Manuscrits d'Ahmed Baba at-Tinbukti dans les Bibliotheques Marocaines, Rabat, Institute of African Studies Publishing, 1996, pg. 43.

and the innovations people have invited in it.<sup>56</sup> In this text he also gives a commentary upon the famous supplication: “O Allah verily I ask You by means of Your omnipotence by which You are settled on Your Throne...”. There is no doubt that this text delved into some of the minute meanings of the Essence of Allah and His Divine Unity.

Another undated text that deals with the subject of *tasawwuf*, but from the perspective of the stations of the *awliyya* is his al-Minhaj al-Mubeen Fi Sharhi Hadeeth Awliya Allah al-Muhibbeen. This text is commentary upon the famous prophetic tradition regarding how to gain the love of Allah and become His *waliyy*. The tradition is well known and was related in the Saheeh al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace said;

((إِنَّ اللَّهَ قَالَ لِي وَلِيًّا فَقَدْ أَدْنَتْهُ بِالْحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ ، وَلَئِنِ اسْتَعَاذَنِي لِأَعِيذَنَّهُ))

"Allah says: *Whoever makes war with My protected friend (waliyy) makes war with Me. Whoever makes war with Me should be prepared to be seized. Nothing draws my servant nearer to Me than him performing what I have obligated upon him. My servant continues to draw near Me with supererogatory acts of worship until I love him. When I have loved him, I become the hearing by which he hears, the sight by which he sees, the hand by which he strikes, and the feet by which he walks. If he ask Me, I will grant it to him. When he seeks refuge with Me, I will give him refuge.*" Here *Shaykh Ahmadu Baba* returned back to the basic research which is the *Sunna* of the Prophet, may Allah bless him and grant him peace and comments on a tradition which the early *sufis* considered one of the sources of the Path of *tasawwuf*. This tradition as *Shaykh Baba's* commentary proves is that the Path of *tasawwuf* is built upon adherence to the Book and the *Sunna*. It is highly probable that this text was composed after his kidnap and enslavement in Marrekesh between 1591 and 1610, because the subject matter dealt directly with the Divine Vengeance which Allah ta`ala unleashes against those who make war with His *awliyya*. In the light of the affliction against the immediately family of the *Shaykh* and the other scholar notables of the city of Tinbuktu, it is likely that this text was a response to that.

Nevertheless, this text and the other above mentioned texts were those undated and it is not known with any precision whether the *Shaykh* produced them before his captivity in 1591, during his captivity in Merrekesh from 1591 to 1610, or during his last years in Tinbuktu.

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<sup>56</sup> Dr. Hassan Jillab, pg. 15.

## **The Paradigm Shift of *Shaykh Ahmadu Baba* After his Captivity**

As for the *Shaykh's* compositions on the subject of *tasawwuf*, which are dated and known they amount to about 8 texts. The first of these compositions that *Shaykh* produced was his Jalbu 'n-Ni`mati was Daf'u 'n-Niqmati Bi Majaanibati 'l-Wulaati 'd-Dhulmati (translated closely as The Garnering of Blessings and the Warding-off of Wrath By Avoiding Unjust Government Rulers). He composed it in the year 997/1588 at the age of 34.<sup>57</sup> During this time the *Shaykh* was still in Tinbuktu and was the diligent student at that time of *Shaykh* Muhammad Baghyugu, but had become a recognized *Faqih* in his own right, as this text demonstrates.

The Jalbu is significant because according to the People of the Path, solitude (*`uzla*) from people is the beginning of the Path, as was the fundamental science that *Imam* Malik instituted and crystallized for his students, by his own actions, as is well known. In this text the *Shaykh* said: "In this treatise I have gathered together what is easy with the help of Allah ta`ala and His sustenance from what has come regarding warnings from drawing near the unjust rulers, keeping company with them, rushing to them and being intimate with them seeking by that the debris of this transcendent passing world...it is arranged in four chapters and a conclusion."

Among the prophetic traditions which *Shaykh* Ahmadu Babu cited to evidence his opinion was what was related by al-`Aqili on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The scholars are the trustees of the Messengers as long as they do not intermix with unjust rulers and use their learning to enter into worldly affairs. For if thee intermix with the rulers or use their learning to enter into worldly affairs, then they have acted treacherously towards the Messengers, so avoid them" Another tradition cited was that related by Abu Nu`aym and ad-Daylami on the authority of Abdallah ibn Mas`ud that the Messenger of Allah, may Allah bless him and grant him peace said: "There will be in the End of Time a people who make themselves available to the rulers, and will give legal judgments contrary to the ruling of Allah, and they will not forbid the ruler from wrong. On them is the curse of Allah."

Subsequently, it is clear that the Jalbu was a text composed to remind the people of knowledge of their profound responsibility to be the voice of the oppressed to unjust rulers. The text was a line in the sand which the *Shaykh* drew in order to distinguish those scholars who acquiesced and collaborated with unjust rulers, and those who took their learning as a means to draw near to Allah, by being in the service of the poor, the oppressed and the destitute. This is in stark contrast with the 'scholars' today who desperately clamor for tenure in prestigious western universities or who compete and grovel for a share of the wealth and patronage of domestically colonized immigrants to the west (*muddajjin*). It is in this light that the Jalbu 'n-Ni`mati of *Shaykh* Ahmadu Baba should be edited and translated in these times to address this destructive trend.

In 1007/1597, some ten years after composing the Jalbu 'n-Ni`mati, *Shaykh* Ahmadu Baba at the age of 44, composed his Maa Rawaahu ar-Ruwaat Fi Mujaanibati 'l-Wulaat (What the Narrators Have Related Regarding Avoiding Unjust Government Rulers); in which he said: "This treatise is composed regarding the atonement of major sins (*al-kabaa'ir*) and the illumination of the hearts by means of righteous actions."<sup>58</sup> This text was produced while he was in Merrekes, and not only reflects the fundamental principle of spiritual solitude (*`uzla*), but also addressed the

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<sup>57</sup> Hassan Sadki, pg. 21.

<sup>58</sup> Ibid, pg. 30.

unjust enslavement of himself, his learned relations as well his other colleagues who were captured by the Morrocans and Portuguese in 1591. Although the Sa`adi regime released him from captivity in 1005/1595, he was still forced to remain in North Africa, out of fear that he would return and ferment rebellion in Songhay.<sup>59</sup>

The author of Tarikh al-Fataash said: “Then Pasha Mahmud sent these to Merrekesh, along with a group of their children, and their freedmen from among the women and men, which numbered closely to seventy people. However, none of them returned besides my Master, Ahmadu Baba, may Allah be merciful to him, who returned after residing in captivity for twenty years short of one month. And resided in Tinbuktu after his return some twenty years, and died, may Allah be merciful to him.”

Before the year 1010/1600 at the age of 47, *Shaykh* Ahmadu Baba composed his Tanweer al-Quluub Bi Takfeer al`Amaal as-Saalihat Li `d-Dhunuub (roughly translated as The Illumination of the Hearts By Means of Atonement for Sins Through Righteous Actions).<sup>60</sup> This was the same year that the scholars across the Muslim world declared that he was one of the *mujaddids* of the 10<sup>th</sup> Islamic century. In this text the *Shaykh* reiterated the idea of drawing near to Allah and atonement of major sins by withdrawing from unjust government rulers, but he also clarified all the righteous actions narrated in the *shari`a* which atone for major sins. It was during this time he was appointed as the chief *Imam* and lecturer at the *Masjid as-Shurafa* in Merrekesh. In the post he taught innumerable sciences in jurisprudence, Quranic exegesis, historiography, prophetic traditions, grammar and linguistics. His assemblies were attended by thousands of students, which included scholars, government officials, judges and the notables from among the *awliyaa* and the *ashraf* of the city.<sup>61</sup> In spite of the prestige which Allah ta`ala gave him among the notables of North Africa, still *Shaykh* Ahmadu Baba, kept alive the discourse of disengagement from unjust rulers. One can imagine that his new appointments and teaching positions in the city would have induced him to become more ‘pragmatic’ and change his discourse from that of protest to that of a ‘discourse of engagement’. However, in spite of his growing renown among the notables of North Africa he continued to command the good and forbid evil, and avoid any association with the unjust rulers; as the Tanweer al-Quluub clearly indicates.

Two years later, perhaps between the months of *Dhul-Qa`ida* and *Muharram* 1012/1603, at the age of 49 he composed his Risaalat Fi at-Tahdheer Min Qurbi`d-Dhulumati wa Masaahibatihim (roughly The Treatise Regarding Warning Those Who Are Close to the Unjust Rulers and Keep Their Company) on the same theme.<sup>62</sup> The question naturally arises why the *Shaykh* kept on this theme and why it was so important to him and his colleagues. One can not but imagine the kind of tyranny and injustice that prevailed in his times. The year 1591 was the turning point for Africa and its people. That year witnessed collaboration between the Europeans (Spanish/Portuguese) and the ‘muslims’ of North Africa. What prompted this collaboration was that the Spanish and Portuguese needed labor for their new and growing sugar plantation in the ‘New World’. While the Arabs wanted to control the gold and salt markets of Taghaza which were controlled by the Africans for more than four hundred years.<sup>63</sup> As a result the Arabs hired a number of European mercenaries

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<sup>59</sup> Hassan Jillab, pg. 9.

<sup>60</sup> Ibid, pg. 20.

<sup>61</sup> Ibid, pg. 9.

<sup>62</sup> Ibid, pg. 24.

<sup>63</sup> Muhammad Shareef, The Muslim Slave Revolts of Bahia Brazil, Sankore’ Institute, 1992, pg. 53.



who led an army in 1591 to attack and sack the metropolises of the *Bilad'-Sudan*, particularly the economic and intellectual center of the region, the city of Tinbuktu. After its sacking, looting and burning of its renowned Sankore' university-masjid library, and seizing of its chief citizens and scholars as slaves, Africa witnessed an expansion and intensification of the trans-Atlantic European slave trade, and the destruction of its social security which was the norm of Africa Islamic civilization at the time.<sup>64</sup> In the month of *Jumad at-Thani* in the year 1002 (March, 1593) is when the *Shaykh* and his learned colleagues and kin were taken to Merrekesh. Like, *Imam* Malik, *Shaykh* Ahmadu Baba's *tasawwuf* was a pragmatic and practical science for self development and social transformation, not 'spiritual escapism' which is the norm of 'sufis' today, if not open collaboration.

In that same year, 1012/1603 in the month of *Safar* the *Shaykh* composed his Fat'hu as-Samad al-Fard Fi Mahabbati Allahi ta'ala Li'l'Abd (The Opening of the Eternally Unique One Regarding the Love that Allah Has for the Servant).<sup>65</sup> No doubt by the title this of the text it was an encouragement to the believers about the all encompassing mercy of the Lord to his creatures in spite of the worldly affliction they may encounter. *Shaykh* Abd'l-Qadir Dan Tafa explained how the spiritual traveler can become acquainted with his Lord through the prism of majesty, affliction and hardships. A month later he composed another text which defined the ranks of the scholars in Islam and their rank over all the *awliyya* and righteous. This text was called Tuhfat al-Fudala Bi Ba'di Fada'il 'l-'Ulama (The Masterpiece and Gift for the Noble Regarding Some of the Virtues of the Scholars.)<sup>66</sup> This text was composed in order to distinguish the righteous scholars who were at the service of Islam and its people from the venial scholars who used their learning as currency to attain position, rank, wealth and prestige; and who were led by their personal ambitions to collaborate with unjust rulers. More importantly, this text delineated the high station that the righteous scholars have within an Islamic society and the world.

What is significant is that affliction, political repression and tyranny caused *Shaykh* Ahmadu Baba to become more strident against all forms of injustice. Rather, than acquiesce and yield to oppression, or allow the tyranny of a repressive regime to pressure him to become less confrontational. *Shaykh* Ahmadu Baba demonstrated that the only discourse which is applicable in the face of tyranny is the discourse of protest, commanding the good and forbidding evil. The discourse of constructive engagement only applies to a government that willfully and willingly applies justice to all of its citizens. *Shaykh* Muhammad ibn Abu Bakr al-Walati said in his Fat'h as-Shakuur: "He (Ahmadu Baba) stood up boldly for the truth though it came from the humblest of men, and would not gloss over the truth even in the face of regional governors and rulers."

An example of this is when after more than two years of imprisonment, the ruler of the Sadian regime allowed him to be released and ordered him to be brought before him in his palace. One of the heretical innovations which the then ruler had invented was that he would only address his subjects from a raised canopy from behind a veil. When *Shaykh* Ahmadu Baba was ushered forward into the presence of this ruler, he remained silent and refused to address the ruler or respond to his questions. When the officials present demanded the reason for the *Shaykh's* rudeness, he replied: "I only address our Lord, Allah from behind the Veil." Thus, the ruler was forced to lift the veil in order to address the *Shaykh*. One of the first words which

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<sup>64</sup> Mahmud Ka'ti, Tarikh al-Fataash, unpublished manuscript in the hands of the author, folio 98.

<sup>65</sup> Hassan Jilab, pg. 16.

<sup>66</sup> Hassan Sadki, pg. 18.

preceded from the mouth of *Shaykh* Ahmadu Baba when this veil was lifted was: “Why did you send your armies into our Muslim lands, depose our rulers, kill some of the descendents of the Prophet among us, sack our *masaajid*, destroy our libraries and seize our scholars notables along with me as captives to your land?!” The ruler responded: “It was my intention to unite the Muslim lands.” *Shaykh* Ahmadu Baba then responded: “If your intention to unite the Muslim lands were indeed true, as you claim, then why didn’t you send your armies over to Andalusia which is nearer you, and unite the Muslims there and save them from the Christians who are forcing them to herd swine?!” The ruler responded: “The Messenger of Allah, may Allah bless him and grant him peace said: ‘Leave off attacking the Turk as long as they leave you alone’.” *Shaykh* Ahmadu Baba responded: “Verily that prophetic tradition is weak and even if it were not it was abrogated by the descent of Allah’s words: ‘*And fight them until tribulation is no more and the religion is all for Allah*’.” The ruler and his officials were astounded by the erudition of the *Shaykh* as well as his fearlessness in commanding the good and forbidding evil.

### **Ahmadu Baba and the Importance of Sending Blessings Upon the Prophet**

In the year 1014/1606, at a time when the *Shaykh* was confirmed by the scholars as one of the *muaddids* of the 10<sup>th</sup> century, and had been firmly established in the city of Marrekesh as the leader of the jurist of the region: - he composed three works, one after another which explain the highest stations of the science of *tasawwuf*. This period in the life of the *Shaykh* is very important because this was the same year of the destruction of the Sa`adian regime which led to him being permitted to return to his beloved *Bilad as-Sudan*.<sup>67</sup> This year not only was an opening for the *Shaykh* socially and politically, but his writings demonstrate that this year was a time of his greatest spiritual openings into the stations of the Lights of Muhammad, may Allah bless him and grant him peace.

Each of these texts depicts the spiritual stations that the *Shaykh* had attained at the age of 51. The first was composed in the last part of *Jumad al-Akhir* called Khama’il ‘z-Zahir Fima Warad Min Kayfiyaat as-Salaat `Ala Sayyid al-Bashir (The Soft Flower Petals Regarding What Has Been Narrated About the Methodology of Sending Blessings Upon the Master of Mankind).<sup>68</sup> This text was the most extensive and exhaustive in this subject, evidenced by the great number of prophetic traditions, and ideas from the early community and scholars that *Shaykh* Ahmadu Baba placed in it. This text created the precedence, at least in the African context, of the extreme importance of the personage of our master Muhammad, may Allah bless him and grant him peace to spiritual transformation and development. We may say the same thing about the method of *tasawwuf* anywhere in the Muslim world. However, no where was the status of Muhammad, may Allah bless him and grant him peace given more importance as the ultimate symbol of spiritual perfection.

This text was swiftly followed by a similar but more concise work called ad-Durru an-Nadeer Fi Kayfiyat as-Salaat `Ala as-Shafi` al-Basheer (roughly, The Golden Pearls Regarding the Methodology of Sending Blessings Upon the Interceding Bringer of Good News).<sup>69</sup> It is this blessed text which is in your hands presently. Allah willing we will return to discussing it in more detail.

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<sup>67</sup> Abd’r-Rahman as-Sa`di, *Tarikh as-Sudan*, unpublished manus., in the hands of the author, folio 156.

<sup>68</sup> *Ibid*, pg. 22.

<sup>69</sup> *Ibid*, pg. 23. This text was published by Dr. Hassan Jillab, and it was he annotated copy that I used in the present translation in your hands.

Then in the same year, 1014/1606, one month after he produced the above treasure, he composed his Sharhu as-Sadri wa Tanweer al-Qalbi Bi Bayaan Maghfirati Ma Nasaba Li'l-Jaanib an-Nabawiy Mina 'd-Dhanbi (The Expansion of the Breast and Illumination of the Heart By Clarifying that Forgiveness of Sins Comes From Being Connected to What is With the Prophet).<sup>70</sup> This is the last of the text the *Shaykh* composed on the science of *tasawwuf* indicating what he considered the beginning and end of the Path. This text reflected one of the fundamental beliefs of the People of *Tasawwuf*, which was the Path began and ended with the Messenger of Allah, may Allah bless him and grant him peace. This text is an elaboration upon the words of the renown sage Abu'l-Hamza al-Baghdadi who said: "There is no guide to the path to Allah ta'ala except in following the Beloved Messenger, may Allah bless him and grant him peace. Whoever makes his soul adhere to the courtesies of the *Sunna* Allah will illuminate his heart with the light of direct experiential knowledge of Allah. For there is no spiritual station more noble than following the Beloved Messenger, may Allah bless him and grant him peace in his commands, deeds, words and character." This trend among sages of the African continent to culminate their spiritual journey with annihilation in the Self Form of the Beloved Prophet, may Allah bless him and grant him peace was a recurring spiritual method going as far back as the first period of Islam in the personage of Muhammad an-Najashi, the King of Abyssinia.

The above texts and the spiritual unveiling they reveal all happened for the *Shaykh* during his twenty years in captivity. The *mujjadid Shaykh* Ahmadu Baba eventually returned to *Bilad as-Sudan* from his forced exile and captivity in the city of Merrekesh in the year 1016/1608. When it was time for him to travel, more than 1000 scholars, jurist, judges and elite of the *awliyya* of the city escorted him to the gate called *Baab as-Sudan* (the Gate to the Land of the Blacks), and they all raised their hands and begged Allah to return the *Shaykh* to their land. When the *Shaykh* heard this, he raised his palms to the heavens and supplicated: "O Allah do not listen to them! Never return me to this land!" He then struck his mount and sped off heading southwest in the direction of his beloved homeland. Allah never answered their prayers which only proved that his supplications were more meritorious than all of the righteous scholars, jurists and sages of Merrekesh! Thus, *Shaykh* Ahmadu Baba returned to Tinbuktu, and was again established in the seat of learning at the Sankore' masjid/university; where he taught diligently and produced many astounding intellectual and spiritual works. Not only did he revive learning in the city, but like his ancestors in the Aqit clan, he continued to command the good and forbid evil, criticize unjust rulers and defend the oppressed and the destitute. He, may Allah be merciful to him died in Tinbuktu as *Shaykh* as-Sa'di narrates in Tarikh as-Sudan: "In the late morning of Thursday, the 6<sup>th</sup> of the sacred month of *Sha`baan* the master of the age and its *baraka* the learned *Shaykh*, the unique one of his time the jurist Ahmadu Baba ibn Ahmad ibn Ahmad ibn Umar ibn Muhammad Aqit, may Allah ta'ala be merciful to him died [in the year 1036 (22<sup>nd</sup> of April, 1627) at the age of 73.] May Allah be pleased with him and benefit us by him in the two worlds. He was buried neighboring his father's grave."<sup>71</sup>

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<sup>70</sup> Hassan Sadki, pg. 25.

<sup>71</sup> Abd'r-Rahman as-Sa`di, folio 182.

## The Arrangement of the ‘The Golden Pearls’

One of the primary reasons for sending blessings upon the Prophet, may Allah bless him and grant him peace is as a means of attaining the highest spiritual stations with Allah; as demonstrated by the passion with which the African Muslim scholars and sages explored this subject. *Shaykh* Abdullahi ibn Fuduye` said in his Diya'l-Qawa'id: “Among the most important affairs in 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.”

It is with this objective that we now turn to the present work of *Shaykh* Ahmadu Baba – ‘The Golden Pearls’. The full name of the text is ad-Durru an-Nadeer Fi Kayfiyat as-Salaat `Ala as-Shafi` al-Basheer (The Golden Pearls Regarding the Methodology of Sending Blessings Upon the Mediating Bringer of Good News). This text although small is one of the best texts composed on the legal rulings of sending blessings upon the Prophet, may Allah bless him and grant him peace, its diverse methodologies and its abundant merits. The *Shaykh* divided the text into an introduction, four chapters and a conclusion.

In the beginning the *Shaykh* deposited the purpose, advantage and secret of the text which emphasizes the entire scope of the Spiritual Path. In this statement the *Shaykh* reveals that the act of sending blessings upon the Prophet, may Allah bless him and grant him peace is the ultimate cause for the creation of the cosmos and indeed the means by which existence unfolded from pure non-existence into its completion. It is as though the *Shaykh* is informing us that since Muhammad, may Allah bless him and grant him peace was the first light which was created and from which every created thing took its origin, then the Eternal Act of Allah sending blessing upon Muhammad, is in affect the creative act hidden between the letters *kaaf*

and *nuun* when Allah ta`ala says to a thing: “*Be and it is*”. The *Shaykh* said that Allah ta`ala:

“...distinguished his rank by sending Eternal blessings upon him even before the creation of the Guarded Tablet and the Pen. Allah then ordered us to send blessings upon him as a tribute of his rank as He had decreed in ancient pre-eternity; and made the blessings upon him a means for the growth and development of our perfection and a purification for our characters and natures, and an atonement for the evils of our actions, which then cause our sins to become effaced even if they are excessive and by means of the *baraka* of sending blessings upon him they become as if compared to pure non-existence.”<sup>72</sup>

This statement by *Shaykh* Ahmadu Baba clarifies with the utmost clarity why the sending of blessings upon the Prophet, may Allah bless him and grant him peace takes the place of a spiritual guide, when there is none. In the above statement is hidden the purpose of existence and the means to arrive at spiritual perfection. The remainder of the text is simply an elaboration on how to arrive at the reality of the above statement.

The introduction to the Golden Pearls is very small and briefly discusses the causative factor behind the descent (*sabab 'n-nuzuul*) of the *Qur'anic* verse regarding the legal judgment of sending blessings upon the Prophet, may Allah bless him and grant him peace. It is safe to assume that the reason that the author did not cite the verse is because it is well known with those who have the least amount of knowledge in Islam. The verse in reference is the famous words of Allah ta`ala:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

“*Verily Allah and His Angels send blessings upon the Prophet; O you who believe send blessings and peace upon him abundantly.*” This *Qur'anic* verse is the legal source for the obligation, merits and advantages of sending blessings upon the Prophet, may Allah bless him and grant him peace. In the introduction *Shaykh* Ahmadu Baba briefly gives the different opinions regarding when the verse was revealed. Allah willing I will expand upon his brief discussion of this matter in my commentary.

The first chapter “On Some of What Has Been Narrated Regarding the Merits of Sendings Blessings Upon Him, may Allah bless him and grant him peace”.<sup>73</sup> In it the *shaykh* narrates seven sound prophetic traditions from sources like ad-Daylami, Abu Dawud, at-Tirmidhi, Ahmad ibn Hanbal, Ibn Abi Asim, Ibn Maja and others indicating the obligation, merits and advantages of sending blessings upon the Prophet, may Allah bless him and grant him peace. These seven prophetic traditions act as the incentive for the text and is the legal motivation for a spiritual aspirant embarking on the important task of sending blessings upon the Best of Creation, may Allah bless him and grant him peace

The second chapter “The Verified Prophetic Traditions Regarding the Methodology of Sending Blessings Upon Him, may Allah bless him and grant him peace, and the Number of Their Expressions.”<sup>74</sup> In this chapter the *Shaykh* narrates 32 sound and verified prophetic traditions with narrations going back to the two *Shaykhs* and others. In this chapter the *Shaykh* establishes the legal source for the methodology of sending blessings upon the Prophet, as he, may Allah bless him and grant him peace transmitted to us in his own words. These narrations are important because the

<sup>72</sup> Hassan Jillab, pg. 32.

<sup>73</sup> Ibid, pg. 33.

<sup>74</sup> Ibid, pg. 34.

expressions utilized in them are the same which every Muslim must use in the obligatory *sunnan* and superogatory prayers. These specific versions are called *as-salaat al-ibrahimiyya* ('the Abrahamic salutations'), because they include in their expression the sending of blessings and peace upon Prophet, Ibrahim and the family of Ibrahim. It is the consensus of the scholars of Islam, that these are the best means of sending blessings upon the Prophet, may Allah bless him and grant him peace.

The third chapter "What Has Been Narrated From the Historical Sources from the Companions and the Righteous Ancestors and Those After Them On the Methodology in This."<sup>75</sup> The *Shaykh* gives us narrations from the early community on the diverse means and ways of sending blessings upon the Prophet, may Allah bless him and grant him peace. In this chapter the *Shaykh* demonstrates that sending blessings upon the Prophet, may Allah bless him and grant him peace is not limited to those which were narrated by the Prophet to us, but that this form of drawing near to Allah ta`ala is as innumerable as the number of existing things, the extent of the Angels and as vast and immense as the very Essence of Allah ta`ala. This is so because, sending blessings upon the Prophet is an Eternal Act of Allah ta`ala, which has no beginning to it and no ending to it, which is then combined with the blessings and salutations of the Angels of the terrestrial, celestial, and divine realities with the immensity of their stations. When this is combined with the blessing and salutations given by a servant of Allah ta`ala whose heart has been transformed through spiritual struggle (*mujaahida*) and has been given vast spiritual openings; there is no doubt that the sending of blessings upon the Prophet, may Allah bless him and grant him peace are as varied, diverse and unfathomable as the deep oceans and vast heavens. It is for this reason he cited the salutations of Ali ibn Abi Talib, Abdallah ibn Abass, al-Hassan ibn Ali ibn Abi Talib, Abdallah ibn Umar ibn al-Khataab, Ali Zayn'l-`Aabideen ibn al-Husayn ibn Ali ibn Abi Talib, Ali ibn Abdallah ibn Abass, Ibrahim ibn Adham, and other from the three generations about whose veracity the Messenger of Allah, may Allah bless him and grant him peace testified to by his words: "The best generations are my generation, then those who follow them and then those who follow them."

The fourth chapter "Mentioning What Is Said About the Most Superior Methodology."<sup>76</sup> In this wonderful chapter, the *Shaykh* gives us thirteen golden pearls universally accepted as the most superior forms of sending blessings upon the Best of creation, may Allah bless him and grant him peace. It is important to realize that at the time this text was composed in the city of Merrekesh, the *Tareeqa* which prevailed with the notables was that of the *Juzuuliya* named after the author of the famous Dalaa'il al-Khayraat wa Mashaariq al-Anwaar fi Dhikr as-Salaat `Ala an-Nabiyyi'l-Mukhtaar, 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.]. The Dalaa'il'l-Khayraat. 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. The text and the *Jazuuli Tareeqa* is built around the efficacy of sending blessings upon the Prophet, may Allah bless him and grant him peace. What is important is that *Shaykh* Ahmadu Baba came to the capital of those who send blessings upon the Prophet, may Allah bless him and grant him peace, and set up an unfurled flag from the Africans demonstrating their love and passion for the Prophet,

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<sup>75</sup> Ibid, pg. 43.

<sup>76</sup> Ibid, pg. 49.

may Allah bless him and grant him peace and his Living *Sunna*! May Allah be merciful to the *Shaykh* to the number of those who sent, send and will send blessings upon him, may Allah bless him and grant him peace, and to the number of those who were are and will forget him, may Allah bless him and grant him peace.

And finally, the *Shaykh* ends the 'Golden Pearls' with a conclusion, which is actually a *wird* taken from the renowned *Shaykh Muhy 'd-Deen Junayd al-Yemeni* called Salaat al-`Ashir (The Ten Prayers). He titled it "mentioning of the Ten Prayers."<sup>77</sup> In it he said: "...whoever recites it necessitates for himself spiritual safety from the anger of Allah ta`ala; the descent of a succession of mercies; Divine protection from all evils; and the facilitating of all affairs."<sup>78</sup> The fact that *Shaykh Ahmadu Baba* singled out *Shaykh Muhy 'd-Deen Junayd al-Yemeni* for mentioning indicates the high status that this sage had among the servants of Allah at that time. It is well known that *Shaykh Junayd al-Yemeni* attained his spiritual stations solely through the persistent sending of blessings upon the Prophet, may Allah bless him and grant him peace. *Shaykh Ahmadu Baba* concluded with a quote from *Shaykh Junayd al-Yemeni* who said: "It is essential to arrange these ten prayers by reciting them ten times every morning and evening. Whoever does so will obtain the Supreme Pleasure of Allah ta`ala and safety from His wrath."<sup>79</sup>

The fact that the *Shaykh* had to endure twenty years of being cut off from his beloved city, Tinbuktu and his nearest of kin as a result of the repression of unjust government, gives some indication why he composed three consecutive texts on the effectiveness and value of sending blessings upon the Prophet, may Allah bless him and grant him peace. These three texts, with the Golden Pearls being the most concise of them, was a means for the *Shaykh* to remain patient, leave the affair over to Allah and have complete reliance upon Him during this time of difficulty for him and African people in general. *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 heightened 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,

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<sup>77</sup> Ibid, pg. 52.

<sup>78</sup> Ibid, pg. 53.

<sup>79</sup> Ibid.

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.”

What is remarkable about ad-Durr ‘n-Nadeer (the Golden Pearls) and the *wird* which sealed it is that it contains the same method of sending blessings upon the Prophet, may Allah bless him and grant him peace used by the 18<sup>th</sup> century Islamic reformer, *Shehu* Uthman Dan Fuduye’ in his famous Dalaa’il. This is noteworthy because this indicates that the Golden Pearl was not composed simply as a text narrating the legal proofs for sending blessings upon the Prophet, but it was composed, like the Dalaa’il al-Khayraat of *Shaykh* al-Jazuuli as a litany (*wird*), because the text is formulated on the same arrangement of *Shaykh* al-Jazuuli famous *wird*. It is my opinion that *Shaykh* Ahmadu Baba intended this text to be utilized as a *wird* for those who had become disillusioned and alienated from the al-Jazuuli *Tareeqa* at a time when its adherents had collaborated with the as-Sa`di regime in its repression of the Muslims of Songhay. In the Tarikh as-Sudan of as-Sa`di and the Tarikh al-Fataash of al-Ka`ti, much consternation is expressed about the reason that the Muslims of Marrekesh could collaborate with the Portuguese in undermining the African Muslim kingdom of Songhay, the sacking of its prominent masjid/university libraries and seizing of its scholarly notables as captives. This could not have happened if the efficacy of the *Tareeqa al-Jazuuliyya* been effective. It is in this light that the composition of the Golden Pearls of *Shaykh* Ahmadu Baba must be understood. It was a literary demonstration that the sages of Marrekesh had lost the *baraka* of the spiritual patron sage of the city, and that the Muhamadan Light had passed to the very people that they had oppressed. Thus, *Shaykh* Ahmadu Baba’s Golden Pearls, as well as his other compositions, were a form of protests against the venial scholars and a seizing of the spiritual stations of the ‘charlatan *sufi*’ guides, both who assisted the unjust rulers of the region in the repression of *Shaykh* Ahmadu Baba’s people.

In these times, when it has become a trend for Muslim ‘scholars’, ‘*shaykhs*’ and ‘*pirs*’ to collaborate with western powers in the repression and containment of Muslims around the world; at a time when the common Muslims are desperately seeking a means to draw near to Allah ta`ala and the spiritual Path has been littered with ‘*sufi shaykhs*’ in the employ of western intelligence agencies; this text, ‘the Golden Pearls’ is a timely blessing. It demonstrates that sending blessings upon the Best of Creation, may Allah bless him and grant him peace is the most revolutionary act spiritual aspirants can do in dispensing with ‘the cult of personality’ which has become the hallmark of the Path of *Tasawwuf* particularly in the western hemisphere. The sending of blessings upon the Prophet, may Allah bless him and grant him peace is a repeat of the Prophets act of cleansing of the House of Allah of the 360 idols. Today, the Path of *Tasawwuf* and its edifice has been filled with the idols of personality worship, mutual envy, arrogance, and intra-*Tareeqa* rivalry. These idols can only be cleaned from the House of *Tasawwuf* by returning to the person of the Prophet, may Allah bless him and grant him peace, adherence to his Living *Sunna*, personal transformation by means of his splendid virtues and increased and persistent sending of blessings and peace upon him, may Allah bless him and grant him peace.

What is significant about ‘the Golden Pearls’, is that *Shaykh* Ahmadu Baba narrated the text with his chains of authority (*asaaneed*) going back to each of the narrators. The *Shaykh* was renowned for his chains of authority in all the collections of prophetic traditions. In fact, during his time, there was no one alive in the city of Marrekesh particular and North Africa in general who could transmit the prophetic



tradition of ‘Mercy’ and the ‘hand shake’ of the Prophet, may Allah bless him and grant him peace.. It is for this reason that most narrators of these two prophetic traditions during that time and region of Africa took it by way of *Shaykh Ahmadu Baba*. This was one of the many reasons that he was declared to be the one of the *mujaddids* of the 10<sup>th</sup> century of the prophetic *hijra*. Thus, the magnitude of why the author named the text, the Golden Pearls is revealed. The author transmitted these blessings upon the Best of Creation, from the tongue of the Prophet, himself, from the Companions, the Second and Third Generations after them, as well as from some of the most veracious blessings sent upon the Prophet, composed by many of the *awliyya* after them, up until the authors own time. Thus the composition is like the stringing of ‘golden pearls’ from the earliest times up to *Shaykh Ahmadu Baba*’s time, in the 17<sup>th</sup> century where he gathered these ‘golden pearls’ and arranged them into a well crafted piece of jewelry.

For the African Muslims in the Diaspora, cut off from our ancestral heritage by the trauma and dislocation of Anglo-American slavery, the ‘Golden Pearls’ is a reconnection with the supplications and entreaties of the most erudite and pious of our African Muslim fathers, who like us had to endure the blow of being kidnapped and stolen from the beloved homeland. Thus, by taking the Golden Pearls’ as a litany, we are able to reunite with the essential spirit of our African Muslim ancestors with a clear and unbroken chain going back through the ages to the very presence of our master Muhammad, may Allah bless him and grant him peace. I cannot conceive of a more profound gift to pass down to one’s descendents than what *Shaykh Ahmadu Baba* has bequeathed to us.

The Sankore’ Institute of Islamic-African Studies International offers this text to all Muslims as a means to reconnect and return to the Source, whose Light existed before the creation and whose appearance is a mercy to all the worlds. May Allah ta`ala reward its author, *Shaykh Ahmadu Baba*, with the best that He rewards those who call people to send blessings upon our Beloved Messenger, may Allah bless him and grant him peace. On this 21<sup>st</sup> night of *Ramadan* in the year 1429 A.H., we offer this text as a *Ramadan* gift for those seeking to draw near to Allah ta`ala and experience the illuminations of the Night of Power. I ask that those who read it, study it, recite it, teach it and incite others to it, that they will include me, my family, children and parents in their sincere supplications. I ask Allah ta`ala that He make this work purely for His sake and that He include it, its author, its translator, its reader and all the Muslims among those about whom the Messenger of Allah, may Allah bless him and grant him peace said:

((مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ لَمْ تَزَلْ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا دَامَ اسْمِي فِي ذَلِكَ الْكِتَابِ))

“Whoever sends blessings upon me in a book, there will continue to be an Angel who will seek forgiveness for him as long as my name is in that book.”

*Shaykh Muhammad Shareef*  
YanQing, People’s Republic of China

# SANKORE'

## **Ad-Durr'n-Nadeer**

**Fi Kayfiyyat 's-Salaat `ala 's-Shafi` 'l-Basheer**

### **The Golden Pearls**

**Regarding the Methodology of Sending Blessings  
Upon the Mediating Bearer of Glad Tidings**

Institute of Islamic-African Studies International

## Translation

**In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad, his family and Companions and give them peace.**

With the name of Allah who sent our master Muhammad as a mercy to all the communities of the world, and made his Divine message radiate throughout every intense darkness and gloom; and distinguished his rank by sending Eternal blessings upon him even before the creation of the Guarded Tablet and the Pen. Allah then ordered us to send blessings upon him as a tribute of his rank as He had decreed in ancient pre-eternity; and made the blessings upon him a means for the growth and development of our perfection and a purification for our characters and natures, and an atonement for the evils of our actions, which then cause our sins to become effaced even if they are excessive and by means of the *baraka* of sending blessings upon him they become as if compared to pure non-existence. May Allah bless and give exceeding peace upon him, his family and Companions as long as creatures drink the continuous rain and as long as unclean sinners attain the coat tails of Divine Pardon by means of His pure Generosity.

To continue: this is a trivial work, which I have named: *the Golden Pearls Regarding the Methodology of Sending Blessings Upon the Mediating Bearer of Glad Tidings*. I hope that it will be of benefit to the destitute impotent one who has thus far been unable to attain it and that he makes supplication for me, since I have attempted to collect it for his benefit and to make it very easy for him. Glory be to Allah the Exalted upon whom I take reliance, for He is sufficient for me and the Preeminent Omnipotent Lord.

## Introduction

Abu Dharr<sup>80</sup> mentioned that the Divine Command of sending blessings upon the Prophet, may Allah bless him and grant him peace actually occurred in the second year after the *hijra*, which was narrated from him by Ibn Hajr.<sup>81</sup> It is said that it occurred on the night of the Ascension, while others say that the verse regarding sending blessings upon him was revealed in the month of *Sha`baan*.<sup>82</sup>

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<sup>80</sup> He was Abu Dharr, **Jundub ibn Janada** ibn Sakan al-Ghifaari, the Companion who was among the first of those to enter Islam. He was dark skinned and very tall, and was the most ascetic of all the Companions of Muhammad, may Allah bless him and grant him peace. He died in ar-Rabadha in the year 31 A.H. during the *khilafa* of Uthman ibn `Afan.

<sup>81</sup> He was Abu at-Tayyib **Ali ibn Muhammad** ibn Ayyub ar-Rafiyyi, known as **Ibn Hajr**. He is a traditionist and considered reliable by the people of prophetic traditions. He traveled extensively in search of knowledge. He died in the year 321 A.H.

<sup>82</sup> The reference here is to the *Qur`anic* verse revealed in *Surat al-Ahzaab* where Allah ta`ala says: “*Verily Allah and His Angels send blessings upon the Prophet; O you who believe send blessings upon him and give him peace abundantly.*” As the author states the scholars differ regarding when this verse was revealed. The soundest opinion is that which the author cited first by way of Ibn Hajr on the authority of Abu Dharr, that it was revealed in Medina during the second year of the *hijra*. This is true because the entire *sura* was revealed in Medina. It is also true that the particular verse referred to above was revealed in Medina during the month of *Sha`baan*. It is for this reason that it is highly recommended to perform much blessings and salutation upon the Prophet, may Allah bless him and grant him peace during the month of *Sha`baan*. *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: ‘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.’” As for the Divine Command of sending blessings and salutations upon the Prophet, may Allah bless him and grant him peace, the scholars differ regarding the meaning of ‘command’. *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.” *Shaykh* Abdullahi ibn Fuduye` said in his *Ta`leem al-An`aam* following the opinion of *Imam* Malik: “Sending blessings upon the Prophet at least once in a lifetime is an obligation (*fard*) - like bearing witness to his Prophet-hood (*an-nubuwwa*). This is in accordance with Allah ta`ala’s words: ‘*O you who believe send blessings upon him and give him peace abundantly*’. Doing it more than once is highly recommended (*manduub*) in the *Sunna* of Islam and among the customs of its people. It is a confirmed *Sunna* and recommended to do it in the last *tashahhud* of the prayer (*as-salaat*), during the night hours before dawn, at the mentioning of his name, when his name is mentioned in a book, and during the call to prayer (*al-adhan*).” *Imam* as-Shafi` said: “It is obligatory in every prayer.” And this was the same opinion of that of Ibn al-Mawwaz.

## Chapter One:

### On Some of What Has Been Narrated from the Prophet, may Allah bless him and grant him peace on the Merits of Sending Blessings upon him.

[1] It has been narrated on the authority of Abu Hurayra, may Allah be pleased<sup>83</sup> with him in a tradition that is *marfu`an* that the Messenger of Allah, may Allah bless him and grant him peace said:

((صَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ زَكَاةٌ لَكُمْ))

“Send blessings upon me, for verily your sending blessings upon me is purification for you.”<sup>84</sup>

[2] It has been narrated on the authority of Abdullah ibn Umar, may Allah be pleased with them<sup>85</sup> back to the Messenger of Allah, may Allah bless him and grant him peace who said:

((صَلُّوا عَلَيَّ فَإِنَّهَا لَكُمْ أَضْعَافًا مِثْرًا))

“Send blessings upon me, for verily it is multiplied for you a hundred fold.”

This prophetic tradition was transmitted by ad-Daylami without a chain of authority.<sup>86</sup>

[3] It has been narrated by Abu Hurayra, may Allah be pleased with him back to the Messenger of Allah, may Allah bless him and grant him peace who said:

((مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا))

“Whoever sends blessings upon me once, Allah sends blessings upon him ten times.”

This tradition was narrated by Muslim<sup>87</sup>, Abu Dawud,<sup>88</sup> at-Tirmidhi,<sup>89</sup> who said it was good and sound, an-Nisai<sup>90</sup> and others.

<sup>83</sup> He was Abu Hurayra, Abd'r-Rahman ibn Sakhar ad-Dawsi, the Companion, *Imam* in knowledge, a jurist, *mujtahid* and the most learned of the traditionist of the Companions of Muhammad, may Allah bless him and grant him peace> He took knowledge directly from the Prophet, may Allah bless him and grant him peace, from Ubay, Abu Bakr, Umar, Usama, A`isha, al-Fadl, Basra ibn Abi Basra and Ka`b al-Habri, and he had according the al-Bukhari more than 800 students who took from him the science of prophetic traditions. He accepted Islam during the battle of Khaybar in the seventh year after *hijra*. According to Abd'r-Rahman ibn Lubayna at-Ta'ifi: “Abu Hurayra was a dark skinned man with broad shoulders” It has been narrated by Abu al-Ahwas on the authority of Abu Sa`id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace said: “Abu Hurayra is a receptacle of knowledge.” He died in Medina in the year 59 *hijria*, while he was 78 years old.

<sup>84</sup> This prophetic tradition was related by Ibn Abi Shayba and Ibn Mardawiya on the authority of Abu Hurayra.

<sup>85</sup> He was Abu Abd'r-Rahman **Abdallah ibn Umar** ibn al-Khattab ibn Nufayl ibn Abd'l-Uzza ibn Riyah ibn Qart ibn Rizaah ibn `Adi al-Qurayshi al-`Adawi. He was the *Shaykh al-Islam* of his time. He accepted Islam when he was young and were among those who gave the oath of allegiance underneath the tree. He died in Mecca in the year 74 while he was 84 years old.

<sup>86</sup> He was Abu Mansuur **Shahradaari ibn Shirawayhi** ibn Shahradaari ad-Daylami al-Hamdani, the learned traditionist and scholar from the descendents of ad-Duhaak ibn Fayruz. On the same day that he was born in the year 483 A.H. he received the same licenses that his father, Abu Shuja ad-Daylami received from the two *Shaykhs* Abu Bakr ibn Khalaf as-Shirazi and Abu Mansuur al-Muqumi. In the year 505 he traveled with his father to Isbahan where he would transcribe prophetic traditions for his father. He collected the chains of authorities of his father in a famous text called Musnad al-Fidaus. He died in the month of *Rajab* in the year 558 A.H..

<sup>87</sup> He was Abu'l-Husayn **Muslim ibn al-Hajjaj** ibn Muslim ibn Wardi ibn Kawshadh al-Qushayri an-Naysabuuri, the author of the Saheeh. He was born in the year 204 A.H.. He was from among the most learned of the people of his time and was a virtual encyclopedia of knowledge. Abd'r-Rahman ibn Abi Hatim said: “Muslim was the most reliable of the memorizers of prophetic traditions.” *Imam* Muslim said himself: “I composed foundations of this Saheeh from three hundred thousand prophetic traditions which I heard personally.” He also said; “I did not place anything in this al-Musnad except with clear

[4] In a narration related by Ahmad<sup>91</sup> with a chain whose men are sound with the exception of Ribī` ibn Ibrahim,<sup>92</sup> who was nevertheless considered trustworthy and reliable, that the Messenger of Allah, may Allah bless him and grant him peace said:

((مَنْ صَلَّى عَلَيَّ مَرَّةً وَاحِدَةً كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ))

“Whoever send blessings upon me once, Allah will write for him ten good deeds.” And in another narration he said:

((وَمُحِيَ عَنْهُ عَشْرُ سَيِّئَاتٍ))

“...and He will wipe away from him ten evil deeds.”

evidence, and I did not remove anything from it except with clear evidence.” Ahmad ibn Salma said: “I was with Muslim when he composed his Saheeh which took fifteen years where he placed in it twelve thousand prophetic traditions.” Imam Muslim died in the month of *Rajab* in the year 261 A.H. in Naysabuur at the age of fifty and some odd years.

<sup>88</sup> He was Abu Dawud **Sulayman ibn Dawud** at-Tayalisi al-Jaarudi al-Faarisi al-Asadi az-Zubayri. He was born in the year 202 A.H.. He was the freedman of the clan of az-Zubayr ibn al-Awwam and resided in the city of Basra. Al-Khateeb Abu Bakr said: “It is said that Abu Dawud composed his text called the as-Sunnan early on and showed it to Ahmad ibn Hanbal who praised it and upheld its excellence.” Ibn Sa’d said that he was extremely reliable and had collected innumerable prophetic traditions. Abu Bakr ibn Dasat said: I heard Abu Dawud say: ‘I have transcribed of the Messenger of Allah, may Allah bless him and grant him peace five hundred thousand traditions. I have extracted from them and placed in this book (the Sunnan) four thousand traditions, of which I have mentioned those that are sound, resemble them and are close to them. However, sufficient for humanity in their religion from these are four prophetic traditions. The first, his saying, may Allah bless him and grant him peace: ‘Every action is by its intention’. The second is: ‘Apart of the excellent Islam of a person is leaving what does not concern him.’ The third is: ‘A believer will never be a true believer until is pleased for his brother what he is pleased for himself. And the fourth is: ‘The permissible is clear and forbidden is clear...’. Ahmad ibn Muhammad Yaseen said: ‘Abu Dawud was among the leaders in Islam of the preservers of prophetic traditions of the Messenger of Allah, may Allah bless him and grant him peace. His knowledge, his legal analysis and his chains of authority were among the highest levels due to his asceticism, uprightness and scrupulous piety. He was a literal knight in the science of prophetic traditions. He died in Basra on the 10<sup>th</sup> of *Shawwal* 275 A.H. when he was seventy-two years old.

<sup>89</sup> He was Abu Isa **Muhammad ibn Isa** ibn Surat ibn Musa ibn ad-Duhaak at-Tirmidhi. He was born in the year 210 A.H.. He was a famous traditionist and author of the al-Jaami`, the al-`Illal and the famous as-Shimaa`il al-Muhammadiyah. Abu Ali Mansur ibn Abdallah al-Khaalidi said: ‘Abu Isa once said: ‘When I composed the book (the al-Jaami`), I then showed it to the scholars of the Hijaz, Iraq, and Khurasan and they were all pleased with it. Whoever has this book in his home, it is as though he has a Prophet speaking in his home.’ Al-Haakim said: ‘I heard Umar ibn `Ulak say: ‘When al-Bukhari died there was no one left in Khurasan like Abu Isa in knowledge, memorization, scrupulous piety and asceticism. He wept until he went blind.’ He died on the 13<sup>th</sup> of *Rajab* in the year 279 A.H..

<sup>90</sup> He was Abu Abd`r-Rahman **Ahmad ibn Shu`ayb** ibn Ali ibn Sinan ibn Bahr an-Nisaai` al-Khurasani. He was *Shaykh al-Islam*, the famous traditionist and author of the as-Sunnan. He was born in the year 215 A.H. He was a sea of knowledge in the sciences with comprehension, meticulousness and deep insight into the science of the narrators and proficient in the composing of beneficial text.

<sup>91</sup> He was Abu Abdallah, **Ahmad ibn Muhammad ibn Hanbal** ibn Hilal ibn Asad ibn Idris ibn Abdallah ibn Hayyan ibn Abdallah ibn Anas ad-Duhli as-Shaybani al-Marwazi, of the city of Baghdad. He was the *Imam* and *Shaykh `l-Islam* without doubt and one of the absolute *mujtahids*. He was born in the month of *Rabi`l-Awwal* in the year 164 A.H.. He was fervent in the reliance upon prophetic traditions in the science of jurisprudence and built his doctrine of beliefs upon the apparent meanings of the *Qur`an*.

<sup>92</sup> The wording of the prophetic tradition as cited by Ahmad is slightly different from what *Shaykh* Ahmadu Baba cited. Ahmad narrated saying: “Ribī` narrated to us that Abd`r-Rahman ibn Is`haq narrated to us on the authority of al-`Alaa ibn Abd`r-Rahman on the authority of his father (Abd`r-Rahman ibn Ya`qub al-Juhni), on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: ‘Whoever sends blessings upon me one time, Allah `azza wa jalla will record for him ten good deeds.’”

[5] In the same chain related by him,<sup>93</sup> may Allah be pleased with him back to the Messenger of Allah, may Allah bless him and grant him peace who said:

((مَنْ صَلَّى عَلَيَّ عَشْرًا صَلَّى اللَّهُ عَلَيْهِ مِائَةً، وَمَنْ صَلَّى عَلَيَّ مِائَةً صَلَّى اللَّهُ عَلَيْهِ أَلْفًا، وَمَنْ

زَادَ صَبَابَةً وَشَرَقًا كُنْتُ لَهُ شَفِيعًا وَشَهِيدًا يَوْمَ الْقِيَامَةِ))

“Whoever sends blessings upon me ten times, Allah will send blessings upon him one hundred times. Whoever sends blessings upon me one hundred times, Allah will send blessings upon him one thousand times. Whoever increases in that out of ardent love and yearning, I will be for him an intercessor and a witness on the Day of Standing.”

This was related by Abu Musa al-Madini.<sup>94</sup>

[6] It has been narrated on the authority of al-Bara' ibn `Azib<sup>95</sup> in a tradition that is *marfu`an* that the Messenger of Allah, may Allah bless him and grant him peace said:

((مَنْ صَلَّى عَلَيَّ كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ بِهَا عَشْرُ سَيِّئَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ

دَرَجَاتٍ، وَكَانَ لَهُ عَدْلٌ عَشْرَ رِقَابٍ))

“Whoever sends blessings upon me Allah will write for him because of it ten good deeds, and wipe away because of it ten evil deeds and raise him up because of it ten spiritual ranks and it will be for him equal to freeing ten slaves.”

This was related by Ibn Abi `Asim,<sup>96</sup> by way of the freedman of al-Bara', whose name was not mentioned.

<sup>93</sup> This refers to above mentioned chain of authority from Ahmad ibn Hanbal on the authority of Ribi` ibn Ibrahim ibn Muqassim al-Asadi on the authority of Abd`r-Rahman ibn Is`haq ibn Abdallah al-Kanaai` on the authority of al-`Alaa ibn Abd`r-Rahman ibn Ya`qub al-Harqi, on the authority of his father, Abd`r-Rahman ibn Ya`qub al-Juhni, on the authority of Abu Hurayra.

<sup>94</sup> He was Abu Musa al-Madini, **Muhammad ibn Umar** ibn Ahmad ibn Umar ibn Muhammad ibn Ahmad ibn Abu Isa al-Madini asl-Asbahaani as-Shaafi`. He was born in the month of *Dhu`l-Qa`ada* in the year 501 A.H.. He was an erudite *Imam*, notable traditionist, reliable and was considered the *Shaykh* of narrators of prophetic traditions. He took transmission from more than 300 teachers, three of whom were women: Khajastata bint Ali ibn Abi Dharr as-Saalihania; Umm`l-Layth Da`aja bint Abi Sahl al-Fadl ibn Muhammad; and Fatima bint Abdallah al-Juzdaniyya. He was the author of many advantageous works. Among them were: the *at-Tawaalaat*, the *Dhayl Ma`rifa as-Sahaaba*, the *al-Qunuut*, the *Tatmmat`l-Gharibeen* and others. Ibn ad-Dubaythi said: “Abu Musa lived until he became unique in his time and the foremost *shaykh* regarding chains of transmission and memorization.” Abu Mas`ud Kutaahu said: “Abu Musa is hidden treasure.” He died on the 9<sup>th</sup> of *Jumad `l-Ulaa* in the year 581 A.H.. Abdallah ibn Muhammad al-Khujandi said: “On the day Abu Musa died, no one wanted to leave his *janaaza* until there came severe rain at a time of severe heat. This was at a time when little rain fell in Asbahan. However, no one departed from their place of prayer except a few people, and those gathered were many. One of the last things that he said to his colleagues: ‘Whenever someone who has station with Allah dies, Allah dispatches rain clouds on the day he dies as a sign of forgiveness for him and for those who pray over him.’”

<sup>95</sup> He was Abu Umara **al-Baraa ibn `Aazib** ibn al-Haarith al-Ansaari al-Haarithi al-Madini. He was among the notables of the Companions of Muhammad, may Allah bless him and grant him peace, and a superb jurist. He narrated many prophetic traditions and was present at more than fifteen battles alongside the Messenger of Allah, may Allah bless him and grant him peace. He was present at Badr but, like Ibn Umar, he was too young to participate. His father was among the delegation of *Ansaar* who came to `Aqaba to give the oath of allegiance to the Prophet. He narrated 305 prophetic traditions. He later settled in the city of Kufa where he died in the year 71 A.H. at the age of 82.

<sup>96</sup> He was Abu Bakr **Ahmad ibn Abi `Aasim** ibn `Amr ibn ad-Duhaak ibn Makhlood al-Shaybaani. He was born in the month of *Shawwal* in the year 206 A.H.. He was originally from Basra, from among the notable people of *tasawwuf*, companion of the *masjid*, and among the people of the *Sunna* and prophetic traditions. He was a notable traditionist, a proficient *Imam*, completely adherent to the narrated traditions and the composer of many advantageous works. It is said that he composed 300

[7] It has been narrated on the authority of `Aamir ibn Rabi`a, may Allah be pleased with him,<sup>97</sup> who said: ‘I heard the Messenger of Allah, may Allah bless him and grant him peace say while making the *khutba*:

((مَنْ صَلَّى عَلَيَّ صَلَاةً لَمْ تَزَلْ الْمَلَائِكَةُ تُصَلِّي عَلَيَّ مَا صَلَّى عَلَيَّ، فَلْيَقُلْ عَبْدٌ مِنْ ذَلِكَ أَوْ لِيَكْتُرْ))

“Whoever sends blessings upon me, the Angels will continue to send blessings upon him as long as he sends blessings upon me. This is regardless if the servant does it a small amount or a great deal.”

This was related by Sa`id ibn Mansuur,<sup>98</sup> Ahmad, Ibn Maja,<sup>99</sup> and many others. The prophetic traditions regarding this are abundantly well-known and prominent, and to Allah is the praise and gratitude.

works. He was appointed as judge of the city of Asbahan, which he held for thirteen years and as a result he disseminated knowledge among its people. Abu as-Shaykh said: “When it came to providing guardianship and showing pardon he possessed an astonishing capacity.” Ibn Abi `Aasim was ascetic and kept the company of renown ascetics of his time, such as Abu Turab, who often traveled with him. He never neglected commanding the good and forbidding evil. He followed the school of thought of *Imam* Dawud ah-Dhaahir, and produced excellent works defending his views. Among his more renowned scholarly compositions were: the al-Musnad `l-Kabeer in which he transmitted 50 thousand prophetic traditions; the al-Ahaad wa`l-Mathani in which he narrated 20 thousand prophetic traditions, and the al-Mukhtasar min`l-Musnad in which he cited a little more than 20 thousand prophetic traditions. the Ibn Abi `Aasim died on a Tuesday night, the 25<sup>th</sup> of *Rabi` `l-Akhir* in the year 287 A.H..

<sup>97</sup> He was Abu Abdallah `Aamir ibn Rabi`a ibn Ka`b ibn Malik ibn `Anzu ibn Wa`il al-`Anziy. He was among the foremost of the Companions who accepted Islam before Umar ibn al-Khataab. He made the *hijra* to Abyssinia and was the second person to make the *hijra* to Medina. He was present at the battle of Badr. His son Abdallah said: “My father saw in his dream that the people would seek to kill Uthman. He then arose and said to me: ‘Stand son, and let us ask Allah that he protect us from strife’.” He also said: “At the time when the people were seeking to kill Uthman, my father prayed during the night and supplicated saying: ‘O Allah, save me from the strife, which You have caused to befall some of Your righteous servants.’” That day he did not leave his home and the morning did not come except that he died and was seen being carried to his *janaaza*. He died in the 35 A.H. some days before the assassination of *Amir`l-Mu`mineen* Uthman ibn `Afan.

<sup>98</sup> He was Abu Uthman Sa`id ibn Mansuur ibn Shu`ba al-Khurasani al-Marwazi. He was a renowned traditionist, an *Imam* in knowledge and the *Shaykh* of the Sacred Precinct of Mecca. He was the author of the famous as-Sunnan. He took knowledge in Khurasan, Iraq, Egypt, Syria and the *Hijaz*. He was one of the key students of *Imam* Malik ibn Anas. He was considered reliable, trustworthy and a mine of knowledge. He transmitted knowledge to *Imam* Ahmad ibn Hanbal, ad-Darimi, Abu Dawud, Muslim, Abu Hatim `r-Razi, and many others. Abu Abdallah al-Hakim said: “Sa`id resided in Mecca for some time and it for this reason people attribute him to the city. He was the key transmitter of the narrations of Sufan ibn `Uyaayna and was one the leading *Imams* in the science of prophetic traditions. He composed many texts, whose narrations were agreed upon in the two Saheeh collections of *Imam* al-Bukhari and *Imam* Muslim.” He died in Mecca in the year 227 A.H. at the age of 83.

<sup>99</sup> He was Abu Abdallah Muhammad ibn Yazid, known as **Ibn Maja**. He was an expert in *Qur`an* exegesis, a traditionist and jurist. He was the author of the as-Sunan, the at-Taarikh, and at-Tafseer. He was born in the year 209 A.H.. He was extraordinary in his memorization of prophetic traditions, verifying their authenticity and truthful in their transmission. He died on Tuesday, the 22<sup>nd</sup> of *Ramadhan* in the year 273 A.H..



## Chapter Two:

### On the Sound Prophetic Traditions Going Back to Him Regarding the Methodology of Sending Blessings Upon Him, may Allah bless him and grant him peace; And the Variety of its Expressions

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

[1] “O Allah send blessings upon Muhammad, and upon the family of Muhammad, just as you sent blessings upon Ibrahim. Send *baraka* upon Muhammad and upon the family of Muhammad just as you sent *baraka* upon Ibrahim, for in all the worlds You are Praised and Majestic.”

This tradition was narrated by Malik<sup>100</sup> in the al-Muwatta, Muslim and others.<sup>101</sup>

<sup>100</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 A.H., 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>101</sup> The prophetic tradition was related by *Imam* Malik on the authority of Nu`aym ibn Abdallah al-Madini al-Mujmiri, on the authority of Muhammad ibn Abdallah ibn Zayd ibn Abdu Rabbihi, on the authority of Abu Mas`ud `Uqba ibn `Amr al-Badri al-Ansaari, who said: “The Messenger of Allah, may Allah bless him and grant him peace came to us in an assembly of Sa`d ibn `Ubada and Bashir ibn Sa`d said to him: ‘Allah has commanded us to send the blessings upon you O Messenger of Allah. So how can we send blessings upon you?’ The Messenger of Allah, may Allah bless him and grant him peace remained silent until we almost assumed that he was not asked anything. Then he said: “Say...”, to the end of the above prophetic tradition.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[2] “O Allah send blessings upon Muhammad and upon his wives and descendents just as You sent blessings upon Ibrahim. Send *baraka* upon Muhammad, and his wives and descendents just as You sent *baraka* upon Ibrahim, verily You are Praised and Majestic.”

This tradition was related by Malik, the two *Shaykhs*, Ahmad and others on the authority of Abu Humayd as-Sa`adi<sup>102</sup> going back to the Prophet.<sup>103</sup>

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ))

[3] “O Allah send blessings upon Muhammad, Your servant and messenger, just as You sent blessings upon Ibrahim. Send *baraka* upon Muhammad and the family of Muhammad, just as You sent *baraka* upon Ibrahim.” In another narration it added: “...upon the family of Ibrahim.”<sup>104</sup>

This tradition was narrated by al-Bukhari,<sup>105</sup> Ahmad and others on the authority of Abu Sa`id.<sup>106</sup>

<sup>102</sup> He was **Abu Humayd** Abd`r-Rahman ibn Sa`d **as-Sa`adi**. He was among the jurist among the Companions of Muhammad, may Allah bless him and grant him peace. Those who took transmission from him were: Jabir ibn Abdallah, `Urwa ibn az-Zubayr, `Amr ibn Sulaym az-Zuraqi, Abass ibn Sahl ibn Sa`d and others. He narrated twenty six prophetic traditions among them being the description of the prayer of the Prophet, may Allah bless him and grant him peace. He died in the year 60 A.H.

<sup>103</sup> This prophetic tradition was related by *Imam* Malik on the authority of Abdallah ibn Abi Bakr ibn Muhammad ibn `Amr, on the authority of his father, Abu Bakr ibn Muhammad ibn `Amr ibn Hazim al-Ansaari, on the authority of his father, `Amr ibn Salim ibn Khulda al-Ansaari az-Zurqi, that Abu Humayd as-Sa`adi informed me that once it was said: “O Messenger of Allah, how do we send blessings upon you?” He then said: “Say...”, to the end of the above cited prophetic tradition.

<sup>104</sup> Here reference is made to the narration transmitted by al-Bukhari where the Messenger of Allah, may Allah bless him and grant him peace said: “O Allah send blessings upon Muhammad Your servant and messenger, as You sent blessings the family of Ibrahim. And send *baraka* upon Muhammad and the family of Muhammad, as You sent *baraka* upon the family of Ibrahim”; as it was related on the authority of Abu Saalih on the authority of Layth.

<sup>105</sup> *Imam* al-Bukhari was Abu Abdallah **Muhammad ibn Isma`il** ibn Ibrahim ibn al-Mughira, known as al-Bukhari. He was born in the month of *Shawwal* in the year 194 A.H.. Although he lost he eyesight when he was very young, Allah ta`ala blessed him to regain it and he subsequently became the most superior of people in the science of prophetic traditions. He was called *Amir `l-Mu`mineen* in the field of prophetic traditions. He authored many works, among them, the *Tarikh*, *Adab `l-Mufrad* and the renowned *Jaami` as-Saheeh*. The later became the highest and most sound written text that has fallen into the hands of Muslims after the *Qur`an*. He himself said about that: “I never placed a prophetic tradition in it without first taking a complete ritual bath and performing two *raka`ats*.” He also said: “I composed the *Saheeh* in sixteen years and made it a proof between me and Allah ta`ala. An-Najm ibn al-Fadayl said: “I once saw the Prophet, may Allah bless him and grant him peace in my sleep while he was walking and Muhammad ibn Isma`il was walking behind him. Each time the Prophet, may Allah bless him and grant him peace lifted his foot from a spot, Muhammad ibn Isma`il would place his foot in that same spot.” Al-Hassan ibn Muhammad said: “I never saw any comparable to Muhammad ibn Isma`il. Even Muslim ibn al-Hajjaj didn`t reach to the standard of Muhammad ibn Isma`il.” Abu Zayd al-Marwazi once said: “Once I was sleeping in the precincts of the Ka`ba facing the area between the Yemeni corner and the *maqam* of Ibrahim, when I saw the Prophet, may Allah bless him and grant him peace who then said to me: ‘O Abu Zayd, how long will you study the book of as-Shafi`i and not study my book?’ I said: ‘O Messenger of Allah, what is your book?’ He said: ‘The *Jaami`* of Muhammad ibn Isma`il.’” *Imam* Muslim ibn al-Hajjaj once said to *Imam* al-Bukhari: “I bear witness that there is no one in this world like you.” *Imam* al-Bukhari died on a Saturday night, the last night of *Ramadhan* just at the time of the *ishaa* prayer. He was buried on the *Eid* after the *dhuhr* prayer in the year 256 A.H.. He lived to be 62 years old, short of thirteen days.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، ثُمَّ تَسَلَّمُونَ عَلَيَّ))

[4] “O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim. Send *baraka* upon Muhammad and the family of Muhammad, just as You sent *baraka* upon Ibrahim. Then send peace upon me.”

This tradition was narrated by al-Bazaar<sup>107</sup> and others on the authority of Abu Hurayra with a sound chain based upon the prerequisites of the two *Shaykhs*.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارَكْتَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ))

[5] “O Allah send blessings upon Muhammad the Unlettered Prophet and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim. Send *baraka* upon Muhammad the Unlettered Prophet and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim and the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by at-Tirmidhi, who verified its soundness, Ibn Khuzayma<sup>108</sup>, al-Haakim<sup>109</sup> and its chain is well connected and sound.<sup>110</sup>

<sup>106</sup> Ahmad related this prophetic tradition on the authority of Abdallah, on the authority of Abu `Aamir Abd'l-Malik ibn `Amr al-`Aqadi, on the authority of Abdallah ibn Ja`afar ibn Abd'r-Rahman az-Zuhri, on the authority of Yazid ibn Abdallah ibn al-Haadi, on the authority of Abdallah ibn Khabaab, on the authority of Abu Sa'id al-Khudri who said, we once said: “O Messenger of Allah, this giving you're the greetings of peace we have learnt it. But how is blessings sent upon you?” He said: “Say...”, to the end of the above cited prophetic tradition.

<sup>107</sup> He was Abu Bakr **Ahmad ibn `Amr** ibn Abd'l-Khaaliq al-Basri **al-Bazaar**. He was born in the year 210 A.H.. He was a notable traditionist and *Imam* of knowledge. Ad-Daraqutni said: “He was reliable.” He authored the famous al-Musnad al-Kabeer with which he journeyed to Asbahaan, Baghdad, Egypt, Mecca and ar-Ramla and disseminated to the students and people of knowledge. It was ar-Ramla that he died in the year 292 A.H..

<sup>108</sup> He was Abu Bakr **Muhammad ibn Is'haq ibn Khuzayma** ibn Saalih ibn Bakr as-Sulami an-Naysaburi as-Shaafi`. He was traditionist, proof, jurist and *Shaykh'l-Islam* and the leader of *Imams* of his time. He was born in the year 223 A.H.. His comprehension of both prophetic traditions and jurisprudence was so proficient that he became a legend in his time due to the vast extent of his knowledge and spiritual certainty. Abu Alu an-Naysaburi said: “I never saw anyone like Ibn Khuzayma.” He also said: “Ibn Khuzayma used to memorize issues of jurisprudence extracted from the prophetic traditions in the same way that *Qur'an* reciter memorized a *Qur'anic* chapter.” Abu Hatim ibn Hibban at-Tamimi said: “I never saw on the face of the earth one who could memorize the extractions of the *Sunnan*, or who could memorize the exact expressions of the sound narrations, and what was superfluous to that, until it was as though the entire *Sunnan* were before him, except Muhammad ibn Is'haq ibn Khuzayma.” He died on the 2<sup>nd</sup> of *Dhu'l-Qa`ida* in the year 311 A.H. at the age of 89.

<sup>109</sup> He was al-Haakim Abu Abdallah, **Muhammad ibn Abdallah** ibn Muhammad ibn Hamduwayhi al-Bayi` ad-Dabyi an-Naysaburi. He was born on Monday the 3<sup>rd</sup> of *Rabi`l-Awwal* in the year 321 A.H.. He was the *Imam* of the people of prophetic tradition of his time and the most knowledgeable and exact of them in this science. He composed many texts, narrated many prophetic traditions, verified, sanctioned and extracted the mistakes in many traditions. He was like a collection of oceans in knowledge even when he was a young age. He composed the Tarikh 'n-Naysaburiyeen, the al-Ikleeel, the Mustadrak as-Saheehayn, the Ma`arifa 'Uluum'l-Hadeeth, the Muzkaa 'l-Akhbaar, the al-Madkhal Ilm's-Saheeh and others. He died on the 8<sup>th</sup> of *Safar* in the year 405 A.H..

<sup>110</sup> This prophetic tradition was transmitted on the authority of Abu Mas`ud `Uqba ibn `Amr al-Badri al-Ansaari.

((اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ))

[6] “O Allah send blessings upon the family of Muhammad, just as You sent blessings upon Ibrahim. O Allah send *baraka* upon Muhammad, just as You sent *baraka* upon the family of Ibrahim.”

This tradition was narrated by Isma`il al-Qadi<sup>111</sup> by way of *mursil*.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[7] “O Allah send blessings upon Muhammad and the family of Muhammad, just as You sent blessings upon the family of Ibrahim, verily You are Praised and Majestic. O Allah send *baraka* upon Muhammad, just as You sent *baraka* upon the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by al-Bukhari and Muslim on the authority of Ka`b ibn `Ujra<sup>112</sup> taking it back to the Prophet. In another narration in the expression narrated by al-Bukhari he said:

((...عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ))

“...upon Ibrahim and upon the family of Ibrahim”, in both situations. Other narrators also narrated this.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ))

[8] “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. Send *baraka* upon Muhammad and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim and upon the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by al-Bayhaqi<sup>113</sup> on the authority of Ka`b ibn `Ujra taking it back to the Prophet, and it was narrated by a host of others.

((اللَّهُمَّ أَجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

<sup>111</sup> He was Abu Is`haq **Isma`il ibn Is`haq** ibn Isma`il ibn Hammad ibn Zayd ibn Dirham al-Azadi al-Maliki. He was born in the year 199 A.H.. He was the erudite *Imam*, the *Shaykh`l-Islam* and traditionist who was appointed as the judge of Baghdad. He was a learned and fearfully aware jurist, who was responsible for spreading the school of thought of *Imam* Malik among the people of Iraq. He composed his famous *al-Musnad*, works on the sciences of the *Qur`an* like his *Ahkaam`l-Qur`an* and *Ma`ani`l-Qur`an*, works on *Qur`anic* recitation, verbal conjugation, linguistics as well as gathered the transmissions of *Imam* Malik. He died suddenly in the month of *Dhu`l-Hijja* in the year 282 A.H..

<sup>112</sup> He was **Ka`b ibn `Ujra** al-Ansaari al-Medini. He was from among the men who gave the Oath of Fealty (*ba`ayat`r-ridwaan*). He transmitted many prophetic traditions to his sons: Sa`d, Muhammad, and Abd`l-Malik, as well as Rabi`a, Taariq ibn Shihaab, Muhammad ibn Sireen and others. He died in the year 52 A.H..

<sup>113</sup> He was Abu Bakr **Ahmad ibn al-Husayn** ibn Ali ibn Musa al-Bayhaqi al-Khusrawjardi al-Khurasani. He was born in *Sha`baan* in the year 384 A.H.. He was *Shaykh al-Islam* a jurist and famous traditionist. Abd`l-Ghaafir ibn Isma`il said in his *Tarikh*: “Al-Bayhaqi lived in accordance with the lives of the upright scholars. He was content with little, was extremely concise in his asceticism and was scrupulous in his piety.” He composed innumerable works: among them his *Shu`ab`l-Imaan*, *as-Sunan`l-Kabeer*, *at-Targheeb wa`l-Tarheeb*, *Dalaa`il an-Nubuwwa*, *az-Zuhud*, *Fadaa`il`s-Sahaaba* and many more. Abu al-Ma`ali once said: “If al-Bayhaqi wanted to establish a *madh`hab* for himself that he could give *ijtihaad* in, he could have, due to the extensiveness of his knowledge and his awareness of the differences of opinion.” He died on the 10<sup>th</sup> of *Jumad`l-Ulaa* in the year 458 A.H. at the age of 74.

[9] “O Allah make Your blessings and *baraka* be upon Muhammad, just as You made them upon Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by Ibn Abi Shayba<sup>114</sup> and Sa`id ibn Mansuur, whose narration added: “...the family”, in both situations.<sup>115</sup>

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَهْلِ بَيْتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ  
مَجِيدٌ))

[10] “O Allah send blessings upon Muhammad, Your servant and messenger and the people of his house, just as You sent blessings upon Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by Isma`il al-Qadi in a tradition that is *mursil*.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَأَرْحَمْ مُحَمَّدًا  
وَأَلَ مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

[11] “O Allah send blessings upon Muhammad and upon he family of Muhammad, and send *baraka* upon Muhammad and the family of Muhammad, and send mercy upon Muhammad and the family of Muhammad, just as You sent blessings *baraka* and mercy upon Ibrahim and the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was related by al- Haakim in his Mustadrak on the authority of Abu Mas`ud<sup>116</sup> with a chain in which there was a person unknown, and others also narrated it.

<sup>114</sup> He was Abu Bakr **Abdallah ibn Muhammad** al-`Absiyyi **ibn al-Qadi Abi Shayba** Ibrahim ibn Uthman ibn Khuwaasti. He was an *Imam* in the sciences of *Islam*, a traditionist and the author of the notable works: the al-Musnad, the al-Musnaf and a major exegesis on the *Qur'an*. He was a sea of knowledge and it was about him that many later generations draw and example regarding memorization. `Amr ibn Ali al-Falaas said: “I never saw anyone whose memory was a great as that of Abu Bakr ibn Abi Shayba.”. Al-Khateeb said: “Abu Bakr was an expert in the legal sciences, possessed astounding memory and was the author of the al-Musnad, the al-Ahkaam and a major exegesis on the *Qur'an*. He, along with his brothers al-Qasim and Uthman narrated prophetic traditions in Baghdad.” Both *Imam* al-Bukhari and *Imam* Muslim took transmission from him, as well as Abu Dawud, and Ibn Maja. He died in the month of *Muharram* in the year 235 A.H..

<sup>115</sup> This prophetic tradition was related on the authority of Abdallah ibn Mas`ud.

<sup>116</sup> He was **Abu Mas`ud**, `Uqba ibn `Amr ibn Tha`laba ibn Asira ibn `Usayra al-Ansaari al-Badri. Although his name implies that he was present at the battle of Badr, this is not accurate. He became known by that name because on the day of the battle of Badr, he was the one who was sent to protect the water of area of Badr. Thus, he became famous for that. He was present at the oath of allegiance given at Aqaba. His age was the same generation as that of Jaabir ibn Abdallah, and like him he was counted among the scholars and jurist of the Companions. When Ali ibn Abi Talib was appointed to the *khilaafa*, he appointed Abu Mas`ud as the governor of Kufa. He died in the few days surrounding the assassination of Ali at Kufa.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ بَيْتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ صَلَاةَ اللَّهِ وَصَلَاةَ الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ))

[12] “O Allah send blessings upon Muhammad and the family of his house, just as You sent blessings upon the family of Ibrahim, verily You are Praised and Majestic. O Allah send blessings upon us along with them. O Allah send *baraka* upon Muhammad and upon the people of his house, just as You sent *baraka* upon the family of Ibrahim, verily You are Praised and Majestic. O Allah send *baraka* upon us along with them. The blessings of Allah and the blessings of the believers be upon Muhammad he Unlettered Prophet. Peace be upon you and the mercy of Allah and His *baraka*.”

This tradition was narrated by ad-Daraqutni,<sup>117</sup> and others on the authority of Ibn Mas`ud in a chain which is weak.

((اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتَكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَخَاتَمِ النَّبِيِّينَ مُحَمَّدَ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ، رَسُولِ الرَّحْمَةِ، اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا، يَغْبِطُهُ فِيهِ الْأَوْلُونَ وَالْآخِرُونَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَبْلِغْهُ الْوَسِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ مِنَ الْجَنَّةِ، اللَّهُمَّ اجْعَلْ فِي الْمُصْطَفِينَ مَحَبَّتَهُ وَفِي الْمُقَرَّبِينَ مَوَدَّتَهُ وَفِي الْأَعْلِينَ ذِكْرَهُ)) أو قال: ((دَارَهُ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[13] “O Allah make Your blessings, mercy and *baraka* be upon the master of the messengers, the leader of those who are fearfully aware and the seal of the Prophets, Muhammad, Your servant and messenger, the leader of what is excellent and the messenger of mercy. O Allah raise him up to the station of *Mahmud*, which will cause elation among the first and the last. O Allah send blessings upon Muhammad and make him attain the *waseela* and the exalted rank in Paradise. O Allah make those who love him among the chosen ones and those who adore him among those brought near to You, and those who remember him among the people of the Highest Rank [or he said: “among his house”]. And peace upon him and the mercy of Allah and His *baraka*. Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim, verily You are Praised and Majestic. O Allah send *baraka* upon Muhammad and upon he family

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<sup>117</sup> He was Abu Abd'r-Rahman **Abdallah ibn Mas`ud** ibn Ghaafil ibn Habib ibn Shamkhi ibn Faar ibn Makhzuum ibn Saahila ibn Kaahil ibn al-Harith ibn Tamim al-Hudhali. He was a leader among the *muhajiruun*, an erudite jurist and one of the foremost vanguard of the 313 Companions who fought at the Battle of Badr. He was among the protected allies of the Bani Zuhra. He was from among the *nujaba* of the scholars among the Companions who had attained and transmitted much knowledge. Qays ibn Hazim said: “He was extremely dark skinned and very thin.” `Ubaydallah ibn Abdallah ibn `Utba said: “He was very short, thin and extremely dark skinned.” Nuwafi`u, the freedman of Ibn Mas`ud said: “Abdallah was the most generous of men who wore white garments and those fragrant of them who wore perfumes.” He died in the year 32 A.H..

of Muhammad, just as You sent *baraka* upon Ibrahim and the family of Ibrahim, verily You are Praised and Majestic.”

This tradition has been narrated by Abu `Asim<sup>118</sup> in a chain which included al-Mas`udi,<sup>119</sup> who is considered reliable. In another narration after: “...the leader of what is excellent”, he said:

((وَقَائِدِ الْخَيْرِ))

“...the commander of what is excellent”.

This tradition was narrated by Ibn Maja and others.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ

وَبَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

[14] “O Allah send blessings upon Muhammad and the family of Muhammad, and send *baraka* upon Muhammad and upon he family of Muhammad, just as You sent blessings and *baraka* upon Ibrahim, verily You are Praised and Majestic.”

This tradition was related by Abu Abdullah an-Numayri<sup>120</sup> regarding the merits of sending blessings, on the authority of Ibn `Abass<sup>121</sup>, going back to the Prophet. He said that his tradition is strange.

<sup>118</sup> He was **Abu `Aasim ad-Duhaak ibn Makhlud** ibn ad-Duhaak ibn Muslim ibn ad-Duhaak ah-Shaybaani al-Basri. He was born in the month of *Rabi`l-Awwal* in the year 122 A.H.. His mother was from the family of *az-Zubayr*. He was an *Imam* in knowledge, traditionist and was considered the *Shaykh* of the scholars of prophetic traditions by consensus. His profession was that of a silk merchant. Ahmad al-Ijli said that Abu `Aasim was a jurist who had transmitted many prophetic traditions without ever referring to transcription. Abu Ya`ala al-Khaleeli said: “There was unanimous agreement regarding his austerity, knowledge, proficiency and certitude.” He died on the 16<sup>th</sup> of the month of *Dhu`l-Hijja* in the year 212 A.H..

<sup>119</sup> He was **Abd`r-Rahman ibn Abdallah** ibn `Utba ibn Abdallah ibn Mas`ud al-Hudhali **al-Mas`udi** al-Kufi. He was born during the *khilaafa* of Abd`l-Malik ibn Marwan in the year 85 A.H.. He was a learned jurist and traditionist. He was the brother of the jurist Abu`l-`Umaysh ibn Abdallah. Mis`ar said: “There is no one alive who possesses more the knowledge of Ibn Mas`ud than al-Mas`udi.” Abu Hatim said: “He was the most knowledgeable person of his time regarding the prophetic traditions transmitted by Ibn Mas`ud.” He died in the year 160 A.H..

<sup>120</sup>

<sup>121</sup> He was Abu`l-Abass **Abdallah ibn Abass** al-Bahr al-Qurayshi al-Hashimi. He was paternal cousin of the Prophet, may Allah bless him and grant him peace the scholar of the *Umma* the leading jurist of his time and the *Imam* of Quranic exegesis. His mother was Umm `l-Fadl Lubaba bint al-Harith ibn Hazni ibn Buhayr al-Hilali. He was born three years before the *hijra*. He was tall, well built and extremely handsome. He possessed a penetrating intellect and was among the men of spiritual perfection. Hamaad ibn Salma narrated on the authority of Abdallah who said: “I once slept in the house of my maternal aunt, Maymuna, and I placed water for the Prophet, may Allah bless him and grant him peace to make the ritual bath. He then said: ‘Who placed this here?’ They said: ‘Abdallah’. He then said: ‘O Allah teach him interpolation and give him comprehension in the religion.’”

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَأَرْحَمُ مُحَمَّدًا وَآلَ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[15] “O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and the family of Ibrahim, verily You are Praised and Majestic. Be merciful to Muhammad and to the family of Muhammad, just as You were merciful o Ibrahim. Send *baraka* upon Muhammad and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim and the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was mentioned by Ibn Masadi from the tradition narrated by A`isha.<sup>122</sup>

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[16] “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, verily You are Praised and Majestic. Send *baraka* upon Muhammad and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim and the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by an-Nisaai` and al-Khateeb<sup>123</sup> on the authority of Ali going back to the Prophet, may Allah bless him and grant him peace.

<sup>122</sup> She was the Mother of the Believers, A`isha, the daughter of the *Imam*, the great Champion of Truth and *Khalifa* of the Messenger of Allah, may Allah bless him and grant him peace, Abu Bakr Abdallah ibn Abu Qahafa Uthman ibn Umar ibn `Amr ibn Ka`b ibn Sa`d ibn Tayim of the tribe of Quraysh, the clan of Taymi and born in Mecca. She was the wife of the Messenger of Allah, may Allah bless him and grant him peace and was unanimously the most learned and jurisprudential women of the Islamic *Umma*. The Messenger of Allah, may Allah bless him and grant him peace said: “Half of the religion is from A`isha.” She had memorized more than 1,210 prophetic traditions. Of these, al-Bukhari and Muslim both agreed upon the veracity of 174.

<sup>123</sup> He was al-Khateeb Abu Bakr Ahmad ibn Ali ibn Thabit ibn Ahmad ibn Mahdi al-Baghdadi. He was the unique *Imam* of his time, an erudite *mufti*, and proficient preserver of the prophetic traditions. He was considered the last of the prominent traditionist. He was born in the month of *Jumad 'l-Akhir* in the year 392 A.H.. He was among the notable of the as-Shaafi` scholars having studied with Ali ibn Abu'l-Hassan ibn al-Mahaamili and *al-Qadi* Abu't-Tayyib at-Tabari. He was the author of more than fifty advantageous works. Among them were: the *at-Tarikh al-Baghdad*, the *Sharf As'haab 'l-Hadeeth*, the *al-Jaami`*, the *al-Kifaaya*, the *al-Qunuut*, the *ar-Ruwaat`An Malik* and others. As-Sajji said: “After ad-Daraqutni there never emerged from Baghdad a scholar more preserving of the prophetic traditions than Abu Bakr al-Khateeb.” Abu Sa`id as-Sam`ani said: “Al-Khateeb was awe inspiring, dignified, reliable, an authoritative source, an excellent calligrapher, eloquent, and he was the last of the great traditionist.” He died on a Monday the 7<sup>th</sup> of *Dhu'l-Hijja* in the year 463 A.H..



((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

[17] “O Allah send blessings upon Muhammad, just as You sent blessings upon Ibrahim, verily You are Praised and Majestic. Send *baraka* upon Muhammad and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by Abu Nu`aym<sup>124</sup> in his Hilyat with a sound chain, as well as Ahmad and at-Tabarani.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

[18] “O Allah send blessings upon blessings upon Muhammad and upon the family of Muhammad. O Allah send *baraka* upon Muhammad and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by Abu Nu`aym in his Hilyat with a sound chain, as well as Ahmad and at-Tabarani.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ: وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ))

[19] “O Allah send blessings upon Muhammad and send *baraka* upon Muhammad and the family of Muhammad, just as You sent blessings and *baraka* upon Ibrahim and the family of Ibrahim, verily in all the worlds You are Praised and Majestic. He then said: “And give the greetings of peace as you have been taught.”

This tradition was narrated by a-Tabarani going back to the Prophet.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ))

[20] “O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and the family of Ibrahim. Send *baraka* upon Muhammad and upon the family of Muhammad, just as You sent *baraka* upon Ibrahim and upon the family of Ibrahim. Send mercy upon Mhammad and upon the family of Muhammad, just as You sent mercy upon Ibrahim and the family of Ibrahim.”

This tradition was narrated by al-Bukhari in his al-Adab al-Mufrad<sup>125</sup> and others. In the narration, he said also:

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<sup>124</sup> He was **Abu Nu`aym Ahmad ibn Abdallah** ibn Ahmad ibn Muhammad ibn Yusef al-Mihrani al-Asbahani as-Sufi. He was a famous traditionist born in 336 A.H.. He was the author of the renown al-Hilyat al-Awliya, as well as the Mu`jam, the al-Mustakhray al-Hadith, the Tarikh al-Asbahan, the Sifat 'l-Janna and many other beneficial works. Hamza ibn al-Abass al-Alawi said: “The experts of the prophetic traditions used to all say that Abu Nu`aym remained fourteen years without a single peer, either in the east or the west whose chains of authorities were higher than his or more prudent in their memory than him.” He died on the 20<sup>th</sup> of *Muharram* in the year 430 A.H. at the age of 94.

<sup>125</sup> This refers to the al-Adab al-Mufrad fi'l-Hadeeth of the *Imam* and traditionist Abu Abdallah, Muhammad ibn Isma`il al-Ja`afi al-Bukhari, the author of the famous Saheeh. See his brief biography above.

((أَنْ مَنْ قَالَهَا شَهِدْتُ لَهُ يَوْمَ الْقِيَامَةِ بِالشَّهَادَةِ وَشَفَعْتُ لَهُ))

“Verily whoever says it, I will act as a witness for him on the Day of Sanding and intercede for him.” May Allah bless him and grant him peace. The men of this prophetic chain are men who are sound except one, who is nevertheless counted among those reliable.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَأَرْحَمَ مُحَمَّدًا وَآلَ مُحَمَّدٍ، كَمَا رَحِمْتَ إِبْرَاهِيمَ وَآلَ إِبْرَاهِيمَ))

[21] “O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and the family of Ibrahim. Be merciful to Muhammad and the family of Muhammad, just as You were merciful to Ibrahim and the family of Ibrahim.”

This tradition was narrated by Abu `Asim with a chain which is weak.

((اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا جَعَلْتَهَا عَلَى

إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[22] “O Allah make Your blessings, mercy and *baraka* be upon Muhammad and upon the family of Muhammad, just as You made them upon Ibrahim, and upon the family of Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by Imam Ahmad and others on the authority of Burayda ibn al-Hussayb<sup>126</sup> going back to the Prophet with a weak chain.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى صَلَاةٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى بَرَكَةٌ، اللَّهُمَّ

سَلِّمْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى سَلَامٌ، وَأَرْحَمَ مُحَمَّدًا حَتَّى لَا تَبْقَى رَحْمَةٌ))

[23] “O Allah send blessings upon Muhammad until no blessings remain. O Allah send *baraka* upon Muhammad until no *baraka* remains. O Allah send peace upon Muhammad until no peace remains, and be merciful to Muhammad until no mercy remains.”

It was mentioned in the chain that this blessings was said in the presence of the Prophet, may Allah bless him and grant him peace and he responded:

((إِنِّي أَرَى الْمَلَائِكَةَ قَدْ سَدُّوا الْأَفُقَ))

“Verily I see the Angels have filled the horizons.” The chain of this tradition is impaired.

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<sup>126</sup> He was Abu Abdallah **Burayda ibn al-Hussayb** ibn Abdallah al-Aslami ibn al-Harith ibn al-`Araj ibn Sa`d al-Aslami. It is said that he accepted Islam in the year A.H. when the Prophet, may Allah bless him and grant him peace passed him while he was making his *hijra*. He was present at the Battle of Khaybar as a flag bearer. The Prophet, may Allah bless him and grant him peace appointed him to collect the yearly *zakat* from his people. He was also the flag bearer for Usama ibn Zayd when he led military expeditions against the people of al-Balqa' just after the death of the Messenger of Allah, may Allah bless him and grant him peace. He settled in Marwa where he disseminated knowledge, and then settled in Basra for some time. He was appointed by Umar ibn al-Khattab as *amir* and led military campaigns during the time of Uthman into Khurasan. He died in the year 62 A.H..

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ))

[24] “O Allah send blessings upon Muhammad, and place him in the seat of nearness to You on the Day of Standing.”

This tradition was narrated by al-Bazaar, Ahmad ibn Hanbal and others on the authority of Ruwayfi`u<sup>127</sup> and parts of the chains of these narrations are good. In one of the traditions, he, upon him be blessings and peace said:

((إِنَّ مَنْ قَالَهُ وَجِبَتْ لَهُ شَفَاعَتِي))

“Whoever says it, then my intercession is obligatory for him.” In another of the narrations he, upon him be blessings and peace said: “Whoever says:

((جَزَى اللَّهُ عَنَّا مُحَمَّدًا صَلَّى اللَّهُ وَسَلَّم مَا هُوَ أَهْلُهُ))

“May Allah reward Muhammad, may Allah bless him and grant him peace because of us with what he deserves”

This tradition was narrated by Abu Nu`aym in his Hilyat on the authority of Ibn Abass going back to the Prophet, where he said:

((أَنَّ مَنْ قَالَهُ أَتَعَبُ سَبْعِينَ مَلَكًا أَلْفَ صَبَاحٍ))

“Verily whoever says it will exhaust seventy Angels for a thousand mornings.” In the chain of this tradition is weak.

[25] It has been narrated on the authority of the Prophet, may Allah bless him and gran him peace who said:

((مَنْ صَلَّى عَلَيَّ رُوحَ مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي الْأَجْسَادِ وَعَلَى قَبْرِهِ فِي الْقُبُورِ رَأَى فِي مَنَامِهِ، وَمَنْ رَأَى فِي مَنَامِهِ رَأَى يَوْمَ الْقِيَامَةِ، وَمَنْ رَأَى يَوْمَ الْقِيَامَةِ شَفَعَتْ لَهُ، وَمَنْ شَفَعَتْ لَهُ شَرَبَ مِنْ حَوْضِي، وَحَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ))

“Whoever sends blessings upon the spirit of Muhammad among spirits and upon his body among bodies, and upon his grave among graves, will see me in his sleep. Whoever sees me in his sleep will see me on the Day of Standing. Whoever sees me on the Day of Standing will receive my intercession. Whoever receives my intercession will drink from my Pond and his body will be made forbidden from the Fire.”

This tradition was mentioned in the al-Mawlid al-Mu`adhim of al-`Iraqi<sup>128</sup> without a chain.

<sup>127</sup> He was **Ruwayfi`u ibn Thabit** al-Ansaari an-Najaari al-Medini. He was a prominent Companion and narrator of prophetic traditions. He later settled in Egypt. During the *khilaafa* of *Amir`l-Mu`mineen* Mu`awiyya ibn Abi Sufyaan, he was appointed as the governor of Tripoli, from where he was the first to conduct military expeditions in North Africa. He died in a place called Barqa in the year 56 A.H. where his grave is located and well known.

<sup>128</sup> He was Abu Is`haq **Ibrahim ibn Mansuur** ibn al-Muslim al-Misri as-Shaafi` al-Khateeb, who was famous as **al-Iraqi**. He was born in Egypt in the year 510 A.H.. He was a learned traditionist and jurist, who traveled extensively in the pursuit of knowledge. He studied jurisprudence with Abu Bakr Muhammad ibn al-Husayn al-Urmawi, Abu`l-Hassan ibn al-Khalli, *Qadi* Mujalla ibn Jumay`. He was later appointed to the post of *Khateeb* for the central *masjid* in Cairo. He composed an extensive and beneficial commentary upon the al-Muhaddab. He died in the first part of *Jumad`l-Ulaa* in the year 596 A.H..

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[26] “O Allah send blessings upon Muhammad the Prophet, his wives he Mothers of the Believers, his descendents and the people of his house, just as You sent blessings upon Ibrahim, verily You are Praised and Majestic.”

This tradition was narrated by Abu Dawud and others on the authority of Abu Hurayra, and Malik narrated it back to Abu Mas`ud. Al-Bukhari and Abu Hatim said the tradition is sound.

((اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

[27] “O Allah make Your blessings and mercy be upon Muhammad the Prophet, his wives the Mothers of the Believers, his descendents and the people of his house, just as You sent blessings upon Ibrahim, verily You are Praised.”

This tradition was narrated by Ibn `Adiy<sup>129</sup> in his al-Kaamil, an-Nisaa` and others on the authority of Ali in a chain in which there are people unknown. It says in the first part of the tradition:

((مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُولْ: (...))، فذكره

“Whoever wants to be happy that the Scales weigh heavily on his account when he sends blessings upon us he family of he house, he should say...” And he mentioned the above tradition.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأَمِيِّ))

[28] “O Allah send blessings upon Muhammad Your servant, prophet and messenger, the Unlettered Prophet.”

This tradition was narrated by al-Khateeb and others on the authority of Anas going back to the Prophet. In the tradition he, upon him be blessings and peace said:

((مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ بِهَذَا اللَّفْظِ ثَمَانِينَ غَفَرَ اللَّهُ لَهُ ذُنُوبَ ثَمَانِينَ سَنَةً))

“Whoever sends blessings upon me on Friday with his particular expression eighty times, Allah will forgive him of his sins for eighty years.” Until the end of the tradition; which al-`Iraqi and others considered good.

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<sup>129</sup> He was Abu Ahmad **Abdallah ibn `Adiy** ibn Abdallah ibn Muhammad ibn Mubaarak ibn al-Qattan al-Khujaani. He was born in the year 277 A.H.. He was a traditionist proficient *Imam* and well traveled. Hamza as-Sahmi said: “Ibn `Adiy was a fearfully aware preserver of the prophetic traditions. There was no one in his time like him. He was unique and unparalleled in the transmission of prophetic traditions.” He was the author of the renowned al-Kaamil referenced above. He died in the month of *Jumad`l-Akhir* in the year 365 A.H..

((اللَّهُمَّ قَدْ جَعَلْتَ صَلَوَاتَكَ وَرَحْمَتَكَ وَمَغْفِرَتَكَ وَرِضْوَانَكَ عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، اللَّهُمَّ إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ، فَأَجْعَلْ صَلَوَاتَكَ وَرَحْمَتَكَ وَمَغْفِرَتَكَ وَرِضْوَانَكَ عَلَيَّ وَعَلَيْهِ ))

[29] “O Allah You have made Your blessings, mercy, forgiveness and pleasure upon Ibrahim and the family of Ibrahim. O Allah they are from me and I am from them, so make Your blessings, mercy, forgiveness and pleasure upon me and upon him.”

This tradition was narrated by ad-Daylami on the authority of Waatila ibn al-Asqa`a<sup>130</sup> going back to the Prophet with a weak chain.

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَاةً تَكُونُ لَنَا رِضَىٰ وَاعْطُهُ الْوَسِيلَةَ وَالْمَقَامَ الَّذِي وَعَدْتَهُ، وَأَجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَأَجْزِهِ عَنَّا أَفْضَلَ مَا جَزَيْتَ نَبِيًّا عَن أُمَّتِهِ، وَصَلِّ عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ، يَا أَرْحَمَ الرَّاحِمِينَ))

[30] “O Allah send blessings upon Muhammad and upon the family of Muhammad with a blessing that will give us Your pleasure, and give him the *waseela* and the station which You have promised him, and reward him because of us with what he deserves, and reward him because of us with the best that You rewarded a Prophet on behalf of his community. Send blessings upon all of his brothers from among the Prophets and the righteous, O Most Merciful of the merciful.”

This tradition was narrated by Ibn Abi `Asim going back to the Prophet, in which he, upon him be blessings and peace said:

((أَنْ مَنْ قَالَهَا سَبْعَ جُمُعٍ سَبْعَ مَرَّاتٍ وَجِبَتْ لَهُ شَفَاعَتِي))

“Verily whoever says it for seven weeks seven times, then my intercession is obligatory for him.”

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى مِنْ صَلَاتِكَ شَيْءٌ، وَسَلِّمْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى مِنْ سَلَامِكَ شَيْءٌ، وَبَارِكْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى مِنْ بَرَكَاتِكَ شَيْءٌ ))

[31] “O Allah send blessings upon Muhammad until there remains nothing from Your blessings left. Send peace upon Muhammad until there remains nothing from Your peace left. Send *baraka* upon Muhammad until here remains nothing from Your *baraka* left.”

Once there was a man who was caught for stealing a camel. He was brought and testimony was established against him in the presence of the Prophet, may Allah bless him and grant him peace, who then ordered that his hand be cut off. The man then said the above mentioned supplication until the end. Then miraculously the camel spoke out saying: “Verily this man is innocent of stealing me!” Then the Prophet, may Allah bless him and grant him peace said:

((مَنْ يَأْتِينِي بِالرَّجُلِ؟))

“Who brought this man before me?” Then seventy people presented themselves before him who brought and testified against the man. He said:

((مَا قُلْتَ وَأَنْتَ مُدَبِّرٌ؟))

<sup>130</sup> He was Abu'l-Khataab **Waatila ibn al-Asqa`a** ibn Ka`b ibn `Aamir al-Laythi. He was among the prominent Companions of the People of the as-Saffa. He acted Islam in the year 9 A.H. and was present at the battle of Tabuk. In the beginning his life was destitute, but he settled in Damascus where he constructed a well known *masjid*. He was the last of the Companions of the Prophet to die in Syria. He died in the year 85 A.H. at the age of 98.

“What did you say when you were going away?” The man then informed him with what he had said. Then the Prophet, may Allah bless him and grant him peace said:

((نَظَرْتُ إِلَى الْمَلَائِكَةِ يَحْدِقُونَ سُرَّتَكَ الْمَدِينَةَ حَتَّى كَادُوا يَحْوِلُونَ بَيْنِي وَبَيْنَكَ))

“I was looking at the Angels surrounding and enveloping the side streets of Medina until they eventually intervened between me and you.” He, upon him be blessings and peace then said:

((الْتَرَدَنَّ عَلَى الْحَوْضِ وَوَجْهُهُ أَضْوَى مِنْ الْقَمَرِ لَيْلَةَ الْبَدْرِ))

“He will definitely be brought to the Pond and his face will be as bright as the full moon.”

This tradition was related by ad-Daylami who did not verify its soundness.



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### Chapter Three

#### On What Was Reported in the Narratives from the Companions, the Righteous Ancestors and Those After Them Regarding the Methodologies of Sending Blessings Upon the Prophet, Upon him be blessings and peace

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ عَلَيْهِ السَّلَامُ.**

[32] “O Allah send blessings upon Muhammad the Unlettered Prophet, upon him be peace.”

This tradition was related by Isma'il<sup>131</sup> on the authority of Yazid ibn Abdullah<sup>132</sup> who said that they considered it highly recommended to say this supplication.

**اللَّهُمَّ** دَاحِي الْمَدْحَاتِ وَبَارِي الْمَسْمُوكَاتِ، وَجَبَّارُ الْقُلُوبِ عَلَى فِطْرَتِهَا، شَقِيهَا وَسَعِيدِهَا، أَجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ وَرَافَةَ تَحَنُّنِكَ عَلَى عَبْدِكَ وَرَسُولِكَ الْخَاتَمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا أُغْلِقُ وَالْمَعْلِيِّ الْحَقِّ بِالْحَقِّ وَالِدَافِعِ لِحَيْشَاتِ الْأَبْاطِلِ، لِمَا حَمَلَ فَاطِلَعِ بِأَمْرِكَ بِطَاعَتِكَ، مُسْتَوْفِرًا فِي مَرَضَاتِكَ لَغَيْرِ نَكْلِ عَن قَدَمٍ، وَلَا وَهْنٍ فِي عَزْمٍ وَعِي لَوْحِيكَ، حَافِظًا لِعَهْدِكَ، مَاضِيًا عَلَى نَفَادِ أَمْرِكَ حَتَّى أَوْرَى قَبَسًا لِقَابِسِ آلاءِ اللَّهِ، تَصِلُ بِأَهْلِهِ أَسْبَابَهُ، بِهِ هُدَيْتِ الْقُلُوبَ بَعْدَ خَوْضَاتِ الْفَنَنِ وَالْإِثْمِ، وَأَبْهَجَ مَوْضِحَاتِ الْأَعْلَامِ، وَمُنِيرَاتِ الْإِسْلَامِ وَنَاثِرَاتِ الْأَحْكَامِ، فَهُوَ أَمِينُكَ الْمَأْمُونِ وَخَازِنُ عِلْمِكَ الْمَخْزُونِ، وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيَّتُكَ نِعْمَةً وَرَسُولُكَ بِالْحَقِّ رَحْمَةً، **اللَّهُمَّ** أَفْسَحْ لَهُ مَفْسَحًا فِي عَدْنِكَ، وَاجْزِهِ مَضَاعِفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مُهْنَاتٍ لَهُ غَيْرَ مَكْرَرَاتٍ مِنْ فَوْزٍ تَوْلَبِكَ الْمَضْنُونِ، جَزِيلِ عَطَائِكَ الْمَعْلُولِ، **اللَّهُمَّ** أَعْلِ عَلَى بِنَاءِهِ، وَاکْرَمْ مَثْوَاهُ لَدَيْكَ، وَنَزِّلْهُ، وَأَتِمِّمْ لَهُ نُورَهُ، وَاجْزِهِ مِنْ أَنْبِعَاتِكَ لَهُ مَقْبُولِ الشَّهَادَةِ وَمَرْضَى الْمَقَالَةِ، ذَا مَنْطِقِ عَدْلٍ، وَخِطَّةِ فَصْلِ وَحْجَةٍ وَبُرْحَانٍ عَظِيمٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[33] “O Allah, the Unfurler of all things unfurled, the Originator of all things substantial, the Compeller of hearts to their original natures, the wretched among them and the redeemed – make the noblest of Your blessings, the most expansive of Your *baraka* and the most gentle of Your benevolence be upon Your servant and messenger, the seal of what came before, the opener of what was locked, the place of the exaltation of the Truth by the Truth, the defender against the armies of falsehood, since he took up the banner he made Your command of obedience to You appear, superabundant in the benefits of Your pleasure without prior exemplar nor feebleness

<sup>131</sup> He was Abu Is'haq **Isma'il ibn Ja'far** ibn Abi Katheer al-Ansari. He was born in the year 100 A.H.. He was an *Imam* in knowledge of jurisprudence, a traditionist and one of the leading *Imams* of Quranic recitation of his time. He was among the leaders of the *Tabi' at-Taabieen*. He was one of the teachers of *Imam* al-Kasai'. Yahya ibn Ma'in and Ali ibn al-Madini said that he was reliable and trustworthy> He died in the year 180 A.H..

<sup>132</sup> He was Abu al-'Alaa **Yazid ibn Abdallah** ibn as-Shakheer al-'Amari al-Basri. He was born during the reign of Abu Bakr as-Sideeq and was about ten years older than *Imam* al-Hassan al-Basri. He was among the notables of the *Imams* of knowledge among the Second Generation (*at-Taabi'uun*). He took knowledge from his father, his brother Mutraf ibn Abdallah ibn as-Sakheer, Imraan ibn Hussein, the Mother of the believers A'isha, Uthman ibn Abi 'l-'Aas, Abu Hurayra, 'Iyad ibn Himaar and many others. Some of his students were: Qatada, Sa'id al-Jurayri, Khalid al-Hadaau', Sulayman at-Taymiyu, Qurrat ibn Khalid and many others. He was reliable, meritorious and possessed an exalted spiritual state. He died in the year 108 A.H.

in his resolve to being attentive to Your revelations, protecting of Your covenant, sharp and energetic in executing Your commands, until he took a firm grasp of the banner of Allah and formulated the causative factors for it to reach His people, by means of him hearts were guided after being plunged in tribulation and sins, he made the luminosity of the Divine Signs bright, , he lit the guiding lights of Islam and ignited the lamps of legal judgments. For he is Your trustworthy servant, the keeper of the treasures of Your direct knowledge, and Your witness on the Day of Judgment, that You sent as a Divine favor and Your messenger which You sent with the Truth as a mercy. O Allah make spacious for him an expansive place in Your Paradise and reward him with abundance of good from Your bounty and extraordinary delights from the treasures of Your Eternal Rewards as a Grateful Effect for Your beneficence. O Allah raise his house above he houses of mankind and ennoble his dignity and place with You, perfect for him his light and reward him with Your eminent acceptance and pleasure of his witnessing and words, he is the very utterance of justice, the detailed guiding principle, the proof and manifest evidence. May Allah bless him and give him peace.”

This tradition was related by at-Tabrani<sup>133</sup> and many others on *Ali marfu`an*.<sup>134</sup> He used to teach this supplication to the people regarding sending blessings upon him, may Allah bless him and grant him peace. In another narration he said:

أَجْعَلْنَا سَامِعِينَ مُطِيعِينَ وَأَوْلِيَاءَ مُخْلِصِينَ وَرَفَقَاءَ مَصَاحِبِينَ.

“make us hearing and obeying, sincere *awliyya* and true companions.”

اللَّهُمَّ أَبْلِغْهُ مِنَّا السَّلَامَ وَأَوْرِدْ عَلَيْنَا مِنْهُ السَّلَامَ.

[34] “O Allah deliver to him from us the greetings of peace and from him return the greetings of peace.”

<sup>133</sup> He was Abu'l-Qasim **Sulayman ibn Ahmad** ibn Ayyub ibn Muteer at-Tabarani, al-Lakhami as-Shaami. He was born in the month of *Safar* of the 260 A.H.. He was among the greatest of the traditionist and collectors of the prophetic traditions. He was the author of the three famous *Mu`ajims*: *al-Mu`ajim as-Sagheer*, *al-Mu`ajim al-Awsat* and the *al-Mu`ajim al-Kabeer*. Abu Bakr ibn Abu Ali al-Mu`addal once said: “At-Tabarani was too famous to even try and recount his merits and knowledge. He was extensive in knowledge and the author innumerable books.” Among his works were the three *Mu`ajim* mentioned above, *as-Sunna*, *at-Tawaalat*, *at-Tafseer*, *Dala'il 'n-Nubuwwaa*, the text referred above *Kitaab 'd-Du'a* and many others. He died on the 28<sup>th</sup> of *Dhu'l-Qa'ida* in the year 360 A.H. in Asbahaan.

<sup>134</sup> He was *Amir'l-Mu'mineen* Abu'l-Hassan **Ali ibn Abi Talib** ibn Abd'l-Muttalib ibn Haashim ibn Abd'l-Manaf al-Qurayshi al-Haashimi. He was the cousin to the Prophet, may Allah bless him and grant him peace, and was the first male to accept Islam at the age of ten. He was raised in the home of the Prophet, may Allah bless him and grant him peace and never parted from him. He was present in all the battles with the Prophet as his flag bearer except in the battle of Tabuk. When he asked why he was ordered to stay in Medina, the Messenger of Allah, may Allah bless him and grant him peace said: “Are you not content that your place with me is like the place of Harun with Musa?” He was the husband of the leader of the women of Paradise, Fatima bint Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, with whom he fathered al-Hassan, al-Husayn (the leader of the youth of Paradise), Zaynab, Umm Kulthum and Mushin (who died young). He also fathered Muhammad al-Hanifiya, Umar al-Abass and nine other children after the death of Fatima. When the Messenger of Allah, may Allah bless him and grant him peace made brotherhood pacts between the Companions he said to Ali: “You are my brother.” *Imam* Ahmad ibn Hanbal said: “Not one of the Companions attained the virtues that Ali attained.” He was renowned for his bravery, fearlessness and prowess on the battlefield. Abu Ja`far Muhammad al-Baaqir ibn Ali was asked about the description of Ali and he said: “He was extremely dark skinned and had a sturdy body.” He was assassinated in Kufa by the worst of people Abd'r-Rahman ibn Muljam on the 19<sup>th</sup> of of *Ramadhan* in the year 40 A.H. at age of 63.



And from him he also said<sup>135</sup>:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ لَبَّيْكَ اللَّهُمَّ رَبِّي وَسَعَدَيْكَ، صَلَوَاتُ اللَّهِ الْبَرِّ الرَّحِيمِ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ، يَا رَبُّ الْعَالَمِينَ، عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ، الشَّاهِدِ الْبَشِيرِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ السَّرَاجِ الْمُنِيرِ وَعَلَيْهِ السَّلَامُ.

[35] “Verily Allah and His Angels send blessings upon the Prophet. O you who believe send blessings upon him and much peace. I am here O Allah, my Lord, at Your service. The blessings of Allah the Originator, the Merciful, and the blessings of the Angels, those who are brought near, the Prophets, the champions of Truth, the martyrs and the righteous and what glorifies You from among all things O Lord, be upon Muhammad ibn Abdullah the seal of the Prophets, the master of the messengers, the leader of those truly fearful of You, the messenger of the Lord of the worlds, the witness, the bringer of good news, the inviter to You by Your permission, and the Life giving Lamp, upon him be peace.”

We narrated this tradition from the as-Shifa of `Iyad.<sup>136</sup>

اللَّهُمَّ تَقَبَّلْ شَفَاعَةَ مُحَمَّدٍ الْكُبْرَى وَأَرْفَعْ دَرَجَتَهُ الْعُلْيَا وَاَعْطِهِ سُؤْلَهُ فِي الْآخِرَةِ وَالْأُولَى، كَمَا أَنْتَ إِبْرَاهِيمَ وَمُوسَى

[36] “O Allah accept the great intercession of Muhammad, raise up his rank exaltedly, give him what he ask in the Hereafter and the first life, just as You gave it to Ibrahim and Musa.”

This tradition was narrated by Abdu ibn Humayd<sup>137</sup> and others on the authority of Ibn Abass in a chain which is sound.

<sup>135</sup> The reference here is again to *Amir`l-Mu`mineen* Ali ibn Abi Talib, may Allah be pleased with him. This supplication and the one preceding it are attributed to him.

<sup>136</sup> Here the author is referring to his chain of authority going back to the as-Shifa of Abu`l-Fadl **al-Qadi `Iyad ibn Musa** ibn `Iyad ibn `Amr ibn Musa ibn `Iyad al-Yahsabi al-Andalusi as-Sabti al-Maliki. He born in the year 476 A.H.. He was the *Shaykh`l-Islam* of his time, an erudite traditionist and renowned scholar who had become a literal sea of knowledge, collection and composition. Due to the veracity of his scholarly works he became a legal pillar and his name became famous in all the regions of the Muslims world. He was appointed as judge of the city of Granada when he was thirty years old. He is the author of the renowned as-Shifa Bi Ta`reef Huquuq al-Mustafa referenced here; as well as the Tarteeb al-Madarak, al-`Aqeeda, the Jaami` t-Tarikh, the Mashaariq al-Anwaar and many others. He died on a Thursday night on the 9<sup>th</sup> of *Jumad`l-Akhira* in the year 574 A.H. and was buried in Marrekesh, the city of captivity of the author where this text was composed..

<sup>137</sup> He was Abu Muhammad **Abdu ibn Humayd** ibn Nasr al-Kissayya. He was born in the year 107 A.H.. He was a traditionist, an *Imam* in knowledge and proof who had traveled extensively in search of prophetic traditions. He took transmission from many scholars such as Abu Dawud, Ibn Qutayba, al-Waqidi, Abu `Asim and many others. Some of his prominent students who narrated from him were Muslim, at-Tirmidhi, al-Bukhari, and many others. He died in the year 249 A.H..

[37] From him also:<sup>138</sup>

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا جَارُ الْمُسْتَجِيرِينَ يَا أَمَانُ الْخَائِفِينَ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا ذَخْرَ مَنْ لَا ذَخْرَ لَهُ يَا حِرْزُ الضُّعَفَاءِ يَا كَنْزُ الْفُقَرَاءِ يَا عَظِيمُ الرَّجَا يَا مُنْقِذُ الْهَلْكَى يَا مُنْجِي الْغَرَقَى يَا مُحْسِنُ يَا مُكْمِلُ يَا مُنْعَمُ يَا مُفْضَلُ يَا عَزِيزُ يَا جِبَارُ يَا مُنِيرُ، أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَضَوْءُ النَّهَارِ، وَشِعَاعُ الشَّمْسِ وَحَفِيفُ الشَّجَرِ وَدَوِيُّ الْمَاءِ وَنُورُ الْقَمَرِ، يَا اللَّهُ فَأَنْتَ اللَّهُ لَا شَرِيكَ لَكَ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدَ عَبْدِكَ وَرَسُولِكَ وَعَلَى آلِ مُحَمَّدٍ.

“O Allah verily I ask You O Allah O Compassionate O Merciful O Refuge for those who seek refuge, O Protector of those who are fearful, O Support of those who have no support, O reliance for those who have no reliance, O Provision for those who have no provision, O Guardian of the weak, O treasure of the destitute, O Immense in hope, O Redeemer of those ruined, O Rescuer of those drowning, O Origin of good, O Bringer of perfection, O Benevolent, O Bounteous, O Mighty, O Compeller, O Illuminator, You are the One to whom prostrates the darkness of the night, the luminosity of day, the rays of the sun, the rustling of the trees, the sound of the water, and the light of the moon, O Allah! You are Allah! There is no partner besides You, I ask You to send blessings upon Muhammad, Your servant, and messenger, and upon the family of Muhammad.”

This tradition was narrated by Ibn ad-Dabaagh<sup>139</sup> with a weak chain.

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَةُ اللَّهِ وَرِضْوَانُ اللَّهِ، اللَّهُمَّ اجْعَلْ مُحَمَّدًا مِنْ أَكْرَمِ عِبَادِكَ عَلَيْكَ وَمِنْ أَرْفَعِهِمْ عِنْدَكَ دَرَجَةً وَأَعْظَمِهِمْ خَطْرًا وَأَمْكَنَهُمْ عِنْدَكَ شَفَاعَةً، اللَّهُمَّ اتَّبِعْهُ مِنْ أُمَّتِهِ وَذُرِّيَّتِهِ مَا تَقَرَّ بِهِ عَيْنُهُ، وَأَجْزِهِ عَنَّا خَيْرَ مَا جَزَيْتَ نَبِيًّا عَنِ أُمَّتِهِ

[38] “O Allah make Your blessings and *baraka* upon the family of Muhammad, just as You made it upon he family of Ibrahim, verily You are Praised and majestic. Peace upon you O Prophet, and the mercy of Allah and His *baraka*, forgiveness and pleasure. O Allah make Muhammad among the most ennobled of Your servants to You and among the most exalted of them with You in rank, and the greatest of them in standing, and the most stable of them with You in intercession. O Allah make those who follow him from his *Umma* and his descendents the coolness of his eyes. Reward him because of us with the best reward that You gave to a Prophet on behalf of his people.”

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<sup>138</sup> The reference here is to Abdallah ibn Abass.

<sup>139</sup> He was Abu'l-Walid **Yusef ibn Abd'l-'Aziz** ibn Yusef al-Lakhami al-Undi al-Maliki, known as **Ibn ad-Dabaagh**. He was born in the year 481 A.H.. He was a traditionist, and *Imam* in knowledge and among the leaders of the scholars of the Murcia in Andalusia. He took the transmission of the al-Muwatta from Ahmad ibn Muhammad al-Khawlani, Abu Muhammad ibn `Itaab and others. Ibn Bashkuwal said: “He was the most erudite of our colleagues, the knowledgable of them of the prophetic traditions, the biographies of the men of transmission, their times, the reliable among them and their weak, their ages as well as their sayings. He was among the people of perfected assistance in his connection to knowledge and its dissemination, and the source of counsel in the governing of his land.” He died in the year 546 A.H..

It is in this way that this tradition was narrated by the narrators on the authority of al-Hassan ibn Ali, may Allah be pleased with both of them<sup>140</sup> that he said regarding sending blessings upon him, may Allah bless him and grant him peace, just as Ibn Sa'd<sup>141</sup> related it in his work regarding sending blessings upon the Prophet, upon him be blessings and peace.

**اللَّهُمَّ اجْعَلْ صَلَوَاتَكَ وَبَرَكَاتَكَ وَرَحْمَتَكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، اللَّهُمَّ ابْعَثْهُ يَوْمَ الْقِيَامَةِ مَقَامًا مَحْمُودًا، يَغْبِطُهُ فِيهِ الْأَوْلُونَ وَالْآخِرُونَ، وَصَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.**

[39] “O Allah make Your blessings, *baraka*, and mercy upon the master of the Messengers, the leader of those who fear You, the Seal of the Prophets, Your servant and messenger, the leader of all that is excellent, the commander of what is good. O Allah place him in the station of *Mahmud* on the Day of Standing, which will delight the first of mankind and the last of them. And send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and the

<sup>140</sup> He was *Amir'l-Mu'mineen* Abu Muhammad **al-Hassan ibn Ali ibn Abi Talib** ibn Abd'l-Muttalib ibn Haashim ibn Abd'l-Manaf al-Qurayshi al-Haashimi. He was born on the 15<sup>th</sup> of the month of *Sha'baan* in the year 3 A.H.. He was the grandson of the Messenger of Allah, may Allah bless him and grant him peace and is the master of the youth of Paradise. Yahya ibn Isa at-Tayimi related on the authority of Saalim ibn Abu al-Ja'd that Ali ibn Abi Talib once said: “I was a man who loved warfare, so when al-Hassan was born, I desired to name him ‘Harb’ (‘man of war’). But the Messenger of Allah, may Allah bless him and grant him peace named him al-Hassan.” He was the person who most resembled the Prophet physically. Abu `Aasim related on the authority of `Uqba ibn al-Haarith who said: “Once Abu Bakr took Al-Hassan and carried him on his neck and said in verse: ‘By my father you resemble the Prophet. You do not resemble Ali!’ And Ali ibn Abi Talib smiled.” Ahmad related on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said about al-Hassan: “O Allah, verily I love him, so love him and love whoever loves him.” Ibn Sireen related on the authority of Abu Bakra that he once saw the Messenger of Allah, may Allah bless him and grant him peace giving a sermon on the *minbar*, while al-Hassan was standing next to him and he said: “Verily this son of mine is a master, by which Allah will ameliorate between to two warring factions of Muslims.” It became true when he voluntarily relinquished the authority of *Khalif* and gave it to Mu`awwiya ibn Abi Sufyan. He was a spiritual master, extremely handsome, well built, intelligent, composed, extolled, pious, and reserved. He was also a person who married and divorced often. It is reported that he married more than seventy women. It is related by Ja`afar as-Saadiq ibn Muhammad al-Baaqir ibn Ali Zayn'l-'Aaabideen ibn al-Husayn ibn Ali ibn Abi Talib, that once Ali said to the people of Kufa: “O people of Kufa! Do not marry your daughters to al-Hassan! He is a divorcer of women!” A man from the people of Hamdaan then stood and said: “By Allah we will marry them to him! Those he is pleased with, he can hold on to and those he dislike he can divorce!” He was extremely generous and was known to give one hundred thousand golden coins to a single person. He made the pilgrimage to Mecca 25 times on foot. Al-Miqdam ibn Ma`d once said that the Messenger of Allah, may Allah bless him and grant him peace said: “Al-Hassan is from me and al-Husayn is from Ali.” Umm Musa said: “Whenever al-Hassan would get ready to go to sleep, he would recite the entire chapter *al-Kahf*.” Once `Amr ibn al-Asam came to al-Hassan and said: “Verily the *shi'a* are claiming that Ali will be resurrected from the dead before the Day of Standing.” Al-Hassan then replied: “By Allah! They have lied! These people are not our partisans. If we knew that he would be resurrected then we would not have married off his wives or divided his wealth!” Ibn Hzim said: “When Ali was assassinated the people of Kufa gave the oath of allegiance to al-Hassan, and they were more affectionate to him than they were to his father.” Al-Kalbi said: “The oath of allegiance was then given to him and he remained in authority for seven months and eleven days. Then he turned the authority over to Mu`awwiya.” Al-Hassan lived for ten years after that. He died as a result of poisoning in the month of *Rabi` al-Awwal* in the year 50 A.H. at the age of 47.

<sup>141</sup> He was Abu Muhammad **Abdallah ibn Ahmad ibn Sa'd** an-Naysabuuri al-Haaji al-Bazzazi. He was a traditionist and *Imam* in knowledge. He died suddenly in the year 349 A.H. at the age of 88.

family of Ibrahim, verily You are Praised and Majestic, may Allah bless him and grant him peace.”

This tradition was narrated by Abu Dharr al-Hurawi<sup>142</sup> on the authority of Abdullah ibn Umar ibn al-Khataab. It was also mentioned by Ibn Sa'd as well.

**اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ فِي الْأَوَّلِينَ، وَصَلِّ عَلَى مُحَمَّدٍ فِي الْآخِرِينَ، وَصَلِّ عَلَى مُحَمَّدٍ إِلَى يَوْمِ الدِّينِ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ شَابًا وَفَتِيًّا، وَصَلِّ عَلَى مُحَمَّدٍ كَهْلًا مَرْضِيًّا، وَصَلِّ عَلَى مُحَمَّدٍ رَسُولًا نَبِيًّا، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ حَتَّى يَرْضَى، وَصَلِّ عَلَى مُحَمَّدٍ بَعْدَ الرِّضَى، وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ تُصَلِّيَ عَلَيْهِ، وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَرَدْتَ أَنْ يُصَلِّيَ عَلَيْهِ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ عَدَدَ خَلْقِكَ، وَصَلِّ عَلَى مُحَمَّدٍ مَدَادَ كَلِمَاتِكَ الَّتِي لَا تَنْقُذُ، **اللَّهُمَّ** وَأَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضْلَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ، **اللَّهُمَّ** عَظِّمْ بِهَانِهِ وَأَبْلِجْ حُجَّتَهُ وَأَبْلِغْهُ مَأْمُولَهُ فِي أَهْلِ بَيْتِهِ وَأُمَّتِهِ، **اللَّهُمَّ** اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَأْفَتِكَ وَرَحْمَتَكَ عَلَى مُحَمَّدٍ حَبِيبِكَ وَصَفِيكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ بِأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ، وَبَارِكْ عَلَى مُحَمَّدٍ مِثْلَ ذَلِكَ وَأَرْحَمْ مُحَمَّدًا مِثْلَ ذَلِكَ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ فِي اللَّيْلِ إِذَا يَغْشَى، وَصَلِّ عَلَى مُحَمَّدٍ فِي النَّهَارِ إِذَا تَجَلَّى، وَصَلِّ عَلَى مُحَمَّدٍ فِي الْآخِرَةِ وَالْأُولَى، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ الصَّلَاةَ التَّامَّةَ، وَبَارِكْ عَلَى مُحَمَّدٍ الْبُرْكَاتِ التَّامَّةَ، وَأَرْحَمْ مُحَمَّدًا الرَّحْمَةَ التَّامَّةَ، وَسَلِّمْ عَلَى مُحَمَّدٍ السَّلَامَ التَّامَ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ إِمَامِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ الْفُرَشِيِّ الْهَاشِمِيِّ الْأَبْطَحِيِّ التَّهَامِيِّ الْمَكِّيِّ صَاحِبِ التَّاجِ وَالْهُوَارَةِ وَالْجِهَادِ وَالْمُغْنَمِ، صَاحِبِ السَّرَايَا وَالْعَطَايَا وَالْآيَاتِ وَالْمُعْجَزَاتِ وَالْعَلَامَاتِ الْبَاهِرَاتِ وَالْمَقَامِ الْمَشْهُودِ وَالْحَوْضِ الْمَوْزُودِ وَالشَّفَاعَةِ وَالسُّجُودِ لِلرَّبِّ الْمَحْمُودِ، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ عَدَدَ مَنْ صَلَّى عَلَيْهِ وَعَدَدَ مَنْ لَمْ يُصَلِّ عَلَيْهِ.

[40] O Allah send blessings upon Muhammad among the first of times, send blessings upon Muhammad among the last of times, and send blessings upon Muhammad until the Day of Judgment. O Allah send blessings upon Muhammad, the knightly youth, send blessings upon Muhammad the pleasing elder, send blessings upon Muhammad the messenger prophet. O Allah send blessings upon Muhammad until he is pleased, send blessings upon Muhammad after You are pleased with him, send blessings upon Muhammad as You love to send blessings upon him, send blessings upon Muhammad as You desire to send blessings upon him. O Allah send blessings upon Muhammad to the number of Your creation, send blessings upon Muhammad to the extent of Your words which never end, O Allah give Muhammad the *waseela*, the bounty, the favor

<sup>142</sup> He was **Abu Dharr** Abdu ibn Ahmad ibn Muhammad ibn Abdallah ibn Ghufayr ibn Muhammad al-Khursaani, al-Harawi al-Maliki. He was known in his land as **Ibn as-Samaak**. He was born in the year 356 A.H.. He was a traditionist, a learned *Imam* the *Shaykh* of the Sacred *Masjid* in Mecca, well traveled and the composer of many scholarly works. He authored the renowned *al-Mu'ajam* in which he listed his teachers and the scholars from whom he took transmission. Abd'l-Ghaafir ibn Isma'il said: "Abu Dharr was ascetic, scrupulously pious, and open handed. He did not store up wealth. He became one of the notables of the Sacred Precinct in Mecca where the people of *tasawwuf* looked to him for guidance." He composed many works, among them: the *as-Sunna*, the *al-Jaami'*, the *ad-Du'aa*, the *Fadaa'il'l-Qur'an*, the *Dalaa'il an-Nabuwwa* and others. *Qadi`Iyad* said: "Abu Dharr died in the year 435 A.H.."

and the exalted rank. O Allah make his evidence exalted and make his proofs manifest, and make his hope regarding the people of his house and his *Umma* realized. O Allah make Your blessings, *baraka*, kindness and mercy be upon Muhammad, Your beloved and intimate and upon the pure and excellent people of his house. O Allah send blessings upon Muhammad with the most bounteous that You have blessed anyone from Your creation, send *baraka* upon Muhammad like that, and be merciful Muhammad like that. O Allah Send blessings upon Muhammad during the night when it descends, send blessings upon Muhammad during he day with it manifest, send blessings upon Muhammad during the Hereafter and the first life. O Allah send blessings upon Muhammad with blessings which are complete, send *baraka* upon Muhammad with *baraka* which is complete, and be merciful to Muhammad with a mercy which is complete, send peace upon Muhammad with a peace which is complete. O Allah send blessings upon Muhammad, the *Imam* of excellence and the Messenger of Mercy. O Allah send blessings upon Muhammad the eternal of eternal things, the age of all ages. O Allah send blessings upon Muhammad the Unlettered Prophet, the Arab, the Qurayshi, the Hashimi, the Abtaahi, the Tihami, of Mecca; the owner of the Crown and the Staff, the possessor of *Jihaad*, the spoils of war and the military raid, the possessor of Divine Gifts, Signs, Miracles and marvelous tokens, the possessor of the Witnessing Station, the Oft Visited Fountain, the Intercession and the Prostration to the Praiseworthy Lord. O Allah send blessings upon Muhammad to the number of those who send blessings upon him and to the number of those who do not send blessings upon him.”

It is like this that Zayn al-`Aabideen<sup>143</sup> narrated that whenever he, may Allah bless him and grant him peace would say: “Say...”, that he did not come across this. I say:<sup>144</sup> “It was mentioned by as-Saqraatisi and a host of scholars on the authority of Ja`far as-Saadiq<sup>145</sup> on the authority of his father<sup>146</sup> on the authority of his grandfather,

<sup>143</sup> He was *as-Sayyid* Abu'l-Husayn **Ali Zayn'l-`Aabideen ibn al-Husayn** ibn *Imam* Ali ibn Abi Talib ibn al-Muttalib ibn Haashim ibn Abdumanaaf al-Haashimi, al-`Alawi al-Medini. He was born in the year 38 A.H. He was scrupulously pious, exalted, reliable and trustworthy and had collected many prophetic traditions. Az-Zuhri said: “I never met a person of the Quraysh who was superior to Ali ibn al-Husayn.” He also said about him: “Ali ibn al-Husayn was the most superior of the people of his house, the best of them in worship, and the most beloved of them to Marwan and Abd'l-Malik.” Abu Hamza at-Tamali said: “Ali ibn al-Husayn used to carry bread on his back during the darkness of night delivering it to the destitute. He used to say: ‘Giving alms during the darkness of night extinguishes the anger of the Lord’.” Muhammad ibn Is`haq said: “Many people of Medina used to survive but did not know where their livelihood came from. When Ali ibn al-Husayn died, however the provision which they used to receive at nights stopped coming.” He died on Wednesday night, the 14<sup>th</sup> of *Rabi'l-Awwal* in the year 94 A.H..

<sup>144</sup> The one intended here is the author Ahmadu Baba.

<sup>145</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`far 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..

Zayn al-`Aabideen, based upon what Ibn Sa`d narrated, however in it is additional expressions which we will narrate.”<sup>147</sup>

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَهْلِ بَيْتِهِ وَذُرِّيَّتِهِ وَمُحِبِّيهِ وَاتَّبَاعِهِ وَأَشْيَاعِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ

[41] O Allah send blessings upon Muhammad and upon the family of Muhammad, his Companions, children, the People of his house, his descendents, his loved ones, his followers, his partisans and upon us along with them all together.

This was narrated by an-Numayri who also said: “Whoever desires to drink from the generous cups from the Fountain of the Chosen One should recite the following:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَصْحَابِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَمُحِبِّيهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ، يَا أَرْحَمَ الرَّاحِمِينَ

[42] O Allah send blessings upon Muhammad and upon his family, Companions, children, wives, descendents, the People of his house, his in-laws, his helpers, his partisans, loved ones, *Umma* and upon us along with them all together, O Most Merciful of the merciful.

This was mentioned by `Iyad in the as-Shifa who also said that it is a blessing he often said.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَلَأَ الدُّنْيَا وَالْآخِرَةَ، وَبَارِكْ عَلَى مُحَمَّدٍ مَلَأَ الدُّنْيَا وَالْآخِرَةَ، وَأَرْحَمَ مُحَمَّدًا مَلَأَ الدُّنْيَا وَالْآخِرَةَ، وَسَلِّمْ عَلَى مُحَمَّدٍ مَلَأَ الدُّنْيَا وَالْآخِرَةَ

[43] O Allah send blessings upon Muhammad which fills this world and the Hereafter, send *baraka* upon Muhammad which fills this world and the Hereafter, be merciful to Muhammad which fills this world and the Hereafter, and grant peace to Muhammad which fills this world and the Hereafter. This was mentioned by an-Numayri and Ibn Bishkawaal.<sup>148</sup>

<sup>146</sup> He was Abu Ja`afar **Muhammad al-Baaqir ibn Ali Zayn 'l-`Aabideen** ibn al-Husayn ibn Ali ibn Abi Talib al-Alawi al-Faatimi al-Medini. He was born in the year 56 A.H. during the life times of A`isha and Abu Hurayra. He was among those who gathered together knowledge, action, nobility, leadership, reliability, and was naturally suited for the *khilaafa*. He was famous as ‘al-Baaqir’ (the one who opens) because of his breaking open knowledge and his comprehension of its sources as well has its mysteries. He was *mujtahid* and was known to pray during the day and night 150 *raka`ats*. He was once asked about the legal judgment of decorating the swords with silver and he said: “There is no harm in that. Abu Bakr as-Sideeq used to decorate his sword.” It was then said: “Do you call him as-Sideeq?!” He then turned towards the direction of Mecca and said: “Yes as-Sideeq! Yes as-Sideeq! And whoever does not call him as-Sideeq, then Allah will accept his words in this life and the Hereafter!” A prominent *shi`a* by the name of Saalim ibn Abi Hafsa said: “I once entered upon Abu Ja`afar while he was sick and he said, (and assume he said this because of me): “O Allah verily I recognize the authority and love Abu Bakr and Umar! O Allah if there exist in my soul other than this, then do not allow me to enjoy the intercession of Muhammad, may Allah bless him and grant him peace on the Day of Standing!” He died in the year 114 A.H. in al-Medina.

<sup>147</sup> The publisher of the edited Arabic text Dr. Hassan Jilaab mentioned in the footnote after citing this salutation: “We did not see the need to transmit this blessing because there was not much difference between it and the one mentioned previously, and the additional expressions were not added, which would makes its citation repetitive.”

<sup>148</sup> He was Abu'l-Qasim **Khalaf ibn Abd'l-Malik** ibn Mas`ud ibn Musa **ibn Bashkuwaala** ibn Yusef ibn Daaha al-Ansaari al-Andalusi al-Qurtubi. He was born in the year 494 A.H.. He was a well traveled learned *Imam*, proficient traditionist and the expert of prophetic traditions of the people of Andalusia. Abu Abdallah al-baar said: “He was extensive in his transmissions, strict in verifying them and well aware of the legal their aspects. He was a legal proof who had superseded the people of his

**اللَّهُمَّ** إِنِّي أَسْأَلُكَ بِأَفْضَلِ مَسْأَلَتِكَ، وَبِأَحَبِّ أَسْمَائِكَ إِلَيْكَ، وَأَكْرَمِهَا عَلَيْكَ، وَبِمَا مَنَنْتَ بِهِ عَلَيْنَا، مُحَمَّدًا نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاسْتَنْقَذْتَنَا بِهِ مِنَ الضَّلَالَةِ، وَأَمَرْتَنَا بِالصَّلَاةِ عَلَيْهِ، وَجَعَلْتَ صَلَاتَنَا دَرَجَةً وَكَفَّارَةً وَأَطْفَاءً وَمَنًّا مِنْ عَطَائِكَ، فَأَدْعُوكَ تَعْظِيمًا لِأَمْرِكَ وَإِتِّبَاعًا لَوْصِيَّتِكَ وَتَنْجِيزًا لِمَوْعِدِكَ بِمَا يَجِبُ لِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا فِي آدَاءِ حَقِّهِ قَبْلَنَا، وَأَمَرْتَ الْعِبَادَ بِالصَّلَاةِ عَلَيْهِ فَرِيضَةً افْتَرَضَهَا، فَسَأَلُكَ بِجَلَالِ وَجْهِكَ وَنُورِ عَظِيمَتِكَ أَنْ تُصَلِّيَ أَنْتَ وَمَلَائِكَتُكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَصَفِيِّكَ، أَفْضَلَ مَا صَلَّيْتَ بِهِ عَلَى أَحَدٍ مِنْ خَلْقِكَ إِنَّكَ حَمِيدٌ مَجِيدٌ، **اللَّهُمَّ** أَرْفَعْ دَرَجَتَهُ وَأَكْرَمْ مَقَامَهُ وَثَقِّلْ مِيزَنَهُ وَأَجْزِلْ ثَوَابَهُ وَأَبْلِجْ حُجَّتَهُ وَأَظْهَرِ مِلَّتَهُ وَأُضِيْ نُورَهُ وَأَدِمْ كَرَامَتَهُ وَالْخَقْ بِهِ مِنْ ذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ مَا نَقَرَ بِهِ عَيْنَهُ وَعَظَّمَهُ فِي النَّبِيِّينَ الَّذِينَ حَلَوْ قَبْلَهُ، **اللَّهُمَّ** أَجْعَلْ مُحَمَّدًا أَكْثَرَ النَّبِيِّينَ تَبَعًا وَأَفْضَلَهُمْ كَرَامَةً وَنُورًا وَأَعْلَاهُمْ دَرَجَةً وَأَثْبَتَهُمْ مَقَامًا وَأَصُوبَهُمْ كَلَامًا وَأَنْجَحَهُمْ مَسْأَلَةً، وَأَفْضَلَهُمْ لَدَيْكَ نَصِيبًا وَأَعْظَمَهُمْ مِمَّا عِنْدَكَ رَغْبَةً وَأَنْزِلْهُ فِي عَرَافَاتِ الْفِرْدَوْسِ مِنَ الدَّرَجَاتِ الْعُلَى، **اللَّهُمَّ** أَجْعَلْ مُحَمَّدًا أَصْدَقَ نَائِلٍ وَأَنْجَحَ سَائِلٍ وَأَوَّلَ شَافِعٍ وَأَفْضَلَ مُشْفِعٍ، وَشَفَعَهُ فِي أُمَّتِهِ شَفَاعَةَ يَغْبِطُهُ بِهَا الْأَوْلُونَ وَالْآخِرُونَ، وَإِذَا مَيَّرْتَ بَيْنَ عِبَادِكَ لِفَصْلِ قَضَائِكَ أَجْعَلْ مُحَمَّدًا فِي الْأَصْدِقِينَ قِيْلًا وَفِي الْأَحْسَنِينَ عَمَلًا وَفِي الْمَهْدِيِّينَ سَبِيْلًا، **اللَّهُمَّ** أَجْعَلْ نَبِيَّنَا لَنَا فَرْطًا وَحَوْضَهُ لَنَا مَوْعِدًا، **اللَّهُمَّ** أَحْشُرْنَا فِي زُمْرَتِهِ وَاسْتَعْمَلْنَا بِسُنَّتِهِ، وَتَوَقَّفْنَا عَلَى مِلَّتِهِ، وَأَحْشُرْنَا فِي زُمْرَتِهِ وَحَزْبِهِ، **اللَّهُمَّ** وَأَجْمَعْ بَيْنَنَا وَبَيْنَهُ كَمَا أَمَّنَّا بِهِ وَلَمْ نَرَهُ، وَلَا تَفَرِّقْ بَيْنَنَا وَبَيْنَهُ حَتَّى تَدْخُلْنَا مَدْخَلَهُ، وَتَجْعَلْنَا مِنْ رُفَقَائِهِ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحُسْنِ أَوْلِيَّكَ رَفِيْقًا، **اللَّهُمَّ** صَلِّ عَلَى مُحَمَّدٍ نُورِ الْهُدَى وَالْقَائِدِ إِلَى الْخَيْرِ وَالِدَّاعِيِّ إِلَى الرُّشْدِ، نَبِيِّ الرَّحْمَةِ وَإِمَامِ الْمُتَّقِينَ، وَرَسُولِ رَبِّ الْعَالَمِينَ، كَمَا بَلَغَ رِسَالَتِكَ وَتَلَى آيَاتِكَ، وَنَصَحَ لِعِبَادِكَ وَأَقَامَ حَدُودَكَ وَوَفَى جَهْدَكَ وَأَنْفَذَ حُكْمَكَ وَأَمَرَ بِطَاعَتِكَ وَنَهَى عَنِ مَعْصِيَّتِكَ وَوَالَى وَلِيَّكَ الَّذِي تُحِبُّ أَنْ تُؤْتِيَهُ، وَعَادِيَّ عَدُوِّكَ الَّذِي تُحِبُّ أَنْ تُعَادِيَهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ، **اللَّهُمَّ** صَلِّ عَلَى جَسَدِهِ فِي الْأَجْسَادِ وَعَلَى رُوحِهِ فِي الْأَرْوَاحِ وَعَلَى مَوْقِفِهِ فِي الْمَوَاقِفِ وَعَلَى مَشْهَدِهِ فِي الْمَشَاهِدِ وَعَلَى ذِكْرِهِ إِذَا ذُكِرَ صَلَاةٌ مِنْ عَلَيْنَا، **اللَّهُمَّ** أَبْلِغْ مِنَّا السَّلَامَ كُلَّمَا ذُكِرَ وَالسَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، **اللَّهُمَّ** صَلِّ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَى أَنْبِيَائِكَ الْمُطَهَّرِينَ وَعَلَى رُسُلِكَ الْمُرْسَلِينَ وَعَلَى حَمَلَةِ عَرْشِكَ أَجْمَعِينَ وَعَلَى جِبْرِيلَ وَإِسْرَافِيلَ وَمِيكَائِيلَ وَمَلِكِ الْمَوْتِ وَرِضْوَانَ وَمَالِكِ وَصَلِّ عَلَى الْكِرَامِ الْكَاتِبِينَ وَعَلَى أَهْلِ بَيْتِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلَ مَا أُتِيَتْ أَحَدًا مِنْ أَهْلِ بَيْتَاتِ الْمُرْسَلِينَ وَأَجْزِلَ

time. He was well versed in the history, biographies and legal opinions of the people of Andalusia... He composed fifty works on a variety of Islamic sciences." Among his more well known works were: the *al-Qurbat Ila Allah bi as-Salaat `Ala Nabiyyihi*, the *Turhumat al-Muhasibi* the *Ma`arifa al-Ulama al-Afaadila* and others. He was appointed as the judge of Ishbilila. He died on the 8<sup>th</sup> of the month of *Ramadan* in the year 578 A.H. at the age of 84. He was buried in Cordoba near the grave of the jurist Yahya ibn Yahya al-Laythi.

أَصْحَابِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلَ مَا جَزَيْتَ أَحَدًا مِنْ أَصْحَابِ الْمُرْسَلِينَ، اللَّهُمَّ اغْفِرْ  
لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْإِحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَنَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا  
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

[44] “O Allah verily I ask You with the best of what anyone has asked You, and with the most beloved of Your Names to You, and the most Noble of them to You, and by which You favored us with, Muhammad our Prophet, may Allah bless him and grant him peace, and which redeemed us from error, and by which You ordered us to send blessings upon him, that You make our blessings into spiritual ranks, atonement, kindness and Divine favors which You have given. I supplicate You as a glorification of Your command, and following Your advice, realizing Your promise of what You made incumbent upon us for our Prophet, may Allah bless him and grant him peace in fulfilling his rights which are before us, and You ordered the servants to send blessings upon him as an obligation. And we ask You by the majesty of Your Face, and the Light of Your greatness that You and Your Angels send blessings upon Muhammad, Your servant, messenger, prophet and intimate friend, with the best blessings that You have sent upon anyone from Your creation, verily You are Praised and Majestic. O Allah raise his spiritual ranks, ennoble his station, make his scales heavy, increase his reward, brighten his evidence, manifest his religion, illuminate his light, make his miracles eternal, and let him encounter his descendents, the people of his house with that which will bring joy to his eyes and extol him among the prophets who came before him. O Allah make Muhammad with the most followers among the prophets, the best among them in nobility and light, the highest of them in rank, the most established of them in station, the most correct of them in speech, the most answered of them in request, the best of them with You in portion, the greatest of them in desire for what is with You, and lodge him in the well known *al-Firdaus* in the highest of ranks. O Allah make Muhammad the most truthful earner, the most answered of request, the first of those who intercede, the best of those given intercession, and make him intercede for his *Umma* with an intercession which causes envy for him among the first and last of humanity; and when Your servants are separated for the giving of Your decree, make Muhammad among the most truthful of speech and the best in action and the most guided in ways. O Allah make our Prophet be superabundant for us, and his Fountain a rendezvous for us. O Allah gather us among his party, make us act in accordance with his *Sunna*, make us die upon his religion and gather us among his party and faction. O Allah make what is between us and between him like what we believe in and do not disappoint us. Do not separate between us and him until we enter his entrance and make us among his close friends along with the Prophets, the Champions of Truth, the martyrs and the righteous, the best of friends. O Allah send blessings upon Muhammad, the light of guidance, the commander and chief to what is good, the inviter to what is right, the Prophet of mercy, the leader of those fearfully aware, and the Messenger of the Lord of the worlds, just as he delivered Your message, recited Your verses, advised Your servants, established Your limits, fulfilled Your endeavors, accomplished Your judgments, commanded Your obligations, forbade Your prohibitions, befriended Your protected friends that You love to be befriended and showed enmity to Your enemies that You love to show enmity towards, and send blessings upon Muhammad. O Allah send blessings upon his body from bodies; upon his spirit among spirits; upon his stopping places among stopping places; upon his perspectives from among perspectives; and upon his remembrance when he is remembered; with a blessing



from us upon our Prophet. O Allah deliver to him our salutations of peace each time he is remembered, and peace be upon the Prophet, and the mercy of Allah and His *baraka*. O Allah send blessings upon Your Angels which are drawn near, Your purified prophets, Your sent Messengers, all of those who support Your Throne, upon Jibreel, Israfeel, Mika'eel, the Angel of death, Ridwaan, Maalik, and send blessings upon the Noble Scribes, the People of the house of Your Prophet, may Allah bless him and grant him peace with the best that you have given anyone from the people of houses of the messengers, reward the Companions of Your Prophet, may Allah bless him and grant him peace with the best that You rewarded anyone from among the companions of the messengers. O Allah forgive the believing men and women, those alive and those dead, and those who have preceded us in faith, and do not place rancor in our hearts for those who believe. O our Lord, indeed You are Kind and Merciful.”

This was narrated by Ibn Sab` and as-Saqraatisi in his book *al-`Alaam* on the authority of Ya`qub ibn Ja`far ibn Sulayman on the authority of his father,<sup>149</sup> on the authority of his grandfather, Sulayman ibn Ali<sup>150</sup> who said: “Whenever my father, Ali ibn Abdallah ibn Abass<sup>151</sup> used to complete his night prayers, he would praise Allah and glorify Him and then send blessings upon the Prophet, may Allah bless him and grant him peace saying the above salutation.”

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<sup>149</sup> He was Abu'l-Qasim **Ja`afar ibn Sulayman** ibn Ali ibn Abdallah ibn Abass al-Abbasi. He was the master of the Banu Hashim. He was from among the superb rulers of Islam, in generosity, bravery, knowledge, munificence, and leadership. He was appointed as the governor of both al-Medina and Mecca. Abd's-Sami` said: “We never heard of anyone among the Banu Hashim who had been given the amount of nobility, governance, wealth, children, and servants which he was given.” Al-Asmai` said: “I never saw a person with such noble character or noble actions as his.” He died in the year 174 A.H..

<sup>150</sup> He was Abu Ja`afar **Sulayman ibn Ali** ibn Abdallah ibn Abass al-Abbasi. He took transmission from his father Ali ibn Abdallah ibn Abass, and `Akrama. He was the teachers of his sons Ja`afar, and Muhammad as well as his learned daughter, Zaynab bint Sulayman, and others. He was renowned for his generosity. It is said that he freed more than one hundred slaves on one night during `Arafa. He was appointed as the governor of Basra. He died in the month of *Jumad'l-Akhir* in the year 142 A.H..

<sup>151</sup> He was Abu Muhammad **Ali ibn Abdallah ibn al-Abass** ibn Abd'l-Muttalib al-Hashimi. He was born in the year of the assassination of Ali ibn Abi Talib, thus was named after him. He was known as *as-Sajaad* (the one who makes much prostration). Al-Awzai` said: “He used to make one thousand prostrations in a day.” He was an *Imam* in knowledge. He was dark skinned, very handsome, well built, tall and awe inspiring. He used to dye his beard with...He took transmission from his father Abdallah, Abu Hurayra, Abu Sa`id al-Khudri, Abdallah ibn Umar and others. He was among those who combined knowledge with actions. Those who took transmission from him were his four sons: Isa, Dawud, Sulayman and Abd's-Samad, as well as Ibn Shihaab, Sa`d ibn Ibrahim, Mansuur ibn al-Mu`tamar and others. Ibn al-Mubarak said: “Ali ibn Abdallah possessed a garden which had five hundred date palms trees, where each day he would pray two *raka`ats* at each tree.” He died in the year 118 A.H..

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ كَثِيرًا خَاتَمَ كَلَامِي وَمِفْتَاحَهُ وَعَلَى أَنْبِيَائِهِ وَرُسُلِهِ أَجْمَعِينَ  
آمِينَ يَا رَبُّ الْعَالَمِينَ، اللَّهُمَّ أَوْرِدْنَا حَوْضَهُ وَأَسْقِنَا بِكَأْسِهِ مَشْرَبًا رُويًا سَائِغًا هَنِيئًا لَا نَظْمًا بَعْدَهُ  
أَبَدًا وَأَحْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا وَلَا نَاكِثِينَ وَلَا مَرْتَابِينَ وَلَا مَقْبُوحِينَ وَلَا مَغْضُوبٍ عَلَيْنَا  
وَلَا ضَالِّينَ

[46] O Allah send blessings upon Muhammad and upon his family and grant him much peace in the sealing of my speech and its beginning, and upon all Your Prophets and Messengers, Amen O Lord of the worlds. O Allah bring us to his Fountain and let us drink from his cup with a drink that will be thirst quenching, savory, appetizing after which there will never be thirst, and gather us among his party without any dishonor, disgrace, suspicion, repulsiveness, anger or error.

This was mentioned by Abu Nu'aym in his al-Hiliya on the authority of Ibrahim ibn Adham<sup>152</sup> that he would supplicate with it in the morning after supplication every week.

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<sup>152</sup> He was Abu'l-Abass **Abdallah ibn Abass** al-Bahr al-Qurayshi al-Hashimi. He was paternal cousin of the Prophet, may Allah bless him and grant him peace the scholar of the *Umma* the leading jurist of his time and the *Imam* of Quranic exegesis. His mother was Umm 'l-Fadl Lubaba bint al-Harith ibn Hazni ibn Buhayr al-Hilali. He was born three years before the *hijra*. He was tall, well built and extremely handsome. He possessed a penetrating intellect and was among the men of spiritual perfection. Hamaad ibn Salma narrated on the authority of Abdallah who said: "I once slept in the house of my maternal aunt, Maymuna, and I placed water for the Prophet, may Allah bless him and grant him peace to make the ritual bath. He then said: 'Who placed this here?' They said: 'Abdallah'. He then said: 'O Allah teach him interpolation and give him comprehension in the religion.'"

## Chapter Four

### On Mentioning What is Reported to be the Best of the Methodologies of Send Blessings Upon Him, may Allah bless him and grant him peace

They are many:

The first of them are those that he, may Allah bless him and grant him peace taught to his Companions, after they asked about that, since he only chose for himself the most noble and superior.<sup>153</sup>

[47] The second is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكَلَّمَا سَهَى عَنْهُ الْغَافِلُونَ

“O Allah send blessings upon Muhammad every time those who remember, remember him, and every time those who are heedless are heedless of him.” Al-Marwazi<sup>154</sup> mentioned this from the followers of as-Shafi`.

[48] The third is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ وَمُسْتَحِقُّهُ

“O Allah send blessings upon Muhammad as he deserves and is his right.”

This was mentioned by *al-Qadi* Husayn<sup>155</sup> from the followers of as-Shafi`. <sup>156</sup>

<sup>153</sup> Here the author is making reference to those blessings and salutation which he cited in Chapter One of this text.

<sup>154</sup> He was Abu Sa`d **Abd'l-Karim ibn Muhammad** ibn Mansuur ibn Muhammad ibn Abd'l-Jabaar at-Tamimi as-Sam`aani al-Khurasani al-Marwazi. He was born in the month of *Sha`baan* in the year 506 in the village of Marwa. He was a notable traditionist, a unique *Imam* of knowledge, and the reliable scholar of prophetic traditions of Khurasaan. Among the books which he composed on supplications were: the *ad-Da`awaat*, and the *ad-Da`awaat 'n-Nabawiyya*. *Shaykh* al-Marwazi studied with seven thousand teachers, a feat which few scholars had attained. He died on the 1<sup>st</sup> of *Rabi`'l-Awwal* in the year 562 A.H. in his hometown of Marwa at the age of 56.

<sup>155</sup> He was Abu Ali **Husayn ibn Muhammad** ibn Ahmad al-Marudhi as-Shaafi`. He was the judge of Khurasaan and the *Shaykh* of the school of *Imam* as-Shaafi` in that land. He took transmission from Abu Nu`aym, Abu Bakr al-Qufal al-Marwazi and others. He composed the famous *at-Ta`leeq'l-Kubra*, the *al-Fataawi* and other texts. He was a vast receptacle of knowledge and was nicknamed the 'Inkwell of the *Umma*'. He died in the month of *Muharram* in the year 462 A.H..

<sup>156</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 A.H.. 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.

[49] The fourth is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ أَفْضَلَ صَلَوَاتِكَ وَعَدَدَ مَعْلُومَاتِكَ

“O Allah send blessings upon Muhammad and upon the family of Muhammad, with the best of Your blessings and to the number of what is know to You.”

This was mentioned by as-Sharaf al-Baaziri.<sup>157</sup>

[50] The fifth is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى كُلِّ نَبِيٍّ وَمَلَكٍ وَوَلِيِّ عَدَدِ الشَّفَعِ وَالْوَتْرِ وَعَدَدَ كَلِمَاتِ رَبَّنَا التَّامَّاتِ الْمُبَارَكَاتِ

“O Allah send blessings upon Muhammad the Unlettered Prophet, and upon every prophet, Angel and protected friend, to the number of every even and odd thing, and to the number of Your words. O our Lord with perfected blessings.”

This was narrated by *Shaykh* Majd ‘d-Deen as-Shirazi.<sup>158</sup>

[51] The sixth is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلِّمْ تَسْلِيمًا عَدَدَ خَلْقِكَ وَرِضَى نَفْسِكَ وَرِزْنَةَ عَرْشِكَ وَمَدَادَ كَلِمَاتِكَ

“O Allah send blessings upon Muhammad Your servant, prophet and messenger, the Unlettered Prophet, and upon his family, wives, descendents and grant them peace, to the number of Your creation, the pleasure of Yourself, the beauty of Your Throne, and the extent of Your words.”

[52] The seventh is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَاةً دَائِمَةً بِدَوَامِكَ

“O Allah send blessings upon Muhammad and upon the family of Muhammad with blessings which are eternal with Your Eternity.”

[53] The eighth is:

اللَّهُمَّ يَا رَبَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَجْزِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلِّمْ مَا هُوَ أَهْلُهُ

“O Allah, Lord of Muhammad and the family of Muhammad send blessings upon Muhammad and the family of Muhammad and reward Muhammad, may Allah bless him and grant him peace with what he deserves.”

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<sup>157</sup> He was Abu Muhammad **Abd'l-Waahid ibn al-Husayn** ibn Abd'l-Waahid ibn **al-Baaziri** al-Baghdadi. He took transmission from Ibn Talha, In al-Batir, Thaabit ibn Bundaara and others. He was an upright scholar who adhere to the behavior and spiritual deport of the early community. He died in the month of *Shawwal* in the year 562 A.H. at the age of 82.

<sup>158</sup> He was Abu Taahi **Muhammad ibn Ya`qub** al-Fayruzabadi as-Shirazi. He was a traditionist and jurist. He composed many texts on various sciences in Islam. He died in the year 817 A.H.. The referenced for the above narration was his as-Salaat wa'l-Bishar Fi as-Salaat `Ala Khayr al-Bashar.

[54] The ninth is:

اللَّهُمَّ يَا رَبَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ وَبَارَكْتَ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، أَفْضَلَ صَلَوَاتِكَ وَعَدَدَ مَعْلُومَاتِكَ، كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

“O Allah! send blessings upon Muhammad, and the family of Muhammad as You sent blessings upon Ibrahim and the family of Ibrahim. Send *baraka* upon Muhammad, and the family of Muhammad as You sent *baraka* upon Ibrahim and the family of Ibrahim. Verily You are Praiseworthy and Majestic with the best of Your blessings to the number of what is known with You, every time those who remember, remember him and every time those who are heedless are heedless of him.”

*Shaykh Afif ad-Deen al-Yaafi*<sup>159</sup> said: “And others add to that: ‘...and grant him much peace’.”

[55] The tenth is: to gather together all that was narrated in the established prophetic narrations as *al-Haafidh* Ibn Hajr presumably said. He then said: “That which provides evidence for acting on this is the above mentioned prophetic tradition of Abu Hurayra which is:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

‘O Allah send blessings upon Muhammad the Prophet, his wives, the Mothers of the believers, his descendents and the people of his house, just as You sent blessings upon Ibrahim...’, to the end of the tradition. This is based upon his words, may Allah bless him and grant him peace: ‘The one who intends to have his measure increased abundantly should say:...’ and he mentioned the above salutation.”

[56] The eleventh is:

اللَّهُمَّ صَلِّ أَبَدًا أَفْضَلَ صَلَوَاتِكَ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَأَلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا، وَزِدْهُ شَرَفًا وَتَكَرِيمًا، وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

“O Allah forever send the best of Your blessings upon our master, Your servant, Prophet and Messenger Muhammad, and his family and grant him much peace, and increase him in nobility, and generosity, and lodge him near to You on the Day of Judgment.”

This was mentioned by al-Kamaal ibn al-Himaam al-Hanifi.

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<sup>159</sup> He was `Afif`d-Deen Abu`l-Fadl al-Murakhi ibn al-Husayn ibn Ali ibn Hibbat Allah ibn Ghazaal. He was born in the middle of the Day of `Arafaat in the year 561 A.H. He was known as Ibn Shuqayr al-Wasiti. He was a majestic *Shaykh*, *Imam* of the *Qur`an* reciters and traditionist. He lived a long age and traveled throughout the Muslim lands for commerce and seeking knowledge. He died on the 2<sup>nd</sup> of *Safar* in the year 656 A.H. at the age of 115.

[57] The twelfth is:

**اللَّهُمَّ** صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِهِ وَأَوْزَاجِهِ وَذُرِّيَّتِهِ وَصَحْبِهِ أَطْيَبَ وَأَفْضَلَ وَأَعْظَمَ وَأَكْثَرَ  
وَأَزْكَى وَأَنْمَى صَلَاةً وَسَلَامًا كَثِيرِينَ دَائِمِينَ بِدَوَامِكَ يَا رَبُّ الْعَالَمِينَ، عَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ،  
وَجَرَى بِهِ قَلَمُكَ وَنَفَذَ بِهِ حُكْمُكَ، عَدَدَ مَا عَلِمْتَ وَزِنَةَ مَا عَلِمْتَ وَمَلَأَ مَا عَلِمْتَ، وَمَدَادَ كَلِمَاتِكَ  
التَّامَاتِ، وَمُنْتَهَى رَحْمَتِكَ وَدَوَامَ مُلْكِكَ وَعَدَدَ خَلْقِكَ وَرَضَى نَفْسِكَ وَزِنَةَ عَرْشِكَ وَمَدَادَ كَلِمَاتِكَ  
فِي مِائَةِ أَلْفِ مِثْلِ ذَلِكَ، **اللَّهُمَّ** صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى كُلِّ نَبِيٍّ وَآلِهِ صَلَاةً تَحُلُّ بِهَا الْعُقَدَ،  
وَتَنْفِرُجُ بِهَا الْكُرْبَ مِثْلَ ذَلِكَ

“O Allah grant peace to Muhammad, his family, wives, descendents and Companions and send him the best, most pleasant, the greatest, the most, the purest, and most augmented blessings and much peace, which is eternal with Your Eternity O Lord of the worlds, to the number of what Your knowledge encompasses, to what Your Pen transcribes, to what Your judgment decides, to the number of what You know, to the beauty of what You know, and to what fills up what You know, to the extent of Your perfected words, to the end of Your mercy, to the continuity of Your kingdom, to the number of Your creation, to the pleasure that You have with Yourself, to the beauty of Your Throne, and to the extent of Your words times one hundred thousand like that. O Allah send blessings and grant peace pon Muhammad, and upon every prophet, and his family, with a blessing which unlooses that which is tied up, and removes anxieties in the same way.”

This was mentioned by al-Baha ibn al-Qataan based upon what his disciple al-Muqaddasi<sup>160</sup> narrated from him in his book Tuhfat al-Abraar.

[58] The thirteenth is:

**اللَّهُمَّ** لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ، وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ، وَأَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ، فَإِنَّكَ  
أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

“O Allah to You belong the praise as you deserve, therefore send blessings upon Muhammad as he deserves. And be with us with what is deserving of You. For verily You are deserving of extending forgiveness and fearful awareness.”

This was mentioned by Abu Abdullah an-Numayri on the authority of the ascetic Abdallah ibn al-Mushtahir al-Musali, who said: “Whoever loves to praise Allah ta`ala with the best praise of the people of the earth and heavens, and to send blessings upon Muhammad, may Allah bless him and grant him peace, in the same fashion, and ask for the same should say what was mentioned.”

*Imam* Majd ad-Deen as-Shirazi said: “In all of this is evidence that the affair in it is more extensive than any addition and deficiency; and the best and most perfect is what he, may Allah bless him and grant him peace taught us, as we mentioned previously.” And the like there of that others have mentioned as we narrated in the Khama'il az-Zahir Fi as-Salaat`Ala Sayyid al-Bashir.<sup>161</sup>

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161 This text was composed by the author some months prior the present text, and was more extensive.

## Conclusion

### On Mention of the Ten Blessings Upon Him, may Allah bless him and grant him peace

These ten blessings upon the Prophet, may Allah bless him and grant him peace possess abundant good and much *baraka*, are the composition of the Reviver of the Deen, who was known as Junayd al-Yemeni. Its utilization has been transmitted and handed down to us and classified. Whoever send blessings upon the Prophet, may Allah bless him and grant him peace by means of it has necessitated for himself Divine security from the Wrath of Allah ta'ala and their will follow in succession upon Divine mercy, protection from all evils, as well as all affairs will be made easy for him. This is it:

The first is:

اللَّهُمَّ يَا رَبَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَجْزِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مَا هُوَ أَهْلُهُ

“O Allah! O Lord of Muhammad and the family of Muhammad! send blessings upon Muhammad and the family of Muhammad and reward Muhammad, may Allah bless him and grant him peace, with what is deserving of him.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ  
حَمِيدٌ مَجِيدٌ

“O Allah send blessings upon Muhammad the Prophet, and his wives the Mothers of the Believers, his descendents just as You sent blessings upon Ibrahim, verily You are Praiseworthy and Majestic.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَرْحَمْ مُحَمَّدًا وَآلَ  
مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allah send blessings upon Muhammad and the Family of Muhammad, send *baraka* upon Muhammad and the Family of Muhammad, and be merciful to Muhammad and the Family of Muhammad, just as You sent blessings, *baraka* and was merciful to Ibrahim and the Family of Ibrahim. Verily You are Praiseworthy and Majestic.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ فِي الْأَوَّلِينَ وَالْآخِرِينَ، وَفِي الْمَلَأِ الْعَلِيِّ إِلَى يَوْمِ الدِّينِ

“O Allah send blessings upon Muhammad, and upon the Family of Muhammad, in the first worlds and the last and in the Highest Assemblies until the Day of Judgment.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ تُصَلِّيَ عَلَيْهِ، وَصَلِّ عَلَى مُحَمَّدٍ كَمَا يَنْبَغِي أَنْ يُصَلِّيَ عَلَيْهِ  
“O Allah send blessings upon Muhammad as You ordered us to send blessings upon him, and send blessings upon Muhammad as it is necessary to send blessings upon him.”

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي الْأَجْسَادِ وَعَلَى قَبْرِهِ فِي الْقُبُورِ

“O Allah send blessings upon the spirit of Muhammad in all spirits, and upon his body among all bodies, and upon his grave among all graves.”

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِهِ وَسَلِّمْ**

“O Allah send blessings upon Muhammad and upon his Family and grant them peace.”

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الَّذِي مَلَأْتَ قَلْبَهُ مِنْ جَلَالِكَ وَعَيْنَهُ مِنْ جَمَالِكَ فَأَصْبَحَ فَرِحًا مَسْرُورًا**

مَنْصُورًا

“O Allah send blessings upon Muhammad whose heart You filled with Your majesty, and whose eyes You filled with Your beauty, and who became joyful, delighted and victorious.”

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَاةً مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ عَلَيْهِ وَأَجِرْ يَا رَبِّ لَطْفِكَ**

فِي أَمْرِي

“O Allah send blessings upon Muhammad and the Family of Muhammad, with the blessings sent by those who are in the heavens and the earth upon him, and O Lord reward me with Your kindness in my affair.”

**اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ السَّابِقِ لِلْخَلْقِ نُورُهُ وَرَحْمَةً لِلْعَالَمِينَ ظُهُورُهُ عَدَدَ مَنْ مَضَى مِنْ خَلْقِكَ وَمَنْ بَقِيَ وَمَنْ سَعِدَ مِنْهُمْ وَمَنْ شَقِيَ، صَلَاةً تَسْتَعْرِقُ الْعَدَّ وَتُحِيطُ بِالْحَدِّ، صَلَاةً لَا غَايَةَ لَهَا وَلَا انْتِهَاءَ وَلَا أَمَدَ لَهَا وَلَا انْقِضَاءَ صَلَاتِكَ الَّتِي صَلَّيْتَ عَلَيْهِ، صَلَاةً دَائِمَةً بِدَوَامِكَ بِاقْبَانِكَ وَلَا انْقِضَاءَ لَهَا وَلَا انْقِضَاءَ لَهَا وَعَلَى آلِهِ وَصَحَابِهِ كَذَلِكَ وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ**

“O Allah! send blessings and abundant peace upon our master Muhammad, whose light preceded creation, whose appearance was a mercy to the worlds, to the extent of all those who have passed away and to all those who are continuing, to the extent of those among them who attained bliss and those who have attained wretchedness; with a blessing engulfs enumeration and encompasses all limits; a blessing which has no end, no termination, no limit and no cessation; a blessing You sent upon him; a blessing which is eternal with Your eternity and continuous with Your continuity to it; and upon his family and Companions the same way. All praises are due to Allah for that.”



Junayd al-Yemeni, may Allah be pleased with him said: “The arrangement of these Ten Blessings should be done ten times, morning and evening, and the one who persist in sending these blessings upon him will attain the Greatest Pleasure of Allah, and Divine safety from His Wrath. It is like that without any doubt.”

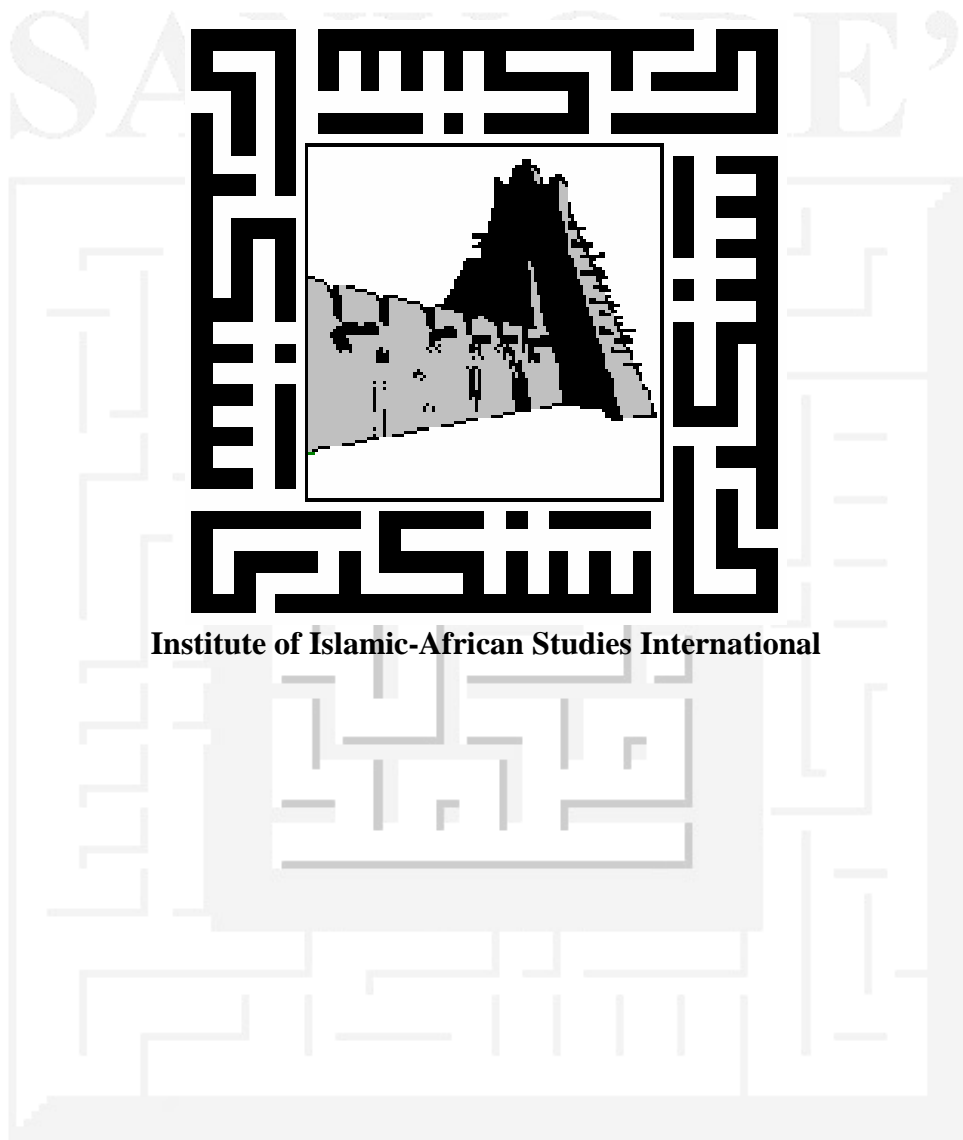
I say: al-Haafidh as-Sakhawi said: “The last blessing mentioned above has some shortage in its expressions.” He then said: “One of the *shaykhs* upon whom I rely said that there is an account that each time the blessing is recited it equals ten thousand blessings.” However, he did not explain the above mentioned account, which verifies it. Another expression of the above last mentioned salutation is the following:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ السَّابِقِ لِلْخَلْقِ نُورُهُ وَرَحْمَةً لِلْعَالَمِينَ ظُهُورُهُ عَدَدَ مَنْ مَضَى مِنْ خَلْقِكَ وَمَنْ بَقِيَ وَمَنْ سَعِدَ مِنْهُمْ وَمَنْ شَقِيَ، صَلَاةً تَسْتَعْرِقُ الْعَدَّ وَتُحِيطُ بِالْحَدِّ، صَلَاةً لَا غَايَةَ لَهَا وَلَا انْتِهَاءَ وَلَا أَمَدَ لَهَا وَلَا انْقِضَاءَ، صَلَاةً دَائِمَةً بِدَوَامِكَ وَعَلَى آلِهِ وَصَحَابِهِ كَذَلِكَ وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ

“O Allah! send blessings and abundant peace upon our master Muhammad, whose light preceded creation, whose appearance was a mercy to the worlds, to the extent of all those who have passed away and to all those who are continuing, to the extent of those among them who attained bliss and those who have attained wretchedness; with a blessing engulfs enumeration and encompasses all limits; a blessing which has no end, no termination, no limit and no cessation;; a blessing which is eternal with Your eternity; and upon his family and Companions the same way. All praises are due to Allah for that.”

Here it is ended and with its ending concludes the treatise.

# SANKORE'



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