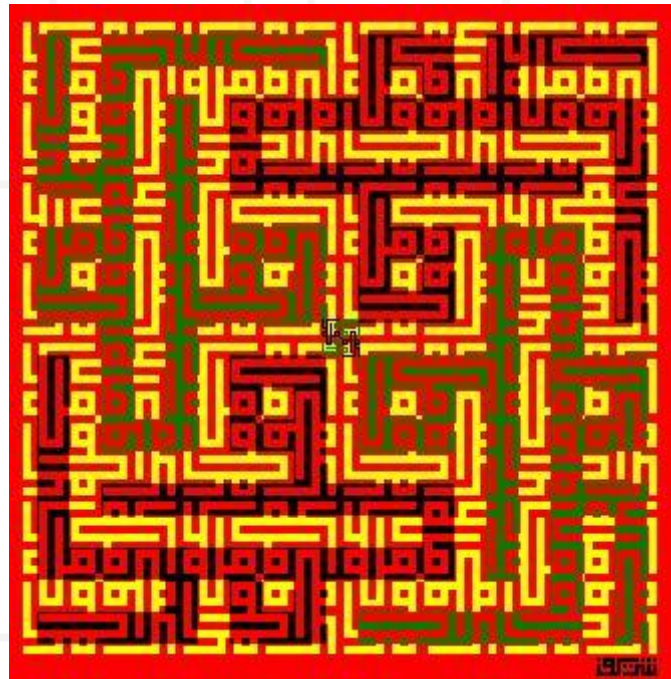


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Nayl as-Safaa' wa Ijlaa'd-Dujaa Fee Sharh `Ala Akhlaaq'l-Mustafaa



**The Attainment of Spiritual Clarity
and the Removal of Spiritual Darkness**

Regarding the Commentary Upon the Character Traits of the Chosen One.

Institute of Islamic-African Studies International

***Shaykh* Muhammad Shareef bin Farid**

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The motif is the *I-Ching* of the name Muhammad composed in block *Kufic* script written four times in a paired pattern which creates the *Ba Gua* (8 grapheme) of green and black superimposed with the same motif in gold where the name Muhammad is written 64 times creating an *I-Ching* of the Muhammadan Reality

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْكَ
 لَامِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ **أَمَّا بَعْدُ**
فَهَذِهِ أَخْلاَقُ الْمُصْطَفَى فَمَنْ فَتَدَاهُ
 فِيهَا حَقِيرٌ كَانَ عَلَيْهِ السَّلَامُ أَعْلَمُ النَّاسِ
 وَأَفْرَعُ النَّاسِ وَأَزْهَدُ النَّاسِ وَأَكْرَمُ النَّاسِ
 وَأَمْدُ النَّاسِ وَأَحْلَمُ النَّاسِ وَأَسْخَى النَّاسِ
 لَا يَسْتَعْنِدُهُ دَرَاهِمٌ وَلَا دِينَارٌ وَلَا
 يُسَالِّشُهُ إِلَّا عَطَاةٌ وَلَا يَبْجَاهُ إِلَّا
 بِمَا يَكُونُ وَيَسْتَأْذِنُ كُلَّ أَحَدٍ مَنِ احْتَمَا
 بِهِ حَتَّى يَكُنْ أَنَّهُ أَمْرٌ عَلَيْهِ مِنْ جَمِيعِ
 أَوْلِيَاءِهِ وَكَانَ أَشَدَّ النَّاسِ سِيَاءً
 وَلَمْ يَضَعْهُ إِلَّا يَثْبُتُ بِحُزْنِهِ فِي وَجْهِهِ
 أَحَدُ

Folio 1 of the manuscript *Akhlaaq al-Mustafa* of *Shaykh Abdullahi ibn Fuduye`*, digitized from the archives of the
 Center for Islamic Studies at the University of *Shaykh Usuman Danfodio*, in Sokoto, Sokoto State, Nigeria

Introduction:

Regarding a Concise Biography of *Shaykh* Abdullahi ibn Fuduye`

All praises are due to Allah the Lord of the worlds, and the best blessings and most perfect peace be upon the master of the Messengers, our master Muhammad, the seal of the prophets, and upon his pure family, all his Companions and upon those who follow them in spiritual excellence until the Day of Standing. To continue: this is a concise biography of the realized professor, the master linguist, the military strategist the freedom fighter, the governor *Shaykh* Abu Muhammad Abdullahi ibn Fuduye` Muhammad ibn Uthman ibn Saalih ibn Harun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Ayyub ibn Maysiraan ibn Buba Baba ibn Abu Bakr ibn *Imam* Musa Jokolli ibn *Imam* Dambuba at-Turuudi.

Shaykh Abdullahi ibn Fuduye`, may Allah ta`ala be pleased with him was born in the year 1180 A.H. (1766 C.E.) in a town called Maghanimi. He was the blood brother to the Light of the age, the reformer of the religion, the Sword of Truth, the *Imam* of the *Awliyya*, *Shehu* Uthman ibn Fuduye` through their mother. She was Hawwa bint Muhammad ibn Uthman ibn Hamm ibn `Aal ibn Muhammad Jubba ibn Muhammad Sanbu ibn Ayyub ibn Maysiraan with the aforementioned lineage. As for his maternal grandmother, she was *Sayyida* Faṭima bint Muhammad as-Shareef ibn Abd's-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbu`iy ibn Abd'r-Razaaq ibn Hammam ibn as-Saalih ibn al-Mubaarak ibn Ahmad ibn Abi 'l-Hassan Ali as-Shadhili ibn Abdallah ibn Abd'l-Jabbar ibn Tamim ibn Hurmuz ibn Hatim ibn Qusay ibn Yusef ibn Yushu`a ibn Wardi ibn Baṭaal ibn Ahmad ibn Muhammad ibn `Isa ibn Muhammad ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib and Faṭima az-Zahra, the daughter of the Messenger of Allah, صلى الله عليه وسلم, and upon his pure family and contented Companions.

From his mother, *Shaykh* Abdullahi had five immediate brothers and sisters. Among them were: the *Imam* and *Shaykh* Ali, who was nicknamed `Aal ibn Fuduye`. He was the eldest of his siblings from his mother. There was his spiritual master and lamp, the famous *Shehu* Uthman ibn Fuduye`. There was the jurists A`isha bint Fuduye`. There was the learned Faṭima Kimbu bint Fuduye`, and Faṭima Yaghughu bint Fuduye`.

Shaykh Abdullahi ibn Fuduye` was reared in a house of learning, righteousness, fearful awareness, gnosis of Allah and saintliness. He began his education with the recitation of the *Qur'an* with his father, Fuduye` Muhammad. Then he was handed over to his brother, the reformer *Shehu* Uthman ibn Fuduye`, who had already attained some semblance of distinction. His father left him in the hands of his brother after he had completed the recitation of the *Qur'an*. At that time, Abdullahi was thirteen years old, and the age of *Shehu* Uthman, then was twenty-five. He took from him the science of *Qur'anic* exegesis repeatedly from the beginning of *al-Faatiha* until the end of the scripture. He studied with him the *al-Ishriniyaat*, the *al-Witriyaat*, and the six poets. He studied with him the science of Divine Unity from the books of as-Sanusi as well as their commentaries. In the linguistic sciences he studied with his brother syntax and inflexion from the *al-Ajurumiyya*, the *al-Mulha*, and the *al-Qatr* along with their commentaries. In the area of branches of the religion, *Shaykh* Abdullahi ibn Fuduye` took from the *Shehu*, all the major books of jurisprudence by which he mastered the individual obligations (*fard'l-ayn*), such as the *al-Akhdariyya*, the *al-Ashmawiyya*, the *ar-Risaala* of Ibn Abi

Zayd, the al-Mukhtasar of Khalil ibn Ishaq and other works along with their commentaries. In addition, *Shaykh* Abdullahi ibn Fuduye` took from the *Shehu* the sciences of prophetic tradition, the science of the men of narration, and other sciences which are connected to the science of prophetic traditions; such as the works of al-Qiraafi, the narrations of al-Bukhari, and others. Along with these from the inward branch of the religion, *Shaykh* Abdullahi was able to complete the spiritual journey to his Lord, at the hands of his brother, *Shehu* Uthman ibn Fuduye`, in the realm of the sciences of spiritual purification through the transformation of character and Divine realization. His brother guided him until he attained direct knowledge of Allah, ta`ala. By means of the *baraka* of his blood brother, he became a person with piercing insight into the mysteries of the religion.

No doubt *Shehu* Uthman ibn Fuduye` was the key spiritual guide to *Shaykh* Abdullahi, because for more than fifty years he never left his big brother's side. He also accompanied the *Shehu* when he would receive instructions, as he mentioned in his I'ida'n-Nusuukh that both the *Shehu* and he studied with more than twenty scholars together. Among them were: the learned al-Hajj Muhammad ibn Raj ibn Modibo ibn Hamm ibn `Aal; *Shaykh* Muhammad ibn Muhammad; the learned Abdallah ibn al-Hajj al-Hassan ibn Hamm ibn `Aal; *Shaykh* Ibrahim al-Barnawi; the learned Muhammad Muji ibn Abd'r-Rahman; the learned Muhammad Sanbu ibn Muhammad ibn Abdallah ibn Ahmad ibn Hamm ibn `Aal; *Shaykh* Ibrahim al-Mandaari; the renown erudite Muhammad al-Farabri ibn Muhammad ibn Hamel ibn Ahmad ibn Hamm ibn `Aal; the learned *Shaykh* Ahmad ibn Abi Bakr ibn Ghiru; the lordly scholar *Shaykh* Abu Umar Jibril ibn Umar; the learned *Imam* Mustafa ibn al-Hajj Uthman ibn Muhammad; the learned Muhammad Bu`tughu ibn Muhammad ibn al-Hajj Abdr'-Rahman ibn Ghari ibn Muhammad Sanbu; the immense *Shaykh* Muhammad al-Mughaari; the *Imam* and *Khateeb* Muhammad Sanbu ibn Abd'r-Rahman; the well versed *Shaykh* Mahmud az-Zamfari at-Tuuri; the learned Abd'r-Rahman ibn Muhammad, and many others from the well established scholars of the *Bilad 's-Sudan*. *Shaykh* Abdullahi ibn Fuduye` gathered them altogether in poetic verses he composed for the purpose of recollecting them; and as a means of garnering their *baraka*. It is appropriate for me to cite a few of them here:

"A poem of my luminous teachers, the first of them was my father

He was our instructor in the memorization of *Qur'an*, he was an educator
After him was Uthman, my illumination, my support

My lamp in the science of the *shari'a* and my school of thought.

He taught me the al-Ishriniyaat and other works like them

As well as syntax and the poets, in the way you teach a child.

In the science of Divine Unity and the science of *tasawwuf*

He gave me to drink and narrated to me simple arithmetic

As well as jurisprudence, exegesis, the science of prophet traditions, along with

His publications without exception, fulfilled all hopes

I took the Maqaamaat of al-Hariri from my brother

Muhammad, the beloved son of my maternal uncle

The teacher of the science of syntax and conjugation was our maternal uncle

Meaning by that Abdullahi, who was also my paternal uncle from my father

And Muji, Ibrahim Bornu as well as Mandaara

And Sanbu al-Muraati who was among our close relatives

From Abd'r-Rahman, the descendent of Muhammad

I learnt various issues in grammar and he gave license in what was desired
There was our companion, al-Farabri, a virtual reference

In the science of logic, who excelled over all like a star
The sciences of eloquence, as well as the commentary upon the an-Niqaaya
I took from Ahmad Ghaari the ascetic the well educated

From the science of jurisprudence there was the *Shaykh* of our teachers
Our exemplar and model, Jibril, who in that regard was like a rain cloud
He gave license to us in all of his narrations he received from his teachers
And he instructed and initiated us in Divine Unity, the best bequest

We kept company with his disciples with whom we benefitted

Al-Mustafa ibn al-Hajj in learning the text of the Kawkab
He transmitted the quintessence of prophetic traditions with their license
With what he received from Ali in the city of Yathrib

With Bu'tughu, a teacher from whom I received the Alfiyya al-Athar
And other sciences beside it, he gave license altruistically

With *Shaykh* al-Maquuri I learnt the beginning of the Mukhtasar
Of Khalil, we took it from him, and he was the best of vessels

The second of his disciples, that is to say, our beloved

Imam Muhammad Sanbu, the most bounteous comet
And how many other scholars and students who benefitted me

In the sciences besides these mentioned, from east and the west.”

As a result of the *baraka* of these learned scholars, *Shaykh* Abdullahi ibn Fuduye` became an erudite savant of knowledge, speculative and comprehensive; the teacher of all the teachers, a prolific author, an exegesis, master of prophetic traditions, a diligent narrator, a master of *Qur'anic* recitation, an annotator, grammarian, linguists, a master of eloquence; and in all the sciences related to language he was an absolute *mujtahid*.

In the year 1209 A.H. (1794-5 C.E.), *Shaykh* Abdullahi ibn Fuduye` composed an extensive poem named al-Miftah Li't-Tafsir, which was a commentary upon the an-Niqaaya and the al-Itqaan of as-Suyuti. At that time he was still residing in Degel with *Shehu* Uthman. After a year he composed a commentary upon this poem called Sulaalat'l-Miftaah as a form of abridgement.

Shaykh Abdullahi stood with his brother, *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be merciful to both of them; as a chief administrator (*wazir akbar*) and a fortifying support (*rukun abhar*) in delivering and transmitting the religion in an easy manner in the lands of the east and west; calling people to the religion of Allah ta`ala until people entered into His religion in large numbers. This included many followers from among the scholars, as well as the common people; and creatures came like the winds in order to adhere to and follow them.

Then the people of worldly affairs from among the rulers of the lands of Hausa aroused themselves against them with enmity. This was after they had first taken them as immense exemplars, and after taking blessings from their supplications. This enmity ensued from the fact that the government of the land of Hausa was built upon principles which contradicted the *shari`a*. The majority of their political system was estranged to the true path. So, when *Shehu* Uthman ibn Fuduye` began to clarify the path of Truth, the people of success were guided to him and permitted the spiritual wayfarers to reach their

goals; then the people of worldly affairs from the venial scholars and rulers rose up in their tyranny and error. They feared the breaking of their system, the loss of their markets and their fall in the eyesight of those who were guided. Thus, these rulers and scholars began to harm the community of *Shehu* Uthman ibn Fuduye`; and to bring sanctions against everyone connected to the *Shehu*. They plotted against them using murder, injustice and oppression. It was then that the *Jama`at* of *Shehu* Uthman began to establish a clear distinction between themselves and the disbelievers, and separated themselves from their blameworthy customs. The *Shehu* then made the *hijra*, along with his *jama`at* to a land called Gudu, on Wednesday, the 3rd of *Dhu'l-Qa`ida* in the year 1218 A.H. (circa 1803-4 C.E.). When they reached the land of their *hijra*; they established a consultative assembly and agreed to appoint an *Imam*. They unanimously agreed to appoint *Shehu* Uthman ibn Fuduye` as their ruler. The first person to give the oath of allegiance in accordance with the Book and the *Sunna* was his intimate brother, *Shaykh* Abdullahi ibn Fuduye`. As a result of this new dispensation, *Shaykh* Abdullahi ibn Fuduye` became the pivot of the banners of *jihad* of *Shehu* Uthman; the general of the armies, the teacher of the schools, the *Imam* of the places of worship, the chief *wazir* to his brother, the *Amir'l-Mu'mineen*, as well as the manager and formulator of the political affairs, and the arbiter and designer of justice. He did all this while continuing to act as secretary, scribe, the composer of books, annotations, poems, and scholarly verses in every science and discipline. In this regard, he composed a comprehensive book in every single discipline and science.

Shaykh Abd'l-Qaadir ibn Mustafa said in his *Rawdat 'l-Afkaar* that in the year 1223 A.H. (circa 1807-8 C.E.), the Muslims conquered the capital of the land of Gobir, named Alkalawa. Thus, by means of this, Allah ta`ala completed His opening, victory and prominence for the Muslims; and removed the thorn of disbelief from the remainder of the lands of Hausa. As a result, some of them repented and others began to follow the *Shehu*. Eventually, the affairs of the land became firmly established on an upright keel and the surrounding regions were made tranquil. All praises are due to Allah for that.

In giving assistance to *Shehu* Uthman ibn Fuduye`, *Shaykh* Abdullahi was like an unsheathed sword or like a strong impregnable fortress. He was to him, the way Ali ibn Abi Talib was in giving assistance to the Messenger of Allah, صلى الله عليه وسلم. *Shaykh* Abd'l-Qaadir ibn Mustafa said in poetic verse regarding this:

“He was the best of *wazirs*, *Shaykh* Abdullahi

In following the Chosen One he was unrivaled

He was seen standing firm in every situation

Guiding the people of consciousness uninterruptedly

He stood firm to assist the *Shehu* in his objectives

Likewise his close friends and close relatives

And our *Shehu* was like a defensive fortress

Against the enemies and against every encounter

During the occasions of evil and deviations

From true guidance, envy and antagonism

May Allah be merciful to him and reward him with good

For his brother, how many times did he suffice him against harm?”

With the praise of Allah, *Shehu* Uthman ibn Fuduye` conquered the major metropolis of the lands of Hausa, by the hand of his blood brother Abdullahi and his son Muhammad Bello. In the year 1227 A.H. (circa 1815 C.E.), the *Shehu* removed himself from in-time authority and temporal governance; and remained over the spiritual sovereignty of the entire region of central *Bilad as-Sudan*. The *Shehu* then divided the Sokoto government into two divisions: an eastern division whose capital was Sokoto under the charge of Muhammad Bello; and a western division whose capital was Gwandu under the leadership of his brother Abdullahi. Thus, Gwandu became a place of the renewal of the religion, and the revival of the *Sunna*. During his reign over Gwandu, he dispatched his son *Shaykh* Muhammad ibn Abdullahi to the lands of Borghu who conquered them; and he sent his nephew *Shaykh* Muhammad al-Bukhari ibn *Shehu* Uthman ibn Fuduye` into the lands of Nupe, which he conquered. These two knights were the most important disciples of *Shaykh* Abdullahi, and accompanied him throughout his campaigns; just as Muhammad Bello accompanied the *Shehu* in his. The *Amir'l-Mu'mineen Shehu* Uthman ibn Fuduye died on a Monday, the 3rd of *Jumad'l-Akhir* in the year 1234 A.H. (April 20, 1817 C.E.), may Allah ta`ala be merciful to him and illuminate his burial place. As a result, the oath of allegiance was given to his son the *Amir* Muhammad Bello on that same day.

Shaykh Abdullahi ibn Fuduye` possessed many miracles. Among them was the profusion of his knowledge evidenced by the many scholarly works he composed, which were no less than one hundred books. He produced these beneficial works while being preoccupied with demanding duties, during times of immense turmoil and little time for relaxation. During the rule of his brother, he was the pivot of *jihad*, the chief general of the armies; one of the key teachers of instruction, the *Imam* of the *masjid*, the *wazir* to the *Amir'l-Mu'mineen*, the one responsible for managing the political affairs and their foundations, and establishing and formulating equity and justice. More importantly *Shaykh* Abdullahi composed innumerable texts in every discipline among the Islamic sciences which became well known throughout the lands; and were accepted by the scholars and learned in the east and the west. These works brought advantage to the common and elite alike. This is especially so with his renown exegesis of the *Qur'an* called *Diya 't-Ta'wil Fi Ma'ana at-Tanzil*; a text unlike any composed in its time. Many of the scholars of *tafsir* in these times rely upon it. He also composed his *al-Hissen 'r-Raseen* regarding the science of verbal conjugation, as well as his *al-Bahr'l-Muheet*, which is a versification of the *Jam'a al-Jawaami`* of as-Suyuti regarding the science of grammar. It was these two works which established the proof that he had reached the highest learned rank of *mujtahid mutlaq* in the linguistic sciences.

Muhammad Bello ibn *Shehu* Uthman ibn Fuduye said when citing the merits and virtues of *Shaykh* Abdullahi: "The learned scholar and person of matchless intelligence. He is our *shaykh* and our *baraka*, a prolific writer, master of *Qur'anic* exegesis, traditionist, verified narrator and preserver by memory of prophetic traditions. He is a master of the variant *Qur'anic* recitations, an expert authority in the linguistic sciences, a master of the science of eloquence, and versatile being well versed in a multitude of disciplines. He has taken a colossal share from almost every intellectual discipline, his mind is dynamically fertile in every religious science and the pastures of his scholarly production are abundant. He is famous in his time and a goal for those on the journey for knowledge. He is one of the last of the great masters of knowledge and one of the last

seals on comprehension. He possesses spiritual realities that are simply unprecedented and he is involved in researches that are meticulous and extraordinary. There is unanimous agreement that there is simply no one like him in these times regarding his knowledge and guidance. He is among the unique and sublime miracles of this age in the sciences and disciplines of the Divine Law (*shari`a*). Wherever there are problematical and challenging issues, he gives the established precedence and the most forward-thinking view. His is the Sword of Allah against the possessors of heretical innovation, a virtual mine of desirable qualities and knowledge, and the flint that ignites comprehension and understanding. He is one of Allah's signs regarding the verification of the sciences, excessive in his study of the transmitted disciplines and has gathered in himself diverse and variant fields of knowledge. With regard to knowledge he is the bounty of this time and one of the most amazing beings of this age. He has authored many works, among them being his versification of the an-Niqaya; his versification of the Miftaah al-Usul and his Sulaalat'l-Miftaah. The bottom line is *Shaykh* Abdullahi has shot his arrows into every intellectual discipline and they have found their mark, for in that he is truly remarkable and astonishing."

Shaykh Abdullahi had many sons and daughters. Among them were the *Amir* Muhammad, the professor Ibrahim al-Khalil, *Shaykh* Ali and many others whose numbers reached forty five. After 1244 A.H. (1826-7 C.E.), *Shaykh* Abdullahi ibn Fuduye` resigned himself from worldly sovereignty, just as *Shehu* Uthman ibn Fuduye` had done, and continued in the spiritual sovereignty over the sages. About that *Shaykh* Sa`d ibn Abd'r-Rahman said: "Realize brother that *Shaykh* Abdullahi ibn Fuduye` remained in the government for twelve years. It is said that he governed for fourteen years. Then his son, Muhammad inherited the authority from him and governed for five years. Then his brother al-Khalil inherited the government from him, and this now is the time of al-Khalil. Only Allah knows how long he will rule. May Allah assist him, Amen. The reason for the discrepancy regarding the numbers of years he governed was that when *Shehu* Uthman ibn Fuduye` died, may Allah engulf him in his mercy Amen, and what occurred between brothers had transpired; *Shaykh* Abdullahi remained behind in a place called Bodinga, for close to eight months awaiting permission in the form of a spiritual presence from *Shaykh* Abd'l-Qaadir al-Jaylani, may Allah be pleased with him, regarding relocating to wherever he commanded. Then after eight months, he clarified to him to relocate to Gwandu. It was there that he remained for twelve years and some months until he died." May Allah ta`ala be pleased with him, increase the remembrance of his history throughout time and provide us with the shade of his *baraka* and advantage Amen.

Shaykh Abdullahi ibn Fuduye` died on a Wednesday, the 1st of *Muharram* in the year 1245 A.H. (August 2, 1829 C.E.) at the age of sixty-six. *Shaykh* Abdullahi ibn al-Qadi al-Hajj said in his at-Ta'reef: "Many of the poets and literary men of the time eulogized him with many eloquent songs. This man of erudition performed many glorious deeds and was well known for his frequent *jihad* against disbelievers and his strenuous effort in defense of Islam and its people against the people of heresies and corruption. He was a stalwart supporter of the religion of Muhammad and the true and upright *Sunna* by means of his sword and tongue. He was steadfast and tranquil of heart at times when courageous and brave men would flee. He was strong in the religion of Allah and did not fear the criticism of the criticizer. He was a natural lover of students

and the people of righteousness and vehement against the people of evil and apostasy. He was thoroughly dedicated at all times to teaching knowledge and composing scholarly works. That was his pastime and fixation from the time he was a child until the time he went to his Lord, may He be pleased with him and make the highest stations of *al-Firdaws* his final destiny, by means of His universal *baraka* and His sublime and blessed favor.” *Sultan* Muhammad Bello said about him in poetic eulogy:

“A majestic misfortune was unleashed with the loss of one who
in knowledge there was no companion that could compare with him
The schools of sciences have become effaced and abandoned
are their pillars from the loss of this judge whom we all loved
The disciplines of the divine law now weep because of his loss
not to speak of *Qur’anic* exegesis which he poured out generously
The science of prophetic traditions, jurisprudence, and legal decisions
grammar, and verbal conjugation were all pliant when next to him
The science of eloquence, and likewise the linguistic sciences weep for him
Knowledge itself has died due to the loss which came from his direction.”
The most important disciple of the professor, *Shaykh* Mustafa ibn Muhammad at-Turuudi said in poetic eulogy of him:

“He was the helper of the religion, the upholder of the banner of knowledge
of his time, he was an adept erudite and a proficient scholar
When he moved about he walked with honor in the garment
of knowledge majestically, and his crown was *Qur’anic* exegesis
He shamed the sun as well as the full moon, and surpassed,
as a result of his embossing of knowledge, silk and embellishment
If a young knight due to the bounty of his virtue could have attained
the very heavens, then this proficient scholar would have attained it
Rather, he surmounted above it and became momentous therein
since there his spirit already existed as an illumination and light.”

Shehu Uthman ibn Fuduye` said in one of his non Arabic poems that his blood brother Abdullahi was among the perfected *awliyya* of the time; and that he had achieved the station of one of the two *Imams* in the circle of the spiritual government of the sages. He said that his name with Allah in the realm of: “*Am I not your Lord*”; was ‘Abd’l-`Aziz’, and his name with the Angelic and disembodied spirits was ‘Izz’d-Deen’ (the glorious might of the religion). This was due to the fact that Allah gave honor to the religion of Islam and its sciences by means of him. He also said in his *Najm’l-Ikhwaan*: “Be preoccupied with the study of the scholarly works of my brother Abdullahi, because he is mainly concerned with precisely preserving the apparent letter of the *shari`a*.”

Hence, we present to you this blessed book from *Shaykh* Abdullahi ibn Fuduye` named *Akhlaaq al-Mustafa* (The Character Traits of the Chosen One). It is one of the most advantageous works composed with regard to its conciseness and depth in the principles of spiritual purification for the perfection of character. It is the most illuminating book produced regarding the fundamentals of the Path to gnosis of Allah `izza wa jalla. In its pages, he clarifies that there is no arrival with the Lord, except in following the character traits of the Messenger. For, the character of the Messenger of Allah, صلى الله عليه وسلم is a brilliant star. His merits are magnificent, and his true praise is insurmountable. The noblest thing that can be said about his character, upon him be the

best blessings and peace is what Allah ta'ala says: “*Indeed you are upon an immense character.*” This is because his character was that of the Immense *Qur'an* as it has been transmitted in the prophetic tradition of A'isha, may Allah be pleased with her. For there is no character more beloved and immense with Allah ta'ala than the character traits of our master Muhammad, صلى الله عليه وسلم. No praiseworthy trait can be cited except that the Prophet, صلى الله عليه وسلم had a greater share of it. *Qadi* Iyad said in his *as-Shifa* from a narration of Ibn Ishaq on the authority of one of the Companions of the Prophet, صلى الله عليه وسلم: “He never clamored in the market places and he was never bedecked with vulgarity or with obscene speech. He was reinforced with every beautiful trait and he was endowed with every noble character. Tranquility was his attire, righteousness was his custom, fearful awareness was his conscience, wisdom was his rational, truthfulness and fidelity were his nature, pardon and kindness were his character, justice was his conduct, truth was his divine law, guidance was his leader, Islam was his religion, and Ahmad was his name. People were guided by him after error. They were instructed by him after ignorance. They were elevated by him after obscurity. They were given designation by him after being unknown. They were increased by him after being few. They were enriched by him after deficiency. They were gathered by him after being scattered. By means of him divergent hearts, divided passions and disunited communities were brought together in affection, and his *Umma* was made the best community ever extracted from humanity.”

For, the *Akhlaaq al-Mustafa* is a decisive book in clarifying the immense character traits of the Prophet, upon him from Allah be the best blessings and most perfect peace. By the praise of Allah, and the best of His assistance, I have composed this insignificant commentary upon it which I named *Nayl as-Safa' wa Ijlal' ad-Dujaa Fee Sharh 'Ala Akhlaaq al-Mustafa* (The Attainment of Spiritual Clarity and the Removal of Spiritual Darkness Regarding the Commentary Upon the Character Traits of the Chosen One), as a clarification of the meanings of the words, judgments and secrets hidden in the *Akhlaaq al-Mustafa* of the most erudite scholar of the Land of the Blacks, the greatest professor, *Shaykh* Abu Muhammad Abdullahi ibn Fuduye`, may the mercy of Allah ta'ala be upon him and may He benefit us by his *baraka*.

Shaykh Abu Alfa Umar Muhammad Shareef bin Farid al-Qadiri
Thursday, 12th of *Rabi' al-Awwal*, 1434 A.H. (January 24, 2013 C.E.)
Cotonou, Benin, on the southern coast of West Africa

Institute of Islamic-African Studies International

SANKORE'

The Attainment of Spiritual Clarity and the Removal of Spiritual Darkness

Regarding the Commentary Upon the Character Traits of the Chosen One.

Institute of Islamic-African Studies International

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

In the name of Allah, the Beneficent the Merciful; there is no power or might besides Allah the Exalted the Mighty.

May Allah send blessings upon our master Muhammad, the Unlettered Prophet, and upon his family, Companions, wives, descendents, the people of his house; who are the oceans of the illuminations of Allah, the mines of His secrets, the translators of His proofs, the bridegrooms of His kingdom, the treasures of His mercy, the paths to His sacred law; and who take pleasure in His direct witnessing. May Allah send upon our master Muhammad a blessing which will unloose our constraints, relieve our anxieties, and fulfill our needs; with a blessing which is pleasing to Allah and pleases him, and by which He is pleased with us; to the extent of what His knowledge encompasses, to the number of His Books, to the extent that the Angels witness Him, to the extent of what the Primordial Pen transcribes, to the number of the rain drops, to the extent of the rain, to the number of the trees, to the number of stones, to the scope of the powerful Angels, to the number of what our Lord created from the first eons until the moment that time itself will be folded up; and blessings upon his pure Family and extraordinary Companions, with abundant peace, to the extent of what is in the knowledge of Allah, multiplied with the Eternity of Allah.

To continue: Says the most bereft servant of his Rich and Independent Lord, Abu Alfa Umar Muhammad Shareef bin Farid, the one sinful in his actions, weak in his religion, base in his character, obtuse in his reason, disfigured in his appearance and ungrammatical in the Arabic tongue, may Allah forgive him from His generosity and mercy: All praises are due to Allah who created from the radiance of His light our master Muhammad, the primordial human being who is the spring well of existence, the created causative factor for every existing thing, the quintessence of the essences of the creation of Allah, who was extracted from the light of His kindness and mercy, and who He named '*kind and merciful*', upon '*an immense character form*', and '*a gift unfailing*'; upon him be the best blessings and the most immaculate peace forever, and upon his family and noble Companions.

This treatise before you is a marginal annotation and commentary upon the **Character Traits of the Chosen One** by the most learned of the Blacklands, the military commander of our armies of the Sokoto Uthmani Caliphate – *Shaykh* Abu Muhammad Abdullahi ibn Fuduye` Muhammad ibn Uthman ibn Saalih ibn Harun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbo ibn Maysiraan ibn Ayyub ibn Buba Baba ibn Abu Bakr ibn Musa Jokolli ibn *Imam* Dambuba at-Turuudi, may Allah be merciful to him and all of them. I composed it in order to explain to my children in particular, (O Allah perfect their outer form and inner character), as well as those whom Allah ta`ala wills from the loved ones and believers generally, that the foundation of the Path to Allah ta`ala and His Gnosis is through following the character of our master Muhammad, upon him be the best blessings and most perfect peace and behaving in accordance with his virtues.

Everything that is in this book, I extracted from the lights of the teachings of my master *Shaykh* Muhammad an-Nuur as-Samaani al-Kordofani, from the overflowing instructions of my master *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb at-Turuudi; and from the blessed counsel and transmission of my master the *Shareef Shaykh* Abu'l-

Huda Muhammad al-Ya`qoubi the son of the learned *Badal* the *Shareef* Ibrahim ibn Isma`il al-Ya`qoubi al-Hassani al-Idrisi O Allah benefit us by means of their *baraka* by the rank of our master Muhammad, upon him be the best blessings and most perfect peace Amen. I have named it:

Nayl as-Safaa' wa Ijlal' d-Dujaa
Fee Sharh `Ala Akhlaaq'l-Mustafaa

The Attainment of Spiritual Clarity and the Removal of Spiritual Darkness
Regarding the Commentary Upon the Character Traits of the Chosen One.

I ask Allah ta`ala that he make it beneficial to my children, their mothers, to me, its author, its transcriber, its readers, and everyone who even glances at it with the eye of satisfaction; for it is with Allah that all assistance must depend.

My spiritual guide, *Shaykh* Muhammad al-Amin ibn Adam Kari`angha al-Khateeb ibn Muhammad Tukur gave me license in this text on the authority of his teacher, *Imam* Abd'r-Raaziq ibn Uthman, on the authority of his father, *Shaykh* Uthman ibn Abd'l-Qaadir, on the authority of his father, the learned gnostic *Shaykh* Abd'l-Qaadir ibn Mustafa, on the authority of his father, the learned teacher, *Shaykh* Mustafa ibn Muhammad at-Turuudi, on the authority of his teacher, the author and professor, the most erudite of the land of the Blacks, Abu Muhammad, Abdullahi ibn Fuduye` Muhammad ibn Uthman ibn Saalih ibn Harun ibn Muhammad Ghurtu, may Allah ta`ala be merciful to him.

The author, the professor, *Shaykh* Abdullahi ibn Fuduye`, may Allah ta`ala be merciful to him said: “**In the name of Allah the Beneficent the Merciful**”, beginning with the *basmallah* as all scholars open their literary works, following the literal example of the Book of Allah in expression by His words: “*It is from Sulayman and it is in the name of Allah, the Beneficent the Merciful*”; in imitation of its transcription at the beginning of the *Faatiha* and each of the *Quranic* chapters except *Tawba*; and in obedience to the words of the Messenger of Allah as it was related by Abd'l-Qaadir ar-Rahawi in his al-Arba`een on the authority of Abu Hurayra: “Every matter of importance which is not begun in the name of Allah is severed.” In another narration he said: “...is cut off”; and in yet another he said: “is clipped.” The views regarding the *basmallah* are as boundless as an ocean, which no one can reach its limit nor attain its end. Among the learned scholars of this immense affair in our *jama`at*, was the lordly scholarly, the gnostic teacher, *Shaykh* Muhammad Bello ibn Muhammad, who was known as *Shaykh* Muhammad Tukur. For, he detailed and clarified the immense meanings of the *basmala* in his book called Qira al-Ahibba with the most excellent explanation.

The author said: “**All praises are due to Allah, the Lord of the worlds, and blessings and peace be upon the master of the Messengers**”. He did so following the example of the Mighty Book which begins with: “*All praises are due to Allah the Lord of the worlds*”; in imitation of His command: “*O you who believe send blessings upon him and abundance peace*”; and in accordance with the judgment of his words صلى الله عليه وسلم: “Every matter of importance which is not begun with the praise of Allah and sending blessings upon me is cut off, severed and eradicated from every form of *baraka*”; as it was related by ar-Rahawi on the authority of Abu Hurayra.

He said: “**...and upon his family**”; that is to say, his people. The etymology of the expression ‘*aal*’ is from ‘to attribute’, like when you say: ‘it is attributed (*aala*) to something’; which means that it refers (*raja`a*) back to it or returns (*`aada*) back to it.

Thus, the family of a man refers to his wives, children and descendents who are attributed by lineage to him or those who are connected to him. Allah ta'ala says: "*We gave to the family of Ibrahim the Book and the Wisdom*"; meaning by that his immediate family and those who follow him in his religion. Thus, the meaning of the "family" of Muhammad is his wives, children, and descendents. It is said that it refers to his followers. It is said that it refers to his *Umma*. The soundest opinion is it refers to the people of his household, who are forbidden to accept public alms, but who are given the right to the fifth of the spoils of war. They include the core of the Banu Hashim and the Banu Muttalib, who are the ones Allah chose from His creation after His Prophet, blessings of Allah be upon all of them. It is related in a prophetic tradition: "Public alms are not permissible for Muhammad and the family of Muhammad." Ibn al-Athir said: "There is disagreement regarding the family of the Prophet, صلى الله عليه وسلم to which public alms are forbidden. The majority of the jurists uphold the opinion that they include the people of his house. That is to say, his wives, children, Ali ibn Abi Talib and his children and descendents from Fatima, the daughter of the Messenger of Allah, صلى الله عليه وسلم; Ja'far ibn Abi Talib and his children; `Aqil ibn Abi Talib and his children; al-Abass ibn Abd'l-Muttalib and his children; and al-Harith ibn Abd'l-Muttalib and his children." *Qadi* Abu Fadl `Iyad said in his As-Shifa: "There is unanimous agreement regarding the permissibility of sending blessings upon other than the Prophet, صلى الله عليه وسلم." Among these for whom it is lawful to send blessings upon are his family, as the Messenger of Allah, himself, صلى الله عليه وسلم said: "O Allah make Your blessings and *baraka* be upon the family of Ahmad"; in which he was referring to himself.

The author said: "**...and Companions, all of them.**" That is to say blessings upon all of his Companions. For the companion of a man is his helper. Allah ta'ala says: "*And they will have no companionship from Us*"; that is to say, that they will not be helped by Allah, nor protected. Or it means that they will not be accompanied nor helped with good. Thus, a companion is a human who acts as a sentry protecting him from what he fears. The Companions of the Messenger of Allah, صلى الله عليه وسلم were every man and woman among humans and *jinn* whom Allah distinguished with seeing the Prophet, صلى الله عليه وسلم, listening to his words, accepting Islam during his time and assisting him; even if their companionship with him was a single day. Thus, the statement of sending blessings upon the Companions is further evidence for the permissibility of sending blessings upon those other than the Prophet, صلى الله عليه وسلم as *Qadi* `Iyad said: "It is related in a prophetic tradition of Ibn Umar that he used to send blessings upon the Prophet, صلى الله عليه وسلم, Abu Bakr, and Umar may Allah be pleased with them. This was cited by Malik in the al-Muwatta from the narration of Yahya al-Andalusi."

The meaning of his words: "**To continue:**" is as it is said; that the beginning of speech is the expression 'to continue'. It is said that Dawud (Prophet David), upon him be peace was the first to articulate the statement: 'to continue', as it was transmitted by at-Tabaraani going back to the prophetic tradition of Abu Musa al-Ash`ari. However in this transmission there is some dispute regarding its veracity. Abu Salama said: "The first to articulate the phrase: 'to continue' was Ka'b ibn Luway." It is said that the first to articulate the phrase was Prophet Ya`qub (Jacob), as ad-Daraqutni transmitted it. It is also said that the first to articulate the phrase was Yu`arib ibn Qahtan. It is said that the beginning of speech is utilized in jurisprudence during legal judgments. Abu'l -`Abass said: "The meaning of: 'to continue (*amaa ba`d*)' is 'to continue with what was being

discussed from speech', 'such-and such', to the end of one's speech." Sibawayhi said: "The meaning of: 'to continue (*amaa ba`d*)' is 'to continue with whatever occurs after this'. Or its meaning is: 'to continue after the naming of Allah ta'ala, praising Him, sending blessing and peace upon His Messenger, followed with his family, Companions and *Umma*. Legally, it is considered highly recommended to say 'to continue (*amaa ba`d*)' at the commencement of the Friday prayer sermon. Regarding this expression, there have been transmitted many prophetic traditions in the sound compilations, as is well known. Al-Bukhari designated an entire chapter in his Saheeh specifically discussing the saying of the expression 'to continue (*amaa ba`d*)' at the beginning of the Friday sermon. In this chapter he cited many prophetic traditions which give evidence of the lawfulness of articulating this phrase.

The meaning of his words: "...this is the book:" is that this authorship in the form of a concise book, or this collection of narrated traditions is named: "The Character Traits of the Chosen One." This means: 'I have named it the Character Traits of the Chosen One'; meaning the character of our master Muhammad, because '*Mustafa*' (Chosen One) is a name from his names, صلى الله عليه وسلم; as it has been related by al-Hakim on the authority of 'Awf ibn Malik who said: "For by Allah! I am the gatherer (*Haashir*) and the Successor (*'Aaqib*). I am the Last (*Muqafaa*) the Chosen Prophet (*an-Nabiy 'l-Mustafa*)."

This means that he upon him be the best blessings and most perfect peace was the Chosen one with Allah before the creation of everything, just as He chose him before the remaining messengers. Allah ta'ala says: "*Indeed Allah chose Adam, Noah, the family of Ibrahim and the family of Imraan over all the worlds.*" The expression 'to choose' is a synonym of to select (*akhtaar*) and to elect (*ijtaba*). Thus, Allah elected their religion, the religion of Islam; or He selected them for prophethood above all the people of their times. Our master Muhammad, upon him be the best blessings and most perfect peace, was the chosen one with Allah before He created all of creation. He is the Chosen One in this life and the Hereafter; as it was related by at-Tirmidhi on the authority of Waa'ila that he upon him be blessings and peace said: "Verily Allah 'izza wa jalla chose Isma'il from the children of Abraham. He chose the Banu Kinana from the children of Isma'il. He chose the Quraysh from the Banu Kinana. He chose the Banu Hashim from the Quraysh. And He chose me from the Banu Hashim."

The Arabic word '*akhlaaq*' (character) is the plural of *khulq* with the *laam* left unarticulated with the inflection *sukuun*, as well as *khuluq* with the *laam* inflected with *damma* (both meaning 'character trait'); meaning one's manner of life, nature and natural disposition. Ibn al-Mundhir said: "Its reality is that it refers to the inner conduct of humanity which comprises his soul, its traits and the values which are specific to these that stand as one's natural disposition, its outward comportment, its inner traits and substance. Both the natural disposition and inner character have attributes which are considered pleasing as well as repulsive. However Divine Reward and Punishment is only related to those attributes of the inner behavior, more so than those related to the attributes of the outer natural creation." Imam al-Qurtubi said: "The reality of inner character linguistically is what a human takes upon himself in his soul from good courtesy. It is called inner character because it eventually becomes like a natural disposition in him."

The author named the text The Character Traits of the Chosen One in order to clarify the inward traits of our master Muhammad, صلى الله عليه وسلم, his good courtesies,

nature and natural dispositions. Allah ta'ala says: “*And indeed you are upon an immense character form.*” That is to say that you (Muhammad) have been formulated upon the courtesies of the *Qur'an* as Ali ibn Abi Talib and `Atiyya both said. This refers to his compassion to his *Umma* and his immense generosity towards them. It is for this reason that A'isha said: “His character was that of the *Qur'an*.” That is to say, that he naturally held to the *Qur'an*, Its good courtesies, commands, prohibitions and what It embraces of nobility, spiritual excellence and subtle kindnesses. Al-Bara' said as it was related on the authority of Abu Is'haq: “The Messenger of Allah, صلى الله عليه وسلم was the most handsome of the people in face and the most beautiful of them in character.” The *Imam* of the People of spiritual realities, al-Junayd, may Allah be pleased with him said: “His inner character was named ‘immense’ because he had no anxieties which preoccupied him from Allah ta'ala.” In reality, there is no one who has attained the excellent inner character of the Messenger of Allah, صلى الله عليه وسلم in total, and no single praiseworthy character trait is mentioned except that the Prophet, صلى الله عليه وسلم had a greater share of it. He upon him be blessings and peace said: “Verily Allah sent me to perfect noble character.” And in another narration he upon him be blessings and peace said: “I was sent to perfect noble character.” He upon him be blessings and peace said: “There is nothing in the Primordial Scale which is heavier than excellent character.” He upon him be blessings and peace said: “The most of which causes people to enter Paradise is fearful awareness of Allah and excellent character.” He upon him be blessings and peace said: “Indeed a servant achieves by his excellent character the rank of one who fast and prays constantly.” He upon him be blessings and peace said: “The most perfect of believers in faith are those who have the most excellent characters.” There are many others like these from the prophetic traditions regarding the commendation of good character and its merits. *Imam* Ali ibn Abi Talib, may Allah ennoble his countenance once said in poetic verse:

“Indeed nobility is purified character traits
 Religion is the first of it and reason is its second
 Knowledge is its third and tolerance is its fourth
 Openhandedness is its fifth and truthfulness is its sixth
 Fidelity is its seventh and patience is its eighth
 Gratitude is its ninth and softheartedness is its remainder
 The rebellious soul knows that I do not accept it
 And that I will never be guided aright except when I oppose it.”

For there is nothing more superior with Allah than excellent character; and conversely there is nothing more detested by Him than venial character. *Imam* Ali ibn Abi Talib, may Allah ennoble his countenance once said in poetic verse:

“For every ailment there is a cure
 But for evil character, there is no cure.”

What this means is that the cure for a person with innate discreditable character is so rare and difficult that it is as if there were no cure for it at all. He is in need of a wise doctor thoroughly acquainted with the treatments and therapy of human character.

The scholars, themselves, have composed rare works regarding the character traits of the Chosen Prophet, صلى الله عليه وسلم. The most august of them being two: the first of them is the renown as-Shifa Bi Ta'reef Huquuq'l-Mustafa of the *Imam* and traditionist *Qadi* Abu'l-Fadl `Iyad ibn Musa, may Allah be merciful to him. It is a book which

provides immense advantage and much benefit, whose likeness has not been composed before in Islam. It is one of the gifts and wonders of Andalusia to the entire Muslim world, whose renown has spread in all the lands and regions, in the east, west, south and north, specifically in all the lands of the Blacks.

The second of them is the celebrated as-Shimaa'il an-Nabawiyya wa'l-Khasaa'il 'l-Mustafawiyya of *Imam* Abu 'Isa Muhammad ibn Surat at-Tirmidhi, may Allah be merciful to him. It is the most sublime text composed regarding the excellent character of the axis of intermediacy our master Muhammad, صلى الله عليه وسلم. It is the best book composed with regard to filling the hearts with immensity for the Messenger of Allah, love for him, adherence to him and experiencing existential visions of him, upon him be the best blessings and most perfect peace from Allah. We thank Allah for the spiritual magnitude of the authors of these two works and may Allah ta'ala forever accept them by means of His mercy and generosity.

This text, the Akhlaaq'l-Mustafa, by the most erudite jurists of the *Bilad's-Sudan*, *Shaykh* Abdullahi ibn Fuduye` is a concise abridgment and exact quintessence of the as-Shifa and the as-Shimaa'il, as I will demonstrate in the commentary Allah willing. Most of what I will transmit in this commentary, will be what I took as reliance and reference from these two texts through high chains of authority about which I received license for from: [1] *Shaykh* Muhammad an-Nuur al-Kordofaani, may Allah ta'ala be merciful to him; from [2] my spiritual master the jurist *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb, may Allah ta'ala be merciful to him; and from [3] the *shareef*, *Shaykh* Abu'l-Huda Muhammad al-Ya'qoubi, may Allah ta'ala preserve him. For, by the bounty of Allah and His mercy, if there are in this commentary any good, advantage or words with which one can draw near to Allah ta'ala and His gnosis, then it can only be attributed to them. I ask Allah the Immense, the Lord of the Tremendous Throne to multiply that for them in this world and the Next. If there appears in it any error, delusion, deficiency, heedlessness, ignorance and enticing sin, then it is from me and from the rejected Satan; because my ignorance and faults are well known to the common and the elite alike. I ask Allah for forgiveness, mercy, well being, the covering of faults, the fulfillment of supplications, for me, you, our parents, and the above mentioned teachers, their teachers, for those we know, those who benefited us, those we have benefited, and to all the Muslims, O Lord of the worlds.

The meaning of the author's words: **“Whoever emulates him in these traits will become spiritually lucid (*saafa*).”** That is to say, that whoever emulates the Messenger of Allah, صلى الله عليه وسلم in his praiseworthy character will have his heart cleansed and purified. This statement from the author is inestimable because it embraces the entire objective of the book, and it clarifies its boundaries, concern, goal, advantages and secret. For everything cited in this blessed book is an elaboration of this fundamental statement and returns back to it. The Arabic word '*saafa*' (to purify) is from the root 'purification' (*safiyya*) which means to be lucid, clear and untainted by anything. Allah ta'ala says regarding one of the rivers of Paradise: “...and rivers of lucid honey (*asl musaffaa*)”; which means honey that is not extracted from the interior of bees and is purified (*musaffaa*) of beeswax and particles. *Imam* at-Tabari said: “This means that this river is clear of any foreign elements and of what is normally mixed in with unrefined honey of this world's life. What Allah ta'ala is instructing His servants by describing this honey as being pure and lucid is that He originally created it as rivers which are fluid and flowing

with the fluidity of water and milk. It is for this reason that He described it as lucidly pure (*muṣaffaa*), since He purified it of the impurities that are normally found in the honey of this world's life, which is not free of particles until after it has been refined and strained from its beeswax."

Thus, in the context of this work, the phrase 'lucid' (*ṣafaa*), means the purification and cleansing from every despicable trait, the lucidity of the spirit, and the cleansing of the heart from inward whispering, illusions and false imaginings. It is for this reason that the science of the disciplining of the soul is called spiritual purification (*taṣawwuf*). It is for this reason that it is called *taṣawwuf*; taking its etymology from the word lucidity (*ṣafaa*) due to the lucidity it brings to the hearts. Thus, the objective of the science of *taṣawwuf* is the purification of the hearts through the sincerity of directing oneself to Allah; as the author clarified it in his Shukr 'l-Ihsaan `Ala Manan al-Manaan Liman Arad Shu`b al-Imaan. This is decisive evidence that the science of spiritual purification is built upon adherence to the sublime character traits of the Messenger of Allah, صلى الله عليه وسلم, and that he, upon him be blessings and peace is in reality the Ultimate Spiritual Guide or the Real *Shaykh* on the Path to Allah ta'ala.

It is in this light that the brother of the author, *Shehu* Uthman ibn Fuduye` may Allah be merciful to both of them said in his Uṣuul'l-Wilaaya: "*Imam* Abu'l-Qasim al-Junayd, may Allah be pleased with him said: 'All the paths are closed except following in the traces of the Messenger, صلى الله عليه وسلم.' This means first following the traces of his praiseworthy character, and then following the traces of the sublime actions of his *Sunna*. He also said in it: "Abu Hamza al-Baghdadi may Allah be pleased with him said: 'There is no guide on the Path to Allah ta'ala except in following the Beloved, صلى الله عليه وسلم. Whoever makes his soul adhere to the courtesies of the *Sunna*, Allah will illuminate his heart with the lights of direct gnosis of Allah. There is no Path nobler than following the Beloved, صلى الله عليه وسلم in his commands, deeds, words and character traits.' As-Shaybaani, may Allah be pleased with him was once asked about spiritual purification (*taṣawwuf*) and he replied: 'It is simply imitation of the Messenger of Allah, صلى الله عليه وسلم.' That is to say, it is imitation of the behavioral courtesies and character traits of the Messenger of Allah, صلى الله عليه وسلم. It is from this meaning that we realize that all spiritual arrival is cut off for the one who does not follow the Messenger of Allah, صلى الله عليه وسلم in his *Sunna* outwardly and inwardly. This is because Divine portion ensues as a result of establishing the rights of servitude after having first purified the inward by means of noble character and righteous deeds. It is for this reason that Ibn `Aṭa'illah said in his al-Hikam: "The advent of Divine support occurs in accordance with one's preparedness. The dawning of Divine illumination occurs in accordance with the purification of the inner secrets (*ṣafaa' al-asraar*)."

Thus, the meaning of the authors statement: "Whoever emulates him in these traits will become spiritually lucid"; is that everyone who behaves in accordance with the character traits of the Messenger of Allah, صلى الله عليه وسلم will no doubt purify his heart and eventually illuminate his insight until he arrives at the same spiritual rewards that he, upon him be blessings and peace arrived at; about which Allah says: "...the greatest pleasure from Allah; which is the Supreme Achievement." The one who behaves in accordance with his character traits, صلى الله عليه وسلم will have his heart cleansed of despicable traits, and it will be made lucid and adorned with virtuous qualities. This principle is the essence of relinquishing (*takhliyya*) and embellishing (*tahliyya*), which

are the fundamental elements of the science of spiritual purification through character reformation, as the People of this affair have classified it.

Thus, the meaning of 'lucidity' (*tasfiyya*) or spiritual clarity here is as the knower of Allah, Ibn `Ajiba, may Allah be merciful to him designated it; is the spiritual lucidity which results from the washing of the defects of the soul, the purification of the defects of the heart, the cleansing of the defects of the spirit and the refinement of the defects of the innermost secret. Each facet must be purified of its specific defects. When all of these are purified, then the person will be adorned with the attributes of perfections, such as sound faith, spiritual certainty, veracity, patience, tranquility, dignity, forbearance, knowledge, kindness, compassion, reverence, felicity, nobility, modesty, hope, fear, love and nearness, which are all a part of the illuminations of the Muhammadan character traits. For when the inner reality becomes lucid and clear of murkiness, it is then filled with these illuminating qualities, and there then arises in the heart, the suns of direct gnosis and witnessing from the Presence of the All Compassionate One. The brother and spiritual master of the author, *Shehu* Uthman ibn Fuduye`, said in his poem regarding the spiritual lucidity (*safwa*) of the Messenger of Allah, upon be blessings and peace:

"He is the most lucid of mankind, there is nothing constricting in him.

His lucidity is given out generously without ever becoming deficient."

This, in essence, is the entire premise and objective of this blessed text, and is why the author, may Allah be merciful to him said: "Whoever emulates him in these traits will become spiritually lucid (*saafa*)"; and it is as he said.

In addition to this work *Shaykh* Abdullahi ibn Fuduye`, may Allah ta`ala be merciful to him composed many other texts regarding the noble Muhammadan character traits, such as the Nayl'l-Maraam Min Shayyim'l-Karaam, the Manan'l-Manaan Liman Arada Shu'b'l-Imaan, it's commentary the Shukr 'l-Ihsaan 'Ala Manan'l-Manaan, the Tahdheeb'l-Insaan Min Khisaal as-Shaytaan, the Sabeel Ahl'l-Falaah, the at-Tareeq'l-Jaada wa Maa Ahtawat 'Alayhi Min'l-Haada, the Tareeq's-Saaliheen, the Adab'l-Mu'ashiraat Li Talab'n-Najaat Fee'd-Dunya wa'l-Akhira, the Qawaa'id as-Salaah Ma'a Fawaa'id'l-Falaah, and other than these from his compositions which he composed clarifying that the achievement of spiritual hopes and the ascendance of the stairway of spiritual arrival depend upon making the heart lucid by means of the noble character traits of the Messenger, صلى الله عليه وسلم. The author, the Professor, may Allah be merciful to him said praising our master Muhammad in his poem rhyming in the letter *daal*:

"Abandon the word of those who play and are seduced by pastime

In the remembrance of him, you will dwell amazingly in a lofty abode
Promise one another to eulogize him and let your eulogies be most praiseworthy

In truth, I praise those who ceaselessly eulogize Ahmad

He is the prophecy of the Bosom Friend, the time-honored one from Allah

He is Muhammad the most Beloved of the Lord of all the worlds."

Among his noble character traits which are part of the branches of faith (*shu'b'l-imaan*); is as the author said: "**He upon be peace was the most knowledgeable of mankind.**" He began with mentioning knowledge because it is the leader and first principle in everything, as the Messenger of Allah, صلى الله عليه وسلم said: "Knowledge is the *Imam* and actions are its followers." The meaning of his words 'he was the most knowledgeable of mankind' is that he, upon him be peace, was the most knowledgeable of all humanity from the first of them to the last. He was the first of the prophets to

receive instruction from Allah ta'ala as he upon him be peace said as related by Ahmad, al-Bukhari in his Tarikh, al-Baghawi, Ibn as-Sikin and authenticated by al-Hakim on the authority of Ibn Abass and others among the Companions: "I was already a prophet when Adam was still between the spirit and corporeal form." For Allah ta'ala instructed him before the existence of all humanity when our father, Adam, upon him be peace was still between water and clay. It has been related by ad-Daylami on the authority of Abu Raafi' that the Prophet, صلى الله عليه وسلم said: "I was shown a likeness of my *Umma* in the realm of 'water and clay', and I was taught all the Names just as Adam was taught all the Names." For, he upon him be peace, was the first to have realization of Allah in the worlds of the inward and outward through the meanings of the Divine Names and Attributes; as the Sultan of the scholars, and the *Shaykh* of our *Shaykhs*, Muhammad ibn al-Habib al-Meknesi said in his majestic prayer upon the Prophet called Kanz al-Haqaiq, may Allah be leased spirit and with the our teachers and their teachers the first and the last of them

Thus, he, صلى الله عليه وسلم became the most jurisprudential of men, the most astute, and most immense of them in reasoning. This is because he was the ultimate objective and final target of Divine Revelation. The foundation of Divine revelation is secretive communication, hidden mysteries and sciences which emanate directly from Allah ta'ala and which He reveals to all His prophets. Allah ta'ala says: *"It is not suitable for mankind that he speak directly to Allah, except by means of revelation, from behind the veil or by means of an Angelic messenger, who reveals to him by the permission of Allah what He wills. Indeed He is the Exalted the Wise."* That is to say, that He instructed them with what He conventionally instructs humanity and by means of this instruction makes them the most knowledgeable of creatures, either through visions, the true dream, or revealing to them a Book as he revealed to Musa, or a Divine Recitation which He recites to them as He revealed to our master Muhammad, the Messenger of Allah, صلى الله عليه وسلم. Each of these facets of instruction is directly from Allah ta'ala as Ibn al-Mundhir cited. Thus, the one whom Allah instructs directly of a necessity becomes the most knowledgeable of mankind.

Qadi`Iyad said in his as-Shifa: "The Divine gnosis of the Messenger of Allah, صلى الله عليه وسلم and the remainder of what Allah taught him and disclosed to him from knowledge of what will occur in the future, the knowledge of what was, as well as the astonishing mysteries of His omnipotence, and the immensity of His unseen kingdom, was as He says: *'And He taught you what you did not previously know'*. The magnitude of what was given to him, upon him be peace confounds the intellects regarding the extent of His bounty to him, and makes the tongues become speechless unable to articulate the encompassing magnitude of it, much less to arrive at truly comprehending it." All of this is evidence of the vast extent of his knowledge and his direct gnosis of Allah, upon him be peace. Since knowledge is a part of excellent character, then its opposite, which is ignorance is a part of venial character. *Imam Ali ibn Abi Talib*, may Allah ennoble his face said in poetic verse:

"Regarding the ignorant, before death occurs, he is already dead to his people
The bodies of the ignorant before they reach the tomb, have become tombs
For if a person does not give life to his heart by means of knowledge
Then he will not experience any awakening until the Final Resurrection."

Among the character traits of the chosen one, upon him be peace is that he **“...was the most meticulous of mankind in his piety”**. This means that he was the most fearfully aware and the most frightened of Allah of all humanity, because the origin of scrupulous piety (*wara`*) is abstaining from all prohibitions and eschewing them at all cost, seeking by means of that what Allah ta`ala says: *“The Paradise has been brought near to those who are fearfully aware and It is not far. This is what has been promised to every relenting and cautious person who fears the All Compassionate One in the unseen, and comes with a repentant heart.”* He, upon him be blessings and peace said as it was related by al-Bukhari on the authority of Anas: “As for me, by Allah I am the most fearfully aware of all of you before Allah and the most frightened of Allah than any of you.” This means that he was the most severe of all of you in obeying the commands of Allah, and avoiding the prohibitions of Allah. For, the mastery of religion is by means of fearful awareness and dreadful awe of Allah, which are the summation of scrupulous piety, as he upon him be blessings and peace said: “The mastery of religion is scrupulous piety.” This was transmitted by ad-Daylami on the authority of Abu Hurayra. This prophetic tradition means that true mastery and certainty in belief, outward surrender and spiritual excellence are based upon the fear and dread one has of Allah ta`ala, as it will be discussed Allah willing.

Among the character traits of the chosen one, upon him be peace is that he **“...was the most austere of mankind in this world’s life.”** This means that he was more stringent in abandoning this world’s life than any other human, emulating the words of Allah ta`ala: *“And do not turn your gaze towards those couples whom We have given the beauties of this world’s life.”* For austerity (*zuhd*) is the opposite of excessive consumption, desire and hoarding of this world’s life. He upon him be blessings and peace said: “The most superior of humanity is the austere believer.” There is no doubt that he, upon him be blessings and peace was the most superior of mankind, which by definition means he was the most austere of them. The evidence of his austerity is in what *Qadi`Iyad* said in his *as-Shifa*: “It was related on the authority of A`isha, may Allah be pleased with her who said: ‘The Messenger of Allah, صلى الله عليه وسلم never took his fill of bread for three days straight, until his demise’.” In another narration: “The family of the Messenger of Allah, may Allah bless and grant him peace never took their fill of bread until he met Allah ta`ala.” In another narration: “...he never took his fill of barley bread for two executive days. However, if he had wanted, Allah could have given him such things that you cannot even imagine.” Thus, he, صلى الله عليه وسلم chose this form of austerity for himself even though he had the ability to attain vast and opulent amounts of this world’s life; as one of my spiritual masters, *Shaykh Fadlallah Haeri* used to frequently say: “The true austere person is not a destitute person who abstains from this world because he cannot attain it, but the true austere person is the one who has this world at his easy disposal and then abstains from it.” *Imam Ali ibn Abi Talib*, may Allah ta`ala be pleased with him said in corroboration of this: “The best form of austerity is to conceal one’s austerity.”

It has been related by at-Tirmidhi from a prophetic tradition transmitted by Abu Amama: “My Lord showed me that He could transform for me the entire riverbed of Mecca into gold. I said: ‘No O Lord, rather I prefer to be full one day and hungry the next. So that when I am hungry I will beseech You, and when I am full, I will thank You’.” The reason for his lack of sedation most of the time with food and drink was because of

the few things he possessed voluntarily; in that they were available, but he preferred that for others over himself and expended them on others in order to achieve the Pleasure of his Lord. This prophetic tradition not only establishes the evidence of his austerity in this world, upon him be blessings and peace, but it is also refutation against those who falsely claim that the Messenger of Allah, صلى الله عليه وسلم became wealthy at the end of his life; as we will elaborate on later, Allah willing.

Among the character traits of the chosen one, upon him be peace is that he **“... was the most noble of mankind”**; which means that he upon him be blessings and peace was the most honorable (*ashraf*) of them. For, the phrase nobility (*karam*) comes from the concept of generosity (*kareem*), which gathers together every aspect of good, honor and virtue. Allah ta'ala says: *“Verily the most noble of you in the sight of Allah are those who are most fearfully aware.”* That is to say, that the most honorable of humanity, and the greatest of them in standing and heredity are those who are most fearfully aware in their religion. We cited previously that he upon him be blessings and peace was the most fearfully aware of mankind by his own words as transmitted by al-Bukhari on the authority of Anas: “As for me, by Allah I am the most fearfully aware of all of you before Allah and the most frightened of Allah than any of you.” As for his nobility with Allah ta'ala He says: *“Indeed We have given you a clear victory, in order that Allah may forgive you your former and latter wrong actions, to complete His favor upon you, to guide you upon the Straight Path and that Allah may assist you with a Mighty Conquest.”* Qadi `Iyad said: “These *Qur`anic* verses speak of his virtue, praises him and speaks of the nobility of his standing with Allah ta'ala; as well as His favor which He granted him which cannot be adequately described. Allah, majestic be His majesty, begins by informing him what He has decreed for him from His clear decision by manifesting him politically, granting him the defeat over his enemies, exalting his teachings and *shari`a*, and that he has been forgiven and will not be taken to task for what was or will be. One of the people of knowledge said: ‘What Allah means by forgiveness is for what occurred and for what has not yet occurred; that you (Muhammad) are already forgiven.’ Mekki said: ‘Allah made His favor the causative factor for His forgiveness, for everything is from Him, there is no deity except Him, favor upon favor and bounty upon bounty’.” Qadi `Iyad also said after a little: “Ja`far as-Saadiq ibn Muhammad al-Baaqir once said: “Part of the completion of His blessings upon him is that He made him His Beloved, swore by his life, abrogated the previous *shari`a* by means of him, made him ascend the Highest Abode, protected him during the Ascension until his eyes: ‘...*did not swerve nor sweep aside*’, sent him as a Messenger to the Black and the Red, made the spoils of war lawful for him and his *Umma*, made him an interceding intercessor and the master of the children of Adam, coupled his remembrance with His remembrance, coupled his pleasure with His pleasure, and made him one of the Two Pillars of *Tawheed*.” It has been narrated in a prophetic tradition related by Anas that the Messenger of Allah, صلى الله عليه وسلم said: “I am the most noble of the children of Adam with my Lord and that is no empty boast!” All of this is evidence that he upon him be blessings and peace was the most noble of mankind. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in *Ishriniyyaat* about the nobility and generosity of the Prophet:

“He is generous and majestic and regarding guidance, he holds strongly to it

He is the protecting guarantor of creatures, the owner of every beautiful quality

Abundant in virtues and from him perversion can never be encountered

He is colossal to those who show him enmity who are ruined for the sake of Allah
Abundant in giving others and for those natural peacemakers, he is the Way.”

Among the character traits of the chosen one, upon him be peace is that he **“...was the most equitable of mankind”**. That is to say, he was the most just and trustworthy of them, emulating the words of Allah ta`ala: *“Verily Allah commands justice and kindness”*; and by His words: *“When you judge between people that you judge with justice”*; and by His words: *“When you speak be just even against those nearest in kin”*; and by His words: *“So make peace between them with justice, and be equitable, for indeed Allah loves those who are equitable”*. Ibn al-Mundhir said: “Equity (*`adl*) is that which is well established in the souls of men to be that which is most upright (*mustaqeem*) and it is the opposite of injustice and inequity (*jawr*).” Shihab’*d*-Deen said in his *Naseem’r-Riyaad*: “The meaning of the concept ‘equity’ is that it is refraining (*`uduul*) from injustice and oppression.” Prior to being commissioned as a Prophet, the Messenger of Allah, صلى الله عليه وسلم was actually nicknamed ‘the trustworthy one’ (*al-Amin*). *Qadi`Iyad* said in his *as-Shifa*: “It has been related on the authority of ar-Rabi` ibn Khuthaym: ‘The people used to seek judgment from the Messenger of Allah, صلى الله عليه وسلم during the Days of Ignorance before the advent of Islam. And he, upon him be blessings and peace said: ‘By Allah! I am called trustworthy in the heavens and I am called trustworthy on earth’.” This means that he was well-known for his justice and trustworthiness among the inhabitants of the Highest Abode as well as among the people of the earth. This is because he never had an inclination to lie, commit injustice or oppression in his adjudications between people, even when judging against his nearest of kin. This was something well known with him even before prophethood was established for him, and what occurred after its advent only increased him in trustworthiness. He, صلى الله عليه وسلم once said as it was related by Muslim: “By Allah! If Fatima, the daughter of Muhammad, were to commit theft, I would have her hand cut off.” This alone is a testament of his justice, صلى الله عليه وسلم.

Among the character traits of the chosen one, upon him be peace is that he **“...was the most tolerant of mankind and the most forgiving of mankind”**. That is to say, that he was the most patient (*asbir*) and forbearing of people when encountering offense, and was the least of them in taking people to account for their sins. *Qadi`Iyad* said in his *as-Shifa*: “As for forbearance, long-suffering, pardoning in spite of having the power to punish and patience in the face of offense, these are all distinct from each other. Forbearance (*hilm*) is a state of dignified bearing and constancy despite provocation. Long-suffering (*ihtimaal*) is the ability to restrain oneself in the face of pains and injuries. Patience (*sabr*) is similar to it, but its meaning is slightly different. As for pardoning (*afwu*) it is refusing to hold something against someone. All of these qualities are from what Allah disciplined His Prophet with, صلى الله عليه وسلم with by His words: *‘Take the way of pardoning, command the practical and turn away from the ignorant’*.” He also related in it: “It has been related on the authority of A`isha, may Allah be pleased with her who said: ‘The Messenger of Allah, صلى الله عليه وسلم was never given a choice between two matters, except that he chose the easier of the two as long as it was not sinful. If it were sinful, then he was the furthest of people from it. The Messenger of Allah, صلى الله عليه وسلم never took vengeance for himself, except when the sanctity of Allah was violated. Then he would take vengeance for the sake of Allah because of it.’” It

was related that when Prophet, صلى الله عليه وسلم had his tooth broken and his face was cut on the day of the Battle of Uhud. This was thoroughly unbearable for his Companions, who said: "If only you would supplicate against them." He said: "I was not sent to curse, but I was sent as an inviter to Allah and a mercy. O Allah guide my people for they do not know." This is evidence of the extent of his tolerance and patience for pardoning. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said about the innate forbearance and virtue of the Prophet in the poem *Ishriniyyaat*:

"He is beloved, and has a Light which is evident in Yathrib

He is praiseworthy, illustrious, openhanded and a sincere counselor

He is forebearing, and has abundant praise with everything in creation

He is protecting of others, and to all the worlds he is a sincere counselor

He is warmhearted and a source of all things good, coming and going."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith, is that he "...**was the most generous of mankind**"; which means that he was the most openhanded (*ajwad*) and most magnanimous (*asmaḥ*) of them, emulating the words of Allah ta`ala: "*Expend in the Way of Allah, and do not let your own hands cast you to ruin, and be magnanimous, for Allah loves the people of magnanimity.*" The expressions generosity (*sakhi*), openhandedness (*jawaad*), magnanimity (*samaaḥa*) and liberality (*karam*) are contiguous in meaning, but there are distinctions which distinguish one from the other. Liberality (*karam*), for example, means to generously expend one's wealth in good faith in circumstances which will advance one's importance, prestige and bring advantage to others. It is the opposite of ignobleness (*nidhaala*). Magnanimity (*samaaḥa*) is to forego or pardon what is owed to you by others and to do so cheerfully and in good faith. It is the opposite of spitefulness (*shakaasa*). Generosity (*sakhaa'*) is to readily expend one's wealth and to diligently avoid acquiring stingy qualities in which there is no praise. This is also considered openhandedness (*juud*), as Ibn Malik said in his *al-Kifaaya*: "The generous person is openhanded." It is the opposite of tightfistedness (*taqseer*); as `Iyad said. He (*Qadi`Iyad*) also related in the *as-Shifa*: "It has been related on the authority of Ibn Abass: 'The Prophet, صلى الله عليه وسلم was the most generous of people in giving gifts and the most generous of all people during the month of *Ramadan*. When he would encounter Jibril, upon him be peace he was more generous than the gusting winds.' It was related on the authority of Anas: 'A man once asked him for financial assistance and he gave him all the sheep between two mountains. The man then returned to his country and said: 'Accept Islam, for Muhammad, صلى الله عليه وسلم gives gifts like a man who does not fear poverty'. On many occasions he gave a hundred camels to more than one person. He once gave *Safwan* one hundred camels, then one hundred, and then another one hundred. This level of generosity had been his character even before he was commissioned as a Prophet." All of this is evidence that he, upon him be blessings and peace was the most generous of mankind.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He did not leave behind a single gold or silver coin**"; that is to say, anything from this world's life. He specified gold and silver coins for mention because they are considered the greater portion of this world's wealth. This is an indication of the extent of his austerity, upon him be blessings and peace, and his

detachment from the love of this world's life and being covetous for it. This was stated explicitly in a prophetic tradition of A'isha from the narration of `Iyad, where she said: "The Messenger of Allah, صلى الله عليه وسلم did not leave behind a single gold or silver coin, nor sheep nor camel." He also related: "In a prophetic tradition of `Amr ibn al-Haarith: 'He only left behind his weapon, his sandals and some land the latter of which was given as alms'." He did this emulating the words of Allah ta'ala: "*And expend from what We have provided you with before death comes to you, and you say: O Lord, postpone death for me for a short time so that I can give alms, and be among the righteous.*" For among the traits of the righteous is that they die without possessing anything of this world's life. Qadi `Iyad said in his as-Shifa: "Once Jibril descended upon the Messenger of Allah, صلى الله عليه وسلم and said: 'Allah gives you the greetings of peace and says to you: 'Would you like that He make these mountains into gold, that would be with you wherever you are?' The Messenger of Allah, upon him be peace hesitated to answer for some time. Then he said: 'O Jibril, this world is an abode for the one who has no abode. It is wealth for the one who has no wealth. And it is amassed by those who have no intelligence'. Then Jibril said to him: 'Allah has firmly established you, O Muhammad, with a well established word'."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He was never asked for anything except that he gave it.**" He did this emulating the words of Allah ta'ala: "*Those in whose wealth there is a known right, for the one who ask and the nearest of kin.*" And as it was established in a prophetic tradition related by Abu Nu`aym on the authority of Ja`far ibn Muhammad on the authority of his father, Muhammad al-Baqir on the authority of his father, Ali ibn al-Husayn on the authority of his father, al-Husayn ibn Ali on the authority of his father, Ali ibn Abi Talib, may Allah ta'ala be pleased with all of them that he said: "The Messenger of Allah, صلى الله عليه وسلم was openhanded. He was never asked for anything except that he gave it, even when nothing remained for him to give, he would seek after it for him." In the narration of Anas: "The Messenger of Allah, صلى الله عليه وسلم was never asked for anything except that he gave it or he remained silent." In the narration of Ibn Jareer on the authority of Sahl ibn Sa'd: "He was never asked for anything and then withheld it." In another narration: "The Messenger of Allah, صلى الله عليه وسلم was never asked for anything and he said: 'No'." All of this is evidence of his openhandedness, liberality, and magnanimity, upon him from Allah be the best blessings and most perfect peace. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the openhandedness and generosity of the Prophet:

"He is refined and venerable, crowned with every quality of graciousness

He is magnanimous in giving to others, for his door is never locked

He is openhanded and generous, for he is a model in every manner of excellence

Conscious awareness surrenders to him with a light that is resplendent

So, let's make ready and run to him and make spiritual night journeys to him."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He never faced off anyone in ways that they would dislike.**" That is to say, even when their offenses were deserving of that. This is an indication of the extent of his tolerance, upon him be blessings and peace. Allah ta'ala says to him: "*Ward off evil with what is better.*" Allah ta'ala also says: "*Good and evil*

are not the same, so ward off evil with what is better, so that the person with whom there is some enmity between him and you, he can become like an intimate friend.” Qadi `Iyad transmitted in his *as-Shifa*: “It has been related on the authority of Anas may Allah be pleased with him: ‘I was once with the Prophet, صلى الله عليه وسلم, and he was wearing a thick cloak. A Bedouin came and pulled him so violently by the cloak that the edge of the cloak made a mark on the side of his neck. He then said: ‘O Muhammad! Let me load up these two camels of mine from the wealth of Allah which is with you, since you will not let me load them up from your own wealth or the wealth of your father!’ The Prophet, صلى الله عليه وسلم remained silent, and then said: ‘The wealth is the wealth of Allah, and I am His servant.’ He then said: ‘O Bedouin shall I take revenge for what you did to me?’ He said: ‘No.’ He said: ‘Why not?’ The Bedouin replied: ‘Because it is not your custom to repay evil with evil.’ The Prophet, صلى الله عليه وسلم laughed and then ordered that one camel be loaded with barley and the other camel be loaded with dates.’

His words: “The Prophet, صلى الله عليه وسلم laughed...” is not a contradiction of what the author will say: “...and his laughter was merely a smile...”, as it was corroborated by at-Tirmidhi on the authority of Jaabir ibn Samra who said: “...and he used not to laugh except by smiling.” This is because it is conceivable that his laughter at the time was merely a smile, and it was only called laughter because he smiled to the point that his molar teeth could be seen. But it was not laughter in a real sense. Or it is also conceivable that his laughter at that time was regarding an affair of the Hereafter, because he, upon him be peace laughed at the Bedouin out of pleasure with him due to his good opinion of him, his good opinion of Allah, and the strength of his belief in him. Since this was an affair of the Hereafter, and the Prophet, صلى الله عليه وسلم only laughed concerning the affairs of the Hereafter, as it will be explained, Allah willing.

He also said in the *as-Shifa*: “A’isha may Allah be pleased with her said: ‘I never saw the Messenger of Allah, صلى الله عليه وسلم take revenge for an act of injustice done to him, as long it was not a sanctity from the sanctities of Allah ta’ala. Further, he never hit anyone with his hand at all, except during *jihad* in the Way of Allah. He never hit a servant or a woman’. A man was brought to him, and it was said that: ‘This man wanted to kill you.’ He said, صلى الله عليه وسلم to the man: ‘Do not be afraid! Do not be afraid! Even if you wanted to do that, you would not have been given the power over me’.”

This is decisive proof that the judgment of the *Sunna* of the Prophet, صلى الله عليه وسلم overrides the judgment of a *Qur’anic* verse as as-Shafi` and others held. This is because it has been revealed in the *Qur’an*, as well as in the Torah and the Injil, the permissibility of striking one’s wife when she persists in disobedience by His words: “As for those whom you may fear disobedience, admonish them, banish them to separate sleeping quarters, or strike them. If they then obey you, seek no way against them, for Allah is Exalted Immense.” As-Shafi` said that the striking mentioned in this verse is permissible but that abandoning striking is better because it was related by Umar ibn al-Khattab who said: “With us, the company of the Quraysh, the men controlled the women. But when we arrived in al-Medina we found that their women controlled their men. As a result our women intermixed with their women and then began to challenge their husbands. Then the permission was given to strike them. As a result of this, a large number of the women came to the homes of the wives of the Prophet, صلى الله عليه وسلم, all of them complaining about abuse from their husbands. The Messenger of Allah, صلى الله عليه وسلم said: ‘This night there has come to the family of Muhammad, more than seventy

of the women; each of them complaining about abuse from their husbands. You will not find those of them who strike their wives to be the best among you’.” What this means is that those who strike their wives is not better than those who do not strike their wives. As-Shafi` and others held the view that this prophetic tradition is evidence that it is foremost in the religion to abandon striking people. I say: that this is evidence that abandoning striking any person at all cost is preferable except during *jihaad* in the Way of Allah, in self-defense, to defend one’s family and to protect the oppressed; even when the *Qur’an* permits it. This is because the Prophet, صلى الله عليه وسلم did not strike with his hands women, servants or anything except when in *jihaad* in the Way of Allah. This is from among the tokens of prophethood; in that extreme ignorance from others only increased him in forbearance as he was described in the Torah.

In the *as-Shifa` Qadi`* Iyad also related: “Once Zayd ibn San`a before he accepted Islam came demanding that the Messenger of Allah, صلى الله عليه وسلم repay a debt to him. He pulled his garment from his shoulder, seized hold of him and behaved roughly with him and then said: ‘O son of Abd’l-Muttalib, you are procrastinating!’ Umar chased him away and spoke harshly to him, while the Prophet, صلى الله عليه وسلم merely smiled. The Messenger of Allah, صلى الله عليه وسلم, then said: ‘Both he and I need something else from you O Umar. Command me to pay back the debt in an excellent manner, and command him to demand the repayment of his debt in an excellent manner.’ He then said: ‘I still owe him three.’ Umar then commanded that he be paid, and the Prophet then added twenty measures more since he had frightened him. That was the reason for Zayd becoming Muslim. This is because he used to say: ‘Nothing remains of the signs of prophethood except that I recognized it in Muhammad, صلى الله عليه وسلم except two which I had not yet noticed: his forbearance overcoming his quick temper, and that extreme ignorance only increased him in forbearance. I tested him for these and find him as he was described.” Shihab’d-Deen al-Khufaaaji added in the above story of Zayd ibn San`a about the reason that he behaved with bad courtesy towards the Messenger of Allah, صلى الله عليه وسلم: “He said to Umar, may Allah be pleased with him, when he صلى الله عليه وسلم repaid his debt and increased him: ‘I bear witness that there is no deity except Allah, and that Muhammad is the Messenger of Allah. Nothing induced me to behave the way you saw me behave O Umar except that I had witnessed all of his descriptions mentioned in the Torah except forbearance. So I came to test his forbearance and found him just as he was described in the Torah. I now, call you O Umar as a witness that I have made these dates and a portion of my wealth to be given on behalf of the poor among the Muslims. Then all the people of his household accepted Islam, except one old man who had been overcome with spiritual wretchedness.” This is from the descriptions of his forbearance, صلى الله عليه وسلم.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He was exceedingly sociable towards each one of his Companions to the point where each of them assumed that he was the most honored of the Companions to the Prophet, صلى الله عليه وسلم.”** In this he was following the words of Allah ta’ala: “*Be kind and generous towards others just as Allah was kind and generous towards you.*” This was a part of the excellence of his social interaction with people, his refined courtesy and exceptional friendliness, صلى الله عليه وسلم with his family and Companions. The Messenger of Allah, صلى الله عليه وسلم used to keep their company and not alienate them. He showed honor to the nobility among the people, and

appointed them to supervise their affairs. He was cautious of people and guarded with them without abandoning his cheerfulness and good character with them. He used to pay due attention to his Companions and gave each of those sitting in his assembly their share of attention to the point where everyone sitting with him felt that he was the most honorable of all those in his presence, or the dearest of them to him. He was patient with whoever sat with him or came to him wanting something, until it was that person who was the first to depart. Whenever someone asked for their needs he would never turn them away except after fulfilling their needs or with conciliating words. He was the most expansive of people in his cheerfulness and character until all people became the same with regard to their rights; as *Qadi`Iyad* explicitly stated in his *as-Shifa*.

He, upon him be blessings and peace did this emulating the words of Allah ta`ala: *“It is by the mercy of Allah that you are lenient to them, for if you were harsh and hard hearted they would flee from around you Therefore, pardon them, seek forgiveness for them and consult them in the affair.”* Indeed, in the assemblies of the Messenger of Allah, upon him be peace each of the Companions sitting in his company considered themselves the most honorable of all the others. It was due to the kindness they experienced from him that each of them considered that he loved them more than any other. Thus, the meaning of his amiability (*bast*) is the expansion of his character, صلى الله عليه وسلم because he attained the highest limit and the essence of praiseworthy character. Ali ibn Abi Talib once said regarding his description of him, upon him be blessings and peace: “He was the most expansive of people with regard to his heart and the sincerest of them with regard to his manner of speaking to people.” This means that he was persistently agreeable, willing, compliant and rarely contradictory towards others and never frivolous towards them. He used to behave with people sociably and in his interactions with them he would behave with noble character until each of them assumed that he was more honored, beloved and respected than all the people in his eyes.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He was the most sensitive of people with regard to his modesty...”**; out of recognition of the all embracing knowledge and omnipresent awareness of Allah by His words: *“Wherever you turn, there is the Countenance of Allah, verily Allah is Vast All Knowing.”* The concept of modesty linguistically is the opposite of shamelessness (*waqaaha*) and means to be bashful out of modesty, to feel shame and embarrassment. It has been related on the authority of the Prophet, صلى الله عليه وسلم that he said: “Modesty is a branch of faith.” For, the modest person naturally is cut off by shame from committing acts of disobedience. Even when he does not possess fearful awareness of Allah, his modesty becomes like the belief which cuts him off from disobedience and stands between the believer and it; as Abu `Ubayd al-Huwari said that Ibn al-Athir once said: “Modesty is made a part of belief because belief is divided into compliance with what Allah has commanded and avoidance of what Allah has prohibited. Thus, when ceasing to do what is prohibited occurs as a result of modesty, then this is a part of belief.” `Iyad said in his *as-Shifa*: “Modesty is a fine quality which makes a man avert his face when something he dislikes happens or when he sees something that would have been best to avoid than to do.”

Imam ar-Raghib said: “Modesty is the retraction of the soul from all that is repugnant and to instinctively avoid it.” It has been related by Muslim in his *Saheeh* in the chapter regarding the excessive modesty of the Messenger of Allah, صلى الله عليه وسلم

on the authority of Abu Sa'id al-Khudri who said: "He was more modest than a maiden in her private quarters." This prophetic tradition is sound and was related by others such as al-Bukhari, at-Tirmidhi, Ibn Maja and `Iyad; in which the virtues of modesty is well established. For, modesty is among the branches of belief, comprises all good and only brings about excellence. It is for this reason that his modesty, upon him be peace was more intense than a virgin girl in her secluded quarters; which means that he was extremely modest before Allah ta'ala and His creation. For, the modesty of the Messenger of Allah, صلى الله عليه وسلم with Allah and His creatures was from his innate fear of his Lord, his scrupulous piety and fearful awareness of him.

The meaning of his words: "**...and the most humble**"; is that he upon him be blessings and peace was the most acute of people in his humility, taking precaution in that from the words of Allah ta'ala: "*I will turn away from My signs those who are arrogant in the earth without right*"; and from His words: "*Likewise does Allah stamp upon the heart of every heart which is arrogant and tyrannical*"; and by His words: "*Indeed He does not love those who are arrogant.*" Thus the phrase 'tawaadu' (humility), where the letter dawd is inflected with damma is to openly demonstrate that one is base or lowly (*wadee*). Humility means to lower oneself where a man who humbles himself acts in a servile manner. Yusef was once asked: "What is the goal of humility?" He said: "It is that you do not encounter anyone except that you see him better than yourself." As-Shafi' said: "Humility is a part of noble character, while arrogance is a part of repugnant and debased traits. Humility gives rise to love and being satisfied gives rise to being at ease." Thus it means that he upon him be blessings and peace was the least of people in self conceit and those of them most lacking in arrogance.

Among the signs of his humility as the author said is that: "**He...**" upon him be peace: "**...would never allow his eyes to be affixed on the face of anyone.**" This was evidence of his humility because affixing one's eyes on the face of people is from the signs of arrogance. For, he, upon him be blessings and peace never allowed his eyes to be affixed on the face of anyone out of humility towards them. It is said that this was also a sign of his modesty as well. It is said in the Ihya' Uluum 'd-Deen: "A part of his modesty is that he did not affix his gaze on the face of anyone, due to the severity of his bashfulness." It is said that this was a part of his humility, upon him be blessings and peace as the author stated explicitly. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the modesty and humility of the Prophet:

"He is a generous Prophet, one who makes the spiritual Path lucidly clear

He is a beloved intimate friend, one piously devoted to Divine contentment

He is a sincere advisor, thoroughly modest, the master of humanity and facilitating

The call of his elevated station over all creatures is clear.

We will delight in him on a Day when all affairs will be immense."

Among the character traits of the chosen one, upon him be peace and the signs of his humility which are a part of the branches of faith is that: "**He used to mend his own shoes, patch his own garments and serve his family.**" This is evidence that he upon him be blessings and peace was the most severe of people in humility towards others. It says in the as-Shifa: "It has been related on the authority of A'isha, al-Hassan, Abu Sa'id and others regarding his description, where some of them add something in addition: 'In his home he was always in the service of his family, tending to his own

clothes, milking his sheep, patching his garments, and carrying his produce from the market places’.” It is related in a narration of al-Bukhari on the authority of Ibrahim on the authority of al-Aswad who said: “I once asked A’isha: ‘What did the Prophet, صلى الله عليه وسلم do while he was in his home?’ She said: ‘He was always in the service of his family, but when the prayer came he would go out to the prayer’.” Adam ibn Ayaas interpolated her saying: “...always in the service of his family” to mean ‘to be on duty’ or ‘in attendance’ for his family. In this is encouragement to be in a state of humility and to avoid at all cost any signs of arrogance and self importance.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He used to answer the invitation of the free man as well as the slave.**” That is to say that he upon him be peace used to answer the invitation to dine or to fulfill the needs of the most noble of his Companions in position, lineage and wealth as well as the most plebian of them. `Iyad added in his *as-Shifa*: “...and he used to answer the invitation of the male slave, the free, the slave woman and the destitute.” This means that he would answer their invitations to come and eat with them, or he would answer their invitation to their homes in order to comfort them, as a means of instructions as well as a means of showing honor to his *Umma*, صلى الله عليه وسلم. This was regardless if he was invited to a wedding reception, or other than that; or if the one inviting him was a slave, freeman, wealthy or destitute. He, upon him be blessings and peace said: “When anyone of you is invited by his brother, he should answer his invitation.” For, he, upon him be peace, used to answer their invitations even when he was invited to a far off place in the city or outside it. An antidote which demonstrates how the Messenger of Allah, answered the invitation to dine with slaves, the dispossessed and plebians, is in what was related by at-Tirmidhi and Ibn Maja on the authority of Anas, may Allah be pleased with him that he, صلى الله عليه وسلم once answered the invitation to dine with a young boy slave who was employed as a tailor who served him a bowl of fresh pumpkin which he no doubt enjoyed eating. He, صلى الله عليه وسلم used to instruct others by being kind towards people in whatever standard of living they possessed. For, he never said: “How can I eat from what is in the hands of a slave, while he is actually the possession of his master.” The author, the Professor Abdullahi, mentioned the slave first in order to call attention to the explanation that he صلى الله عليه وسلم used to answer the invitation of the plebian in spite of his lowliness with respect to the status of the freeman. It says in the *as-Shifa*: “It has been related by Anas: ‘Once a slave woman from the slave women of al-Medina took the Messenger of Allah, صلى الله عليه وسلم by his hand; and he then walked with her where she wanted until he fulfilled all of her needs’.” This is also evidence that he صلى الله عليه وسلم was the severest of people in humility towards others.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**...he used to accept gifts**”; which means that he accepted actual gifts but did not take hand outs or charity (*sadaqa*) because accepting charity or alms was forbidden for him, the people of his house and his descendents upon him and them be blessings and peace. The meaning of the phrase ‘*hidaaya*’ (gift) in this context is that which is bestowed upon someone as a present (*itahaf*). Allah ta`ala says on the tongue of Sulayman, upon him be peace: “*Verily I am sending to them a gift*”; that is to say, that I am presenting to them a present. It has been related by at-Tirmidhi on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “If I

am given a gift of a sheep's foot I will accept it, and if I am invited to eat a sheep's foot, I will accept it." The phrase 'foot' (*kuraa`*) in the context of this prophetic tradition is what is below the knee up until the hoof. It is said that the foot is what is below the knob of the heel in animals. It is also said that the foot refers to the end of anything. Finally, it is said that the 'foot' here refers to a place noun, that is to say, *Kuraa`l-Ghameen* which was located in between Mecca and al-Medina. However, in all these interpolations the first one is foremost. Thus, what was ultimately meant in this prophetic tradition is that he used to accept gifts regardless of how insignificant they were and he would accept the invitation even if he were invited to a far off place. **"And", Among the character traits of the chosen one, upon him be peace** which are a part of the branches of faith is that: **"...he would suffice for gifts by giving them in return."** This means that he would recompense gifts given to him by giving a similar one or one better, because the origin of the phrase 'suffice' (*makaafa`at*) basically means 'sameness' (*masaawaat*) or 'likeness' (*mimaathila*). It has been related by al-Bukhari and an-Nisaai in the prophetic tradition of A`isha, may Allah be pleased with her who said: "The Prophet, صلى الله عليه وسلم, used to accept gifts and recompense them." The meaning of 'and recompense them' is that he would give a gift in exchange to those who gave gifts to him. Thus, the meaning of 'recompense' (*thawaab*) in this context is 'remuneration' (*mujaazaat*) and the least amount of recompense is sameness in the value of the gift, as Ibn Hajar clarified. The wisdom in the Messenger of Allah, صلى الله عليه وسلم accepting gifts and giving gifts in compensation was in order to bring about affinity of the hearts between humanity and to induce mutual harmony in their circumstances, which is ultimately the most important principle in Islam, since the achievement of affinity and love between Muslims removes social affliction from them. This is based upon the prophetic tradition: "The giving of gifts removes the delusions of the breast"; that is to say, the hatred which resides in the breast, and its rancor which is the fundamental cause of disputes and disunity. This is corroborated by his words upon him be peace: "Give gifts to one another and there will be mutual love between you."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **"He used to visit the sick and infirm among the destitute who had no one to look after them and he would serve them himself."** What is meant by 'who had no one' is that they had no one who cared for them, or to take care of them due to their lowliness. We cited previously from the narration of al-Bukhari that a slave woman once took him by the hand and he went with her wherever she wished. In the narration of Ahmad, he went with her in order to take care of her needs. In the narration of Anas it is related that the woman in question had a problem with her reason and she came to him and said: "I have a need from you." He said: "Sit down O mother of so-and-so in whatever road you like from the roads of al-Medina, and I will sit with you until I am able to fulfill your needs." She then sat down and the Prophet, صلى الله عليه وسلم sat down with her until all her needs were met." In this indicates the complete emersion of the Prophet, صلى الله عليه وسلم into the affairs of the people, and his closeness to them in connecting the rights to those deserving of them. It also indicates the extent of his guidance to them by his words, deeds and his patience in enduring difficulties on behalf of others. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the innate empathy and concern for others of the Prophet:

“He is a Messenger, the trustworthy one of Allah, thoroughly grateful to Allah

He is compassionate, tolerant and one who causes the places of worship to thrive
He is kind hearted, full of gratitude and the first of those who seek goodness

He is spiritually elevated and firmly established and the last sent with Revelation
He is unprejudiced, hospitable, desirous of good for humanity and thoroughly pure.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He would sorely miss those Companions who were cut off from him for some reason.”** This means that he would actually feel the absence of his Companions, may Allah ta`ala be pleased with them, and would inquire about them, or as a result of missing them he would set out to visit them, or send someone to them in order to inquire about their circumstances. Ar-Raaghib said: “Missing some one (*faqad*) is more specific than mere absence (*`idam*) because it is an absence which comes after once being present (*wujuud*). Missing someone implies reminiscing; however the reality of missing someone is recognizing the lost of that person or thing; while reminiscing is recognizing the previous relationship had with that person.” It has been related by at-Tirmidhi in his as-Shimaa'il al-Muhammadiyah on the authority of al-Husayn ibn Ali ibn Abi Talib on the authority of his father that the Prophet, صلى الله عليه وسلم used to solely miss his Companions and would question the people regarding the conditions of the people. That is to say, that he upon him be peace used to seek after them and ask about the circumstances of their absence. For if one of his Companions were sick, he would visit them. If one of them had traveled, he would supplicate for them. If one of them had died, he would seek forgiveness for them. When he did not find his Companion sick, traveling or deceased; he would earnestly look into their affairs in order to know the reason for their absence. This is the meaning of the words of the author, may Allah be merciful to him: **“He would say: ”**, that is to say that he, the Messenger upon him be blessings and peace would say whenever he would miss one of his Companions: **‘It is as if, O brother, you discovered in me or in our brothers something you disliked’.** This means that “perhaps you discovered something hateful in us and it is this reason that caused you to be absent from us, or to cut yourself off from us”. For, his missing his Companions was a sign of his excellent companionship with them. Although I have not been able to find the source of this above cited prophetic tradition, there have been narrated ennumerous sound traditions which corroborate this tradition in its overall meaning. The bottom line is that heartfelt missing of one’s close acquaintances is among the traits of true friendship and marvelous companionship.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He never allowed two men to walk behind him at all.”** This means that he would follow behind his Companions, let them proceed in front of him, while walking behind them. He did this out of humility, but also as an indication that he was to them like a shepherd that urges them forward and motions to guide the weak among those being shepherded. Thus, he would follow behind them as a shepherd seeking to assist the weak and give assistance to the poor. It has been related by Ahmad on the authority of Abdallah ibn Umar who said: “I never saw the Messenger of Allah, صلى الله عليه وسلم place his heels in the heels of any man.” That is to say, that I never saw him walking behind another man as if he were following him. On the contrary, he would walk behind him as if he were urging him on. The meaning of his words: **“...if there were three people walking he would walk between them”**; out of humility towards

them. In this is a refutation against those who love rank among the ignorant, those who are arrogant and conceited who naturally desire people to walk behind them. The meaning of his words: “...and if there were a large group of people walking he would walk ahead of some of them”; which means that he would occasionally walk among them as if he were one of them because this is a part of the stamp of humility. However, on most occasions, he would walk behind them out of humility and because the Angels always walked directly behind him. It has been related by ad-Daarimi with a sound chain of authority that he صلى الله عليه وسلم once said: “Leave what is behind me free for the Angels.” In the narration of Ibn Sa’d on the authority of Jaabir he said: “Walk in front of me and leave what is behind me free for the Angels.” It has been related by Ahmad on the authority of Jaabir who said: “The Companions of the Prophet, صلى الله عليه وسلم used to walk in front of him and leave the space behind him for the Angels.” This was so that the Angels could guard him from devils; and in order that he in turn could guard his Companions from everything that could harm them.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He was the quietest of people**”; that is to say that he was the most silent of them and would not speak except when he hoped there was some benefit as it was cited in the as-Shimaa’il of at-Tirmidhi on the authority of al-Hassan ibn Ali ibn Abi Talib, may Allah be pleased with them that he once said about his grandfather, upon him be blessings and peace: “...he did not speak without cause.” For, he upon him be peace, used to never speak without a necessity, whether it was for religious or worldly reasons. He used to be very guarded in his speech and would not speak unless there was some sensory or intangible advantage to be gained from it. The phrase ‘*sukuut*’ (quiet) is called so when a person wants to speak but avoids it for some reason. It has been related by at-Tirmidhi on the authority of Abdallah ibn `Amr that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever is silent is saved.” That is to say, they are redeemed in their comprehension and judgements in this world and the Hereafter.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “...**when he did speak he was eloquent without being verbose.**” That is to say that his speech was succinct along with being the essence of fluency. *Qadi`Iyad* said that his speech upon him be peace was with: “...succinct phrases, clear expressions, a purity of language style, sound meanings and no affectation, for he was given comprehensive speech (*jawaami`l-kalam*).” The meaning of ‘succinct phrases’ (*‘ijaaz maqtu`*) is that he possessed the ability to articulate himself with brevity but which contained in it countless meanings in spite of the few words. This is because his speech, upon him be peace was free of every kind of verbiage and affectation. The meaning of ‘without being verbose’ (*ghayr ‘t-tatweel*) in this context is that he was given comprehensive speech. For Allah gave him a powerful manner of articulation in that he spoke with comprehensive words which contained extensive meaning while maintaining succinctness from which deep intellects could extract treasures which astound the reason; in that his speech was inclusive of marvelous and unprecedented wisdom which was articulated with brevity and preciseness. This is like his words, upon him be peace: “Actions are by their intentions”; and his words: “Regret is repentance”; and his words: “The joyous person is the one who is admonished by the faults of others”; and his words: “War is deceit”; and his words: “A person is with the one he loves”; and other than these

from his succinct speech and concise expressions which contain abundant meanings, which have been transmitted in the extant *Sunnan* transmissions from him صلى الله عليه وسلم. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the eloquence and virtue of the Prophet:

“He is the path of salvation for all creatures, thoroughly equitable

He is cheerful in countenance, the doer of good and thoroughly sociable

He is the physician for creatures, guided and indignant towards disbelief

He is pervasive in spiritual illumination and abolishes all who show him enmity

He is the most eloquent of speech; there is absolutely no one like him.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “...**he was the most excellent of people in optimism**”. This means that he was the best of his Companions and of all other people in maintaining a happy bearing and cheerfulness with people. For, he was not known to be dispirited (*mathbut*) and morose (*`ubuus*), due to the innate goodness of his soul, because maintaining a happy bearing is an innate part of noble character. *Qadi`Iyad* said in his *as-Shifa*: “He was the most smiling of all the people, and the sweetest of them in nature, except when the *Qur`an* was being revealed to him, giving admonition or a sermon. Abdallah ibn al-Haarith said: ‘I never saw anyone more smiling than the Messenger of Allah, صلى الله عليه وسلم.’” For, the Messenger of Allah, صلى الله عليه وسلم never glared in the face of anyone. It was narrated in a prophetic tradition that he upon him be peace once said: “Your smiling in the face of your brother is a form of charity.” *Qadi`Iyad* also said: “It is with this description that Ibn Abi Haala described him when he said: ‘He was always smiling, maintaining an easy character, and forbearing. He was not harsh, hard hearted, boisterous, lewd, fault finding or over praising of others. He would naturally overlook that which was not his concern and there was no one more sociable than him’.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He was never dismayed by anything from the affairs of this world’s life.**” This statement is actually an explanation of what the author mentioned previously. For, the reason that the Messenger of Allah, صلى الله عليه وسلم, was the most excellent of the people in optimism is that he did not fear anything from the affairs of this world’s life, he did not crave for anything from it, nor did he ever become angry or frustrated because of anything from the affairs of this world’s life. This was due to the insignificance that this world had in his heart and the extent of his austerity from it.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He wore whatever was available...**” This means that he wore whatever clothing he found present, as evidence of his thriftiness, his satisfaction with what was available, his austerity and his contentment with little. The meaning of his words: “**...from what is lawful**” is from lawful attire, because it was not his custom to wear gold, silk, and ostentatious attire which manifested one’s beauty, or which was worn for boasting and to exhibit one’s greatness. *Qadi`Iyad* said in his *as-Shifa*: “In most cases he wore a cloak, coarse shirt and rough garments.” This means that he wore what most of the people of his time wore in those circumstances, as evidence of that, صلى الله عليه وسلم acted in the same manner as the normal people of his generation, while adhering to the courtesies of prophethood. For, he did not seek to distinguish himself from his Companions or even his servants in their manner of attire, as it will be

explained Allah willing. *Qadi`Iyad* also said in his *as-Shifa*: “Vanity regarding attire and embellishing oneself conceitedly is not among the traits of nobility and refinement for men. It is from the intrinsic traits of women. The praiseworthy traits of attire and dress for men are: [1] purity of clothing; [2] being moderate in the style of dress; [3] he should wear clothing which exemplifies his station as long as it does not detract from the dignity of his spiritual state; and as long as it does not lead to notoriety from the two extremes of extravagance (i.e. extreme poverty or extreme wealth) since the *shari`a* has censured those two.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He used to ride whatever was possible for him to ride**”; and this was based upon the different circumstances. He would act at variance in his worldly actions with respect to what was best in the interest of his own affairs and best in the interest of his *Umma*. The meaning of his words: “**...thus, sometimes he would ride a horse**”; that is to say, a stallion, based on what occurred with him in al-Medina when an immense shout was heard in the city, and it was assumed that the enemy had attacked al-Medina. He immediately mounted the horse of Abu *Talha* which was inept and incapable of running swiftly. He went alone to investigate the noise, which was evidence of his bravery and his lack of fear of his enemies. He did not find any danger and he then returned. The meaning of his words: “**...sometimes he would ride a camel**”; that is to say, a she-camel which he would ride during his long distance journeys due to its strength and endurance in carrying burdens. The Messenger of Allah, صلى الله عليه وسلم, in fact, had many camels as it was mentioned in the biographies of the Prophet, صلى الله عليه وسلم. The meaning of his words: “**...sometimes he would ride a mule**.” This was during engagement of war, and is evidence of his decisiveness and the strength of his courage, since he could not flee from the enemy. This is corroborated by what occurred during the day of Hunayn, when he saw the strength of the enemies and that some of his Companions fled. He then mounted on his mule with the objective that they could not say that he too had fled and that others beside him were braver. He did this because it is not feasible for the mule to either attack or flee. The mule which he rode on that day was named ‘*Duldilu*’, which was a gray male mule given as a gift to him from al-Maquuqas. He also possessed another mule as it has been transmitted in the biographies of the Prophet, صلى الله عليه وسلم. The meaning of his words: “**...sometimes he would ride a donkey**.” This was during circumstances when he was resident in al-Medina as he took care of his affairs and moved from place to place in the city which was near. He rode a donkey due to its ease in riding it along with the fact that it demonstrated his lack of arrogance and conceit. The Messenger of Allah, صلى الله عليه وسلم, owned a donkey which he named *Ya`fuur*. The meaning of his words: “**...and sometimes he would walk on foot**”, that is to say, he would walk on his two feet without riding a beast of burden. The meaning of his words: “**...either with shoes...**” is that sometimes he would walk wearing shoes. The meaning of his words: “**...or barefooted**” is that sometimes he would walk on his feet without any shoes, as an indication of his humility; for his words: “he would walk on foot either with shoes or barefooted” is proof for the extreme extent of his humility with the servants of Allah ta`ala. The meaning of his words: “**...in order to visit the sick in the furthest parts of al-Medina**” is that he would visit the sick while walking in places that were far off, even to areas which were on the outskirts of al-Medina; as evidence of his affection for the sick person, his compassion for him and his

concern for the whole of creation. It has been related by at-Tirmidhi in his as-Shimaa'il 'l-Muhammadiyya on the authority of Anas ibn Malik who said: "The Messenger of Allah, صلى الله عليه وسلم used to visit the sick." This was in whatever circumstances they were in, whether they were people of humble circumstances or slaves.

This is because the visiting of the sick is a confirmed *Sunna*, especially when taking blessings from the one being visited, due to what is in it of bringing solace to others and establishing affections between the hearts of people. It is said that it is a collective obligation. It is also said that it is lawful to visit a protected person (*dhimmi*) when it is hoped by visiting him that he will eventually accept Islam or when it comprises some social welfare. It has been related by al-Bukhari that he upon him be blessings and peace once visited a young Jewish servant who used to serve him who had become ill. During this visit he presented Islam to him and he accepted it.

As for the *Sunna* in visiting the sick, he upon him be peace would sit at the head of the sick person, and ask about his circumstances by saying: "How do you find yourself?" or "How were your circumstances when you awoke?" and words similar to that. Sometimes he would say: "No doubt you will be purified as a result of this, Allah willing"; or "May Allah make it atonement for you and a means of purification." It has been related that he upon him be blessings and peace used to place his blessed hand on the place which was ailing and then say: "In the name of Allah, may you be cured of every sickness which is afflicting you. May Allah cure you." It has been related by al-Bukhari on the authority of A'isha that when the Messenger of Allah, صلى الله عليه وسلم would go to a sick person or when one was brought to him, he would say: "Remove the suffering O Lord of humanity. Cure him for You are the One who cures. There is no cure except Your cure. Cure him with a cure which does not leave behind any malady."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He used to love perfume**" which means that he used to love all kinds of fragrances. For perfumes include everything with which a person applies fragrance to himself, such as frankincense, musk, saffron, rose water and the like. It is for this reason that he, صلى الله عليه وسلم would never refuse the gift of perfumes, as it was related in the sound prophetic traditions. *Qadi 'Iyad* said: "He, صلى الله عليه وسلم used to love perfumes and nice fragrances and would utilize them often and singled them out by his words: 'I have been made to love from this world of yours: women; perfumes and the coolness of my eyes has been made in the prayer'." The perfume which he, صلى الله عليه وسلم used often was *dhareera*, which is a kind of perfume which originates in India, which is well known and is a compound of different fragrances. It has been related by at-Tirmidhi in his as-Shimaa'il 'l-Muhammadiyya on the authority of Anas ibn Malik who said: "The Messenger of Allah, صلى الله عليه وسلم possessed a kind of dye with which he would perfume himself." An-Nisaai' and al-Bukhari in his Tarikh related a prophetic tradition on the authority of Muhammad ibn Ali who said: "I once asked A'isha: 'Did the Prophet, صلى الله عليه وسلم used to utilize perfume?' She said: 'Yes. He would use the more masculine perfumes such as musk and amber'." What is meant by 'masculine perfumes' (*dhakaarat't-tayyib*) are those which are more appropriate for men, which are those which do not have much color, such as musk, amber, rose, and camphor. The more effeminate perfumes are those more appropriate for women, which are those which the color is apparent and the fragrance is slight, such as *khuluuq*, saffron, and henna, as it was transmitted in a prophetic tradition on the authority of Abu Hurayra.

“And...” Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“...he used to dislike foul smells”**, which meant noxious odors from others. This is because it was his custom to converse intimately with Angels upon them be blessings and peace, who love excellent fragrances and dislike noxious odors; which is the opposite with malevolent demons (*shayaateen*) that are attracted and influenced by foul smells. *Imam* Zayn'd-Deen `Abd'r-Rahim al-Iraqi said in his *Alfiyya* in poetic verse: “Perfumes and women were beloved to him, and he disliked every noxious smell.” The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the innate fragrance and virtue of the Prophet:

“He is immediate in nearness and yet far; his likeness has not been created

He is powerfully strong and yet lenient of character, innately compassionate
The depths of his soul, (by Allah!), is completely permeated with pure musk

Say: “That is the truth!” Say: “That is his welcoming door, it is never closed
The one of little fear of Allah, disobedient, should definitely have affiliation with him.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to take personal responsibility for the poor”**, which means that he would personally take responsibility for their affairs by being liable for discharging their upkeep, such as the People of the *Suffa* and others among the destitute of al-Medina, as well as the wayfarers. This was because they were among his neighbors and guest, upon him be blessings and peace. He was therefore concerned for their circumstances in the highest regard. He did this emulating the words of Allah ta`ala: “*Verily the alms is for the poor and the destitute.*” For, he, upon him be peace used to give preference to the poor and the destitute over his own family members and close relatives. It is for this reason that Abu Bakr as-Siddiq once said: “The Prophet is not to be inherited from, for his inheritance belongs to the poor among the Muslims and the destitute.”

It has been related by ad-Diya' on the authority of `Ubaada ibn as-Saamit that the Prophet, صلى الله عليه وسلم once said: “O Allah make me live destitute. Make me die destitute, and gather me among the company of the destitute.” He asked this from Allah out of his innate compassion and deep empathy for the poor and the destitute. He, upon him be peace, encouraged his Companions and *Umma* to show honor and respect to the poor and destitute and to visit and attend their sick; in order to have their spiritual ranks elevated with Allah. It has been related by Ibn `Asaakir on the authority of Umar ibn al-Khattab that the Messenger of Allah, صلى الله عليه وسلم once said: “On the Day of Judgment a voice will shout out: ‘Where are those who used to show honor and respect to the poor and destitute?! Enter Paradise without any fear or grief!’ On the Day of Judgment a voice will shout out: ‘Where are those who used to visit the sick among the poor and destitute in this world?! They will be seated on *minbars* made from light, and will converse intimately with Allah when the rest of humanity will be in the severity of the Reckoning!’”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to show respect and honor to the people of bounty.”** This means that he upon him be peace used to give the people of bounty their rights from preference and honor. What is meant here by the phrase ‘the people of bounty’ (*ahl’l-fadl*) are those who possess all kinds of spiritual excellences, nobility and honor. *Shaykh* Muhammad ibn Qaasim said: “They are the people of knowledge and religion.” *Qadi`Iyad* said in his *as-Shifa*: “He used to show honor to the nobility of every people”; which means he used to take care of them with what was befitting them as he did with *`Adiyy ibn Hatim* and others.

The meaning of his words: **“...in their characters...”** is that he would honor them with what was befitting them and give them their portion based upon their characters. *Iyad* said: “...he would appoint them over their people...”; which means that he would appoint the nobility of the people and the people of spiritual bounty from among them as governors over them, when they would return from him to their lands; as he did when he appointed *Malik ibn Namt* over the delegation from *Hamdaan*.

This was a part of his conduct in recompense to the *Umma*, to give preference to the people of bounty, with his permission, and would apportion wealth, rank, baraka and spiritual transmission based upon their capacity in spiritual bounty in the religion. For among them were those who came to him with a single need, others among them came to him with two needs to be fulfilled, while others came to him with multiple needs. He would thus, appoint these people to be preoccupied with seeing to their affairs and that of the *Umma*, so they would not have to come to him, and so that they could inform them of their requirements. He would say to those he appointed among them: “Now let those who are present go and inform those who are absent.” *Qadi`Iyad* said: “It has been related by *Abu Qatada* that the African delegation of the *an-Najaashi* arrived to the Prophet, *صلی اللہ علیہ وسلم* and he served them personally. His Companions said to him: ‘We will suffice you from having to do that.’ And he said: ‘They were the ones who showed respect to our Companions in *Abyssinia*, thus I desire to take care of them personally’.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He would show affection for the people of nobility by being generously kind to them”**; which means that he would demonstrate his affection for them by dispersing an allotment of the alms to them as Allah ta`ala says: *“...and those whose hearts are to be reconciled.”* *Imam* Muhammad ibn Muslim az-Zuhri said: “Those whose hearts are to be reconciled refers to those who accepted Islam among the Jews or Christians, even if they were wealthy, that is to say, among the nobility.” It is said that they are a group among the disbelievers who should be given alms in order to reconcile their hearts to accepting Islam. Since some do not accept Islam by means of force or the sword, but they come to Islam by means of generous gifts and acts of kindness. It is said that it refers to those people who accepted Islam outwardly, but whose hearts were not certain. Thus, it was appropriate to give them a portion of the alms in order to affix Islam in their breast. It is also said that it refers to the people among the immense leaders of the polytheists who had large followings. It was thus lawful to give them a portion of the alms in order to reconcile their followers to Islam. The meaning of the phrase ‘the people of nobility’ (*ahl’s-sharf*) in this context, are their leaders (*za`eem*).

He upon him be peace gave *Abu Sufyaan ibn Harb* one hundred camels and gave his son one hundred camels as well. He, upon him be peace gave *Hakeem ibn Hizaam*

one hundred camels. He, upon him be peace gave al-Haarith ibn Hishaam one hundred camels. He, upon him be peace gave Suhayl ibn `Amr one hundred camels. He, upon him be peace gave Huwaytib ibn Abd'l-`Uzza one hundred camels and he gave Safwaan ibn Umayya one hundred camels. He, upon him be peace gave Malik ibn `Awf one hundred camels. He, upon him be peace gave al-`Alaa ibn Jaariyya one hundred camels. Each of these people were among the leaders and nobility of the Quraysh, with whom he acted generously in order to reconcile their hearts to Islam.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to show honor and respect to his relatives”**; which means the close relatives who included everyone connected to him by lineage. This means that he, صلى الله عليه وسلم used to be kind and generous towards his close relatives and would show his deep love for them. The meaning of his words: **“...and maintain ties with them”** is that he would do so by being generous towards them, staying connected to them by means of his compassion with them and taking responsibility for their circumstances. By means of this he would maintain the natural connection that is between him and those with whom he was connected by kinship and marriage. He upon him be peace once said: “Whoever desires to elongate his years should maintain the ties of kinship.” He also said: “Keep the connection with your relatives, even if it is with merely giving the greetings of peace.” The meaning of his words: **“...without giving preference to them”** that is to say without singling them out and giving them partiality: **“...over those superior to them”** from among the remainder of the people. This character is a part of the excellence of social interaction.

Qadi`Iyad said in his *as-Shifa*: “When his sister by way of suckling, as-Shayma’ was brought to him among the captives of Hawazin and made herself known to him, he then spread out his cloak for her to sit upon. He then said to her: ‘If you like, you can stay with me in honor and love, or I can provide you with sufficient supplies and you can return to your people.’ She chose to stay with her people and he then provided her with provisions. Abu Tufayl once said: ‘I saw the Prophet, صلى الله عليه وسلم when I was a boy. A woman approached him until she became close. He then stood and spread out his robe for her and she sat upon it. I then said: ‘Who is that?’ They said: ‘She is his mother who used to suckle him when he was a child.’ She was Anisa, famous as as-Shayma, the daughter of al-Harith ibn Abd’-`Uzza ibn Rufa’a ibn Malaan ibn Nasira, the sister of the Messenger of Allah, صلى الله عليه وسلم by suckling, from her mother Halima bint Abu Du’ayb ibn Abalah ibn al-Harith ibn Shujanna ibn Jaabir.

In a transmission of Ibn as-Saa’ib that one day the Messenger of Allah, صلى الله عليه وسلم was sitting when his father by suckling came up to him. He then placed part of his attire for him to sit upon. Then his mother by suckling came to him and he placed part of his attire for her to sit upon on his other side. Then his brother by suckling came and the Messenger of Allah, صلى الله عليه وسلم stood and sat him in front of him.” The father of the Prophet by suckling was the above mentioned al-Harith ibn Abd’l-`Uzza. As for his brother by suckling, he was Abdallah ibn al-Harith. He had another sister whose name was Hadaafa bint al-Harith. The Prophet, صلى الله عليه وسلم used to show the respect and honor because they were among his close relatives due to his compassion for them for the exertion that Halima expended in nursing him. All of this is from the excellence of his companionship with others and his fidelity towards his nearest of kin. The blood brother

and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the tolerance and affability of the Prophet:

“He is affectionate, kind hearted, the possessor of majestic qualities and elevated

His miracles, among which was water flowing from his hand; are all beneficial

He is exalted in station among creatures and the very source of intercession

He is dignified from whom every place of spiritual ascent takes its source

He is mighty to whom there is a light from Allah which shines forth in illumination.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He did not alienate anyone.**” This means that he did not drive anyone away, nor did he ever encounter anyone with anything which would cause them to be driven away. The expression ‘alienate’ (*jafa*) is from the root of to make remote from a thing. Thus, one alienates them when one pushes them far away. Its etymological root means to abandon relationships and virtuous association. Al-Layth said: “To alienate someone is to be committed to abandoning relationship with them. It is from the word ‘*jifaa*’ (to distance) because distancing someone by actions is by not even attempting to cajole them or to be tactful with them.”

The Messenger of Allah, صلى الله عليه وسلم was by nature as Allah ta`ala says about him: “*with the believers kind and merciful.*” He also said about him: “*It is by the mercy of Allah that you are lenient to them, for if you were harsh and hard hearted they would flee from around you. Therefore, pardon them, seek forgiveness for them and consult them in the affair.*” His attributes, upon him be blessings and peace as described in the Torah says: “He will not be harsh, crude and will not be boisterous in the market places. He will not recompense evil with its like, but will pardon and forgive.” *Qadi`Iyad* said in his as-Shifa: “He upon him peace once said to his Companions: ‘You were sent in order to bring the Good News. You were not sent in order to alienate people’.” This means that you were not sent in order to drive people away from Islam, by being overly strict and hard hearted which would cause people to be driven away from you, disassociated with you and to disperse from around you. *Qadi`Iyad* also said: “He upon him be peace once said: ‘Be accommodating towards one another, do not be difficult with one another. Facilitate peace between one another, do not alienate one another’.” This means do not alienate the people by being too difficult or so strict against them; and do not encounter them with that which they would dislike, so in order not to drive them from accepting the religion and following guidance. For he upon him be blessings and peace never alienated or distanced himself from anyone, since he was sent as a mercy in order to extract people out of darkness into the Light by the permission of Allah.

The meaning of his words: “**...even when they did something with him which necessitated them being alienated.**” This is from those who had a tendency by nature to act in a manner which alienated people, who lacked social courtesies, like the Bedouin, who were naturally ignorant of the rights of Allah, the rights of the Messenger of Allah, صلى الله عليه وسلم, and their lack of knowledge of the courtesies of proper companionship. Or it was from the tendency which human beings have of being ignorant of what is obligatory upon them, like the Bedouin who snatched his attire or cloak until it left marks on his neck, upon him be peace; or like the raising of the voice of Thabit ibn Qays ibn Shamaas in his presence when he called him and spoke to him; or like some of the Bedouin who objected to him such as Saud ibn Qays al-Muhaaribi; as well as the remonstrations of his wives, such as A`isha, Hafsa and others against him. For all of these

kinds of behavior normally induce alienation. Allah ta'ala says: *“O you who believe do not raise your voices above the voice of the Prophet, and do not call out to him in speech the way you call out one another, or you will render your actions fruitless.”* Allah ta'ala also says: *“Indeed those who seek to harm Allah and His Messenger, Allah has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment”*; and other than these from the verses which denounce demonstrating evil courtesy with the Messenger of Allah, صلى الله عليه وسلم. Yet, in all this the Messenger of Allah, صلى الله عليه وسلم showed forbearance with their unpleasant courtesies towards him, emulating the words of Allah ta'ala: *“Good and evil are not the same, so ward off evil with what is better, so that the person with whom between you and him there is some enmity, he can become like intimate friends”*; and His words: *“Treachery never ceases to come from them, except a few. Therefore pardon and forgive them, for indeed Allah loves those who are magnanimous.”* Thus, the Messenger of Allah, صلى الله عليه وسلم was patient with the harm from people, the hypocrisy of the hypocrites, the blame of the ignorant, the shortcomings of people and their rudeness. Just as the resolute among the Messengers were patient against the evils of their people, and the afflictions they brought against them, until many of them were completely freed of their hypocrisy and faith became sincere in their hearts, just as they had done outwardly. Thus, they became sincere in their belief in Allah and His Messenger secretly just as they manifested their Islam outwardly. All of this was the result of the patience that the Prophet, صلى الله عليه وسلم had with them and his propensity for pardoning of them.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to accept the excuse of those who gave excuses.”** Those who offer excuses (*mu'tadhar*) are those who give excuses regardless whether their excuses are true or not, and regardless if it was a part of his affair to accept their excuses in spite of having to punish them for some offense or not holding them accountable for it. This is because it is a part of the perfection of chivalry, as *Shaykh Shihab 'd-Deen al-Misri* said explicitly in his *Naseem'r-Riyaad*. The meaning of his words: **“...regardless of what they may have done”**; is that he upon him be peace would accept their excuses even when they were not valid, or even when their excuses were treacherous or from their hypocrisy. The Prophet, صلى الله عليه وسلم accepted the excuse of al-Jidd ibn Qays of the Banu Salma on the day of the military exercise of Tabuk, when he said: *“O Messenger of Allah you should grant me leave to stay home and do not tempt me! For, by Allah! My people know that there is no man who is fonder of women than I am. I fear that when I see the women of the Banu'l-Asfar that I will not be patient in keeping from them.”* The Messenger of Allah, صلى الله عليه وسلم turned away from him and said: *“I grant you leave.”* It was about him that Allah ta'ala revealed the following verse: *“And among them is he who said: ‘Grant me leave and do not tempt me’ However it is into temptation that they have fallen. Behold, Hell encompasses the disbelievers.”* He, صلى الله عليه وسلم also accepted the excuses of the hypocrites on the day of the military exercise of Tabuk as well, when they said: *“Do not go out during the heat.”* They said this merely as an excuse to abstain from the *jihaad*, out of doubt regarding the Truth and in order to frustrate the Messenger. However, he صلى الله عليه وسلم accepted their excuses until Allah ta'ala exposed them as liars by His words: *“They said: ‘Do not go out during the heat.’ Say: ‘The heat of Hell is more severe if they would only consider.’”* He accepted the excuse of *Haatib ibn Abi Balta'a* when he wrote a letter to the

people of Mecca informing them of the route which the Messenger of Allah, صلى الله عليه وسلم was to take on his way to conquer Mecca.

All this is from his kindness and mercy to creation and the excellent opinion he held of them. For, he, upon him be peace used to accept the excuses that the people proffered, and he did not complain about what they used to do. It has been related by Abd'r-Razaq ibn Hammam in his al-Jaami` in the authority of Anas who said: "I served the Messenger of Allah, صلى الله عليه وسلم for more than twenty years and he never made even the slightest begrudging remark to me; and he never said to me regarding something I had done: 'Why have you done that?'; nor for anything I failed to do: 'Why have you abandoned it?'"

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He used to kid around with women**"; which means he used to make banter (*mazaha*) with the women from among his wives, since it is not lawful for the Prophet, صلى الله عليه وسلم and others to kid around with strange women. The jesting with wives is a part of excellent companionship with them. Al-Quraab mentioned on the authority of Abu 'd-Darda' that the Messenger of Allah, صلى الله عليه وسلم once said: "Amusement is in three things: the disciplining of your horse; the shooting of your arrows, and in your making jest with your family"; by the latter he meant 'your wives'. From a prophetic tradition from Hishaam ibn 'Urwa on the authority of his father on the authority of A'isha who said: "I once raced the Messenger of Allah, صلى الله عليه وسلم and I beat him. Then once when I was carrying meat, I raced him again and he beat me. He then said: 'This was for that'."

Included in the affair of kidding around with women is making foreplay, kissing and sucking the tongue as a prelude to sexual intercourse. *Imam* as-Suyuti said in his as-Shimaa'il as-Shareefa: "What is taken from this is that it is a confirmed *Sunna* to make foreplay, kissing, and the sucking of the tongue as a prelude to sexual intercourse. And the opposite is disliked. It has come to us in the transmitted narration related by ad-Daylami on the authority of Anas going back to the Messenger of Allah, صلى الله عليه وسلم who said: 'Three things are from those things which cause alienation: that a man takes another man as his brother and then fails to learn his given name or honorific name; that a man invites his brother for a meal and he fails to answer; and that conjugal relations occur between a man and his wife, without him sending a message leading up to it, such as kidding around and kissing. None of you should merely fall upon his wife the way common beast do with each other'."

The meaning of his words: "**...as well as children**" is that he upon him be peace used to kid around with children. This means that he would joke around with them. The reality of 'joking around' (*daa'iba*) is from a form of 'making banter' (*mamaaziha*) but it is accompanied with actual playing (*la'b*), which is why this expression is applied specifically with children. This is like when the Messenger of Allah, صلى الله عليه وسلم joked with Mahmud ibn ar-Rabi'a al-Ansaari when he was five years old, who said about that: "The Messenger of Allah, صلى الله عليه وسلم splashed water in my face from the well water of our house. At the time I was five years old."

It was related by at-Tirmidhi in his as-Shimaa'il: "The Prophet, صلى الله عليه وسلم used to kid around. Among that is that he gave a young boy an odd honorific name when he said to him: 'O Abu 'Umayr!' Regarding this story is that it was the usual custom for young boys to be given birds to play with. The Prophet, صلى الله عليه وسلم said to the boy:

‘O Abu `Umayr what did the *nughayr* bird do?’ He said this in jest because the bird that the boy was playing with died, causing the boy to be sad. So the Prophet صلى الله عليه وسلم joked with him by saying: ‘O Abu `Umayr what did the *nughayr* bird do?’; in order to cheer him up.” From this narrative we learn of the kind of joking that is lawful is that which the Messenger of Allah, صلى الله عليه وسلم did. His joking was infrequent, but it was done in order to bring about some advantage like cheering up the soul of the one being addressed, amusing them, bringing about affection, removing fear apprehension.

Imam an-Nawwawi said: “Realize that the kind of joking which is prohibited is that which is extreme and is continuous. This kind of jest causes excessive laughter, the hardening of the heart, being preoccupied from the remembrance of Allah and reflecting on the important affairs of the religion. In most times it leads to offending others and results in hatred, the loss of one’s self-respect and dignity.” All of this is blameworthy and prohibited as it has been related in a prophetic tradition related by at-Tirmidhi in his *Jaami`* on the authority of Ibn Abass who said: “The Prophet, صلى الله عليه وسلم once said: “Do not make fun of your brother and do not joke with him excessively.” This means do not joke with your brother by making mockery of him or lying upon him, as it has been narrated by Ahmad and others on the authority of Abu Hurayra that the Prophet, صلى الله عليه وسلم said: “The servant will not ever believe with the totality of true belief until he abandons lying while making jest.”

Then the author explains what is lawful in jesting by his words: “**...and in that he only spoke the truth**”; that is to say, even when he was making jest. He would avoid at all cost lying and all types of falsehood, such as deriding others, making mockery, and obscenities; as it was taken from the prophetic tradition related by at-Tabaraani on the authority of Ibn Umar that the Messenger of Allah, صلى الله عليه وسلم once said: “Indeed I sometimes make jest, but in that I only speak the truth.” In the narration of Abu Hurayra he said: “The people once said: ‘O Messenger of Allah, are you actually joking with us?’ He said: ‘Yes, but in that I only speak the truth’.” In another narration: “He upon him be peace was the most humorous of people and used to joke around, but in that he only spoke the truth.” That is to say that he upon him be peace used to make jest and joke with his Companions in his words and actions, as a means of being amiable and sociable with them (*ta’neesan lahum*) and as a means of consoling their hearts where it did not cause harm to anyone. In fact, it is also well known that the notables of the early community used to joke with one another. About that it was said: “People are in a prison as long as they do not joke with one another.” The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the cordiality and affability of the Prophet:

“He is innately comprised of an overflow of goodness, for he is never gloomy

One who strikes with the Sword of Allah, and firmly established in virtuousness

He is naturally good-humored, but when he prays he is seriously stimulated

Illumination precedes his words and his words are never contradictory

Yet economical, words full of yearning from him, that are a fostering cure.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He used to see the people occupied in lawful recreation and he did not object to it**”; which means that he upon him be peace would see some of his Companions, may Allah ta`ala be pleased with them involved in playing some form of amusement permissible by the *shari`a*, and he would not object to that; as it

was related by al-Bukhari on the authority of the Mother of the believers, A`isha who said: "Once the Messenger of Allah, صلى الله عليه وسلم entered upon me, and with me were two servant girls singing the poems of the battles between the `Aws and the Khazraj. He then came and laid down on the bed and turned his face away from them. Then Abu Bakr entered and rebuked me and them saying: 'Are the wind instruments of Satan in the presence of the Prophet, صلى الله عليه وسلم?!' Then the Messenger of Allah, صلى الله عليه وسلم turned to him and said: 'Leave them!' However, when they took a brief rest, I ushered them out. This was the day of the `Eid in which the Sudanese usually played with their shields and lances."

In another narration: "Abu Bakr once entered upon me, and there were two servant girls from the Ansaar singing the customary poetry of the Ansaar which they sang about the wars between the `Aws and the Khazraj. She said: 'They were not actually singing, (but reciting poetry)'. Then Abu Bakr said: 'Is the wind instruments of Satan in the house of the Messenger of Allah, صلى الله عليه وسلم?!' This occurred on the day of the `Eid. The Messenger of Allah, صلى الله عليه وسلم, then said: 'O Abu Bakr! Every people have an `Eid, and this is our `Eid'."

It has been related by an-Nisaai' and Ibn Hibban with a sound chain of transmission on the authority of Anas: "When the Prophet, صلى الله عليه وسلم arrived in al-Medina, they had two days in which they used to celebrate by making amusement in them, and he said: 'Allah has exchanged those two days for two days better than them and they are the day of *al-Fitr* and *al-Adhhaa*'." In these prophetic narrations is evidence for the lawfulness of listening to the voices of young servant girls singing, even if they are not owned by those listening, because the Messenger of Allah, صلى الله عليه وسلم did not object to Abu Bakr listening to them, but rather he objected to his objection of them being listened to.

It has been related by al-Bukhari on the authority of Salma ibn al-Akwaa` who said: "The Prophet, صلى الله عليه وسلم, once passed by some of the Banu Aslam who were competing with one another. The Prophet, صلى الله عليه وسلم, said: 'Shoot O Banu Isma'il! For verily your ancestor was an archer! And I am with the clan of so-and-so!' Then one of the groups withdrew and stopped shooting. The Messenger of Allah, صلى الله عليه وسلم, said: "What is wrong with you that you are not shooting?" They said: "How can we shoot, when you are with them?!" The Prophet, صلى الله عليه وسلم, said: "Shoot! for I am with all of you!" In this prophetic tradition is proof of the merits of marksmanship, constructive competition, and taking care in these with the intention of training for the *jihad*, military exercise, and the disciplining of the limbs for such. From this we understand that having competition in marksmanship is not a sort of empty entertainment and pointless amusement, even though it may seem so; but is the kind of entertainment and amusement which is lawful.

It has also been related by al-Bukhari on the authority of Abu Hurayra, who said: "We were present when some Abyssinians were making entertainment in the presence of the Prophet, صلى الله عليه وسلم, with their lances when Umar entered. He (Umar) then reached for some pebbles and began to stone them with them. He, صلى الله عليه وسلم, said: "Let them alone O Umar!" Subsequently, the silence of the Prophet, upon him be peace during the entertainment of the Abyssinians in the *masjid* was evidence for its lawfulness according to the *shari`a*. For this reason it states in the *at-Tawdeeh*: "The playing at

martial arts games is a *Sunna* because it is a preparation for encountering the enemies, and disciplining of the people for that.”

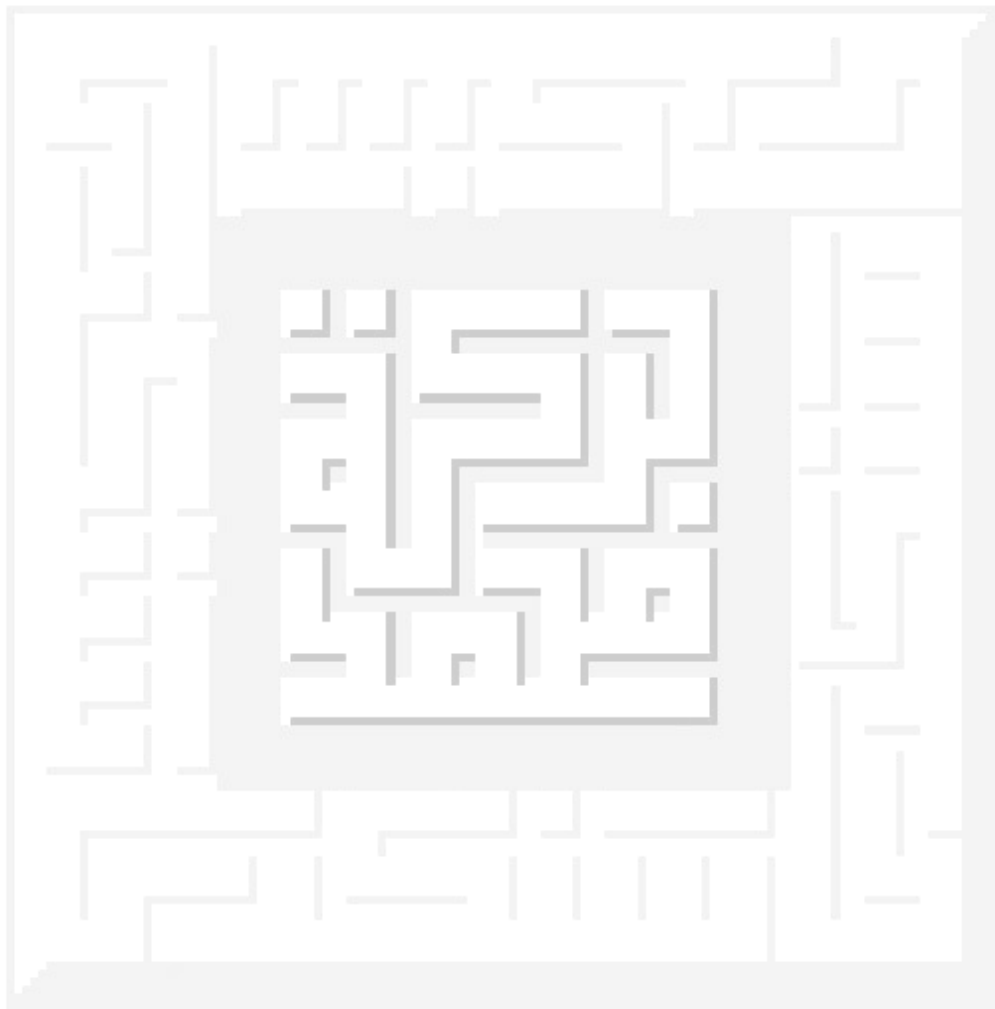
There are many other prophetic narrations which clarify that he, صلى الله عليه وسلم, used to see his Companions engaged in lawful games and amusement and did not object to that. Rather, he encouraged them in that due to what was in it of disciplining and training for the *jihad* and other than that which brings benefit to the Muslims. However, there are many of those who are associated with the *Sufiyya* who utilize this prophetic tradition and the one regarding the two Abyssinian girls singing as evidence for the permissibility for singing and dancing as a form of worship. It is sufficient to refute them with the fact that the entertainment of the Abyssinians was a form of exercise and training with shields and lances, and this was a custom of theirs for recreation, and not a type of worship. The scholars differ regarding the permissibility of singing. A large group from among the people of the *Hijaz* allows it, which is based upon a narration on the authority of Malik, however, Abu Hanifa and the people of `Iraq said that it was prohibited. The view of as-Shafi` considered it reprehensible, which is also the most famous view of Malik. Those who consider singing permissible take reliance on this prophetic tradition, while others refute them by citing that the kind of singing that the Abyssinians did was that which spoke of bravery, fighting, adroitness in fighting and the like, which has no corruption in it. This is in contrast to the kind of singing which comprises provoking the lower souls towards evil and inducing them to that which is false and obscene.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He did not elevate himself over his male servants and female servants in food, drink or attire.”** This means that he was not disdainful and so arrogant not to walk, sit, eat with or resemble the indigent, the destitute and the slave. This was a part of his humility even with his servants. He, upon him be blessings and peace was the most astute of people with regard to genuine humility, as we mentioned. For, he used to sit and eat with his servants and dress in the same attire as theirs. He did not distinguish himself in his outward appearance from the conditions of the common people. This was because, as we mentioned previously, he used to eat and dress utilizing whatever was available from lawful food and dress.

It has been related by at-Tabaraani on the authority of Ibn Umar that the Prophet, صلى الله عليه وسلم, said: “An Angel from the heavens has come down to converse with me which had not come down to converse with a Prophet before me and which will not come down to converse with anyone after me. It was Israfil At that time Jibril was with me and It said: ‘Peace be upon you O Muhammad.’ It then said: ‘I am a messenger of your Lord to you. He ordered me to give you, if you like, the choice of being a slave Prophet; or if you like, of being a king Prophet.’ I then looked at Jibril and he indicated for me to be humble. I then said: ‘I choose to be a slave Prophet.’ If I had said: ‘I choose to be a king Prophet’; then if I desired so, the mountains would have been transformed in to pure gold for me.”

It has been related by Ibn Sa`d on the authority of Mother of the believers, A`isha that the Prophet, صلى الله عليه وسلم, once said: “I eat as a slave eats, and I sit as a slave sits.” In another narration In another narration from the as-Shifa he said: “I am but a slave. I eat like a slave and I drink like a slave.” In these two above cited prophetic traditions is clarification of his innate servitude and humility, صلى الله عليه وسلم. It has also been related

by Ibn `Asaakir on the authority of Abu Dharr that the Messenger of Allah, صلى الله عليه وسلم once said to him: “Sit with the people of affliction and the destitute, and eat with them, as well as with your servants, so that Allah will elevate you on the Day of Judgment. Dress in coarse attire and rough clothing so that boasting and pride does not find a way of entering your soul.” The Messenger of Allah صلى الله عليه وسلم commanded this kind of courtesy and even he likened himself to a indentured servant out of humility for the sake of Allah. He did not behave with anything from the character traits of typical rulers, in their eating, drinks, attire and other than these from the traits of the people of this world’s life. He صلى الله عليه وسلم did not consume his meals on dinning tables; close his gate to others or put up social barriers as is the custom of rulers, the people of social standing and leadership.



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Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“A moment did not pass without him performing an action for the sake of Allah”**; which means that a time never passed without him, upon him be peace filling that time or moment with the remembrance of Allah, His obligations, His superogatory acts, or his being preoccupied in taking care of the needs of the people in what would ameliorate their affairs, either by his words, his personal actions or his wealth. The meaning of his words: **“...or in doing something that was required of him to do such as seeing to the needs of his soul”**; is that no moment passed except that he filled it with reflecting upon the affairs of the Hereafter, taking care of the financial necessities of his family, taking care of their needs and other than these from righteous actions, whether it was to see to the needs of his own soul, those of his wives, neighbors, Companions or others from those who had needs to be fulfilled.

It says in the *as-Shifa*: “When he, upon him be peace, would enter his home, he would divide his time into three parts: one part he would devote to his wives; another part he would devote to his soul; and the remaining part he would divide between his own requirements and those of the people.” This means that he upon him be peace would divide his time when he was in his home into three divisions. One division he would apportion for Allah, His worship and reflecting on His Unseen kingdoms. Another division he would apportion to his wives where he would see to the needs of their affairs, correcting their concerns and being kind and considerate towards them. And finally, he would apportion a division for himself regarding his food, drink, relaxation and other than these which were essential for him. As for the division which he apportioned for himself, he would also divide that even further by taking care of the needs specific to him as we mentioned, and another division for the people and the rest of the *Umma*.

The bottom line is that the meaning of all of this is that no time or moment passed except that he upon him be peace was not in a state of the remembrance of Allah. He, upon him be peace used to remember Allah in every state and circumstance. He had a remembrance of Allah ta`ala specific for every condition. When he awoke from sleep he would remember Allah. When he dressed in his attire he would remember Allah. When he entered the toilet he would remember Allah and when he came out from it, he would remember Allah. When he sat to eat he would remember Allah, and when he stood up from eating he would remember Allah. Whenever he would leave and come back to his home, he would remember Allah. For, he upon him be blessings and peace would remember Allah standing, sitting, and reclining, as it has been related by al-Bayhaqi in his *Shu`b`l-Imaan* on the authority of Mu`adh that the Messenger of Allah, صلى الله عليه وسلم said: “Increase in the remembrance of Allah ta`ala in every state, for there is no action more beloved to Allah and none more redemptive for His servants in this world and the Hereafter than the remembrance of Allah ta`ala.”

This was his circumstance, صلى الله عليه وسلم during every moment from his times and in every place. It says in the *as-Shifa*: “The Messenger of Allah, صلى الله عليه وسلم did not sit or stand except in a state of remembrance.” This means that he upon him be peace did not stand from any of his assemblies except that he would remember Allah by saying: ‘Glory be to You, O Allah, and with Your praises. There is no deity except You’; and other than these from remembrance of Allah and supplications. All this is evidence that he, upon him be blessings and peace was the furthest of humanity from heedlessness and the closest of them to attentive awareness of his Lord. For, persistence in remembrance of

Allah was a part of his Living *Sunna*. The *khadim* of the Messenger of Allah, *Shaykh Ahmadu Bamba*, may Allah be merciful to him said in poetic verse:

“As for persistence in remembrance, that is indeed greater
than anything that the spiritual disciple can do an abundance of
I say that without any veiled or hidden paraphrasing
and without the least concern of the criticism of those who object
And I say that whoever abandons the remembrance of GOD
for the remembrance of anything else, then he is a fool, without doubt.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to often go out to visit the gardens of his Companions”**; which means he would visit their date gardens or plantations and other than these from fruit farms; like the two gardens of Abdallah ibn Mas`ud and the garden of Anas ibn Malik and others. The meaning of his words: **“...and eat from them”** is that the Prophet, صلى الله عليه وسلم would go out to their gardens in order to eat from them. He would also enter them to enjoy the cool shade and to drink from its springs. The meaning of his words: **“...with the sole aim of conciliating their souls”**; is that the Prophet, صلى الله عليه وسلم used to do this as a way of showing honor, respect and to demonstrate his esteem of them; as well as to show kindness to them by behaving with correct courtesy towards them and to manifest his love for them. All of this was evidence of his excellent companionship, sociability, courtesies and the vastness of his character with his Companions, may Allah be pleased with them.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He never showed contempt for the destitute.”** The meaning of ‘contempt’ (*haqar*) is ‘to belittle’. For, he never belittled those who were destitute as a result of their demeaned circumstances and weaknesses. On the contrary, he honored them, showed gentleness to them, demonstrated his empathy for them with kindness and mercy, and gave them their rights which Allah required for them from his wealth, as He says: *“Verily the alms are for the poor and the destitute.”* For, the meaning of ‘the destitute’ (*maskeen*) is the one who is overcome with dreadful circumstances and is humiliated as a result of poverty and want. It was thus, obligatory upon him and those who believed to show kindness towards them with their selves and their wealth as Allah ta`ala says: *“...and be kind and openhanded towards parents, the nearest of kin, the orphan, and the destitute, and say kind words to humanity.”* This means that Allah ta`ala has ordered the Messenger of Allah, صلى الله عليه وسلم and the believers to be generous and kind towards those who are destitute, whose needs have become desperate and whose circumstances have become degraded. It has been related by Muslim on the authority of Abu Hurayra on the authority of the Prophet, صلى الله عليه وسلم who said: “The one who endeavors on behalf of the widows and the destitute is like the one who struggles in the Way of Allah.” In another narration: “...is like the one who stands in prayer without rest and who fast without stopping.” It has been narrated by Ahmad on the authority of Abu Dharr that the Prophet, صلى الله عليه وسلم said: “Be merciful to the destitute.” This means to be generous towards them and to honor them and not show disdain towards them or belittle them. The reason that the Messenger of Allah, صلى الله عليه وسلم did not show disdain towards the destitute is because whoever honors and respects them, Allah ta`ala will honor and respect him in this life and the Hereafter; and elevate his spiritual rank with Allah ta`ala. It has been related by Ibn `Asaakir on the authority of Umar that the

Prophet, صلى الله عليه وسلم said: “On the Day of Judgment a voice will shout out: ‘Where are those who used to show honor and respect to the poor and destitute?! Enter Paradise without any fear or grief!’ On the Day of Judgment a voice will shout out: ‘Where are those who used to visit the sick among the poor and destitute in this world?! They will be seated on *minbars* made from light, and will speak directly to Allah when the rest of humanity will be in the severity of the Reckoning!’” Another reason for him not showing disdain for the destitute is because in reality there is no distinction in the essence of people except by means of their fearful awareness of Allah. Rather, it has been transmitted in many prophetic traditions that he upon him be blessings and peace considered the fearfully aware among the destitute superior in rank to the wealthy among them. It has been related by at-Tabaraani in his *al-Awsat* as well as Abu ‘s-Shaykh in his *at-Thawaab* on the authority of Abu Sa’id al-Khudri that the Prophet, صلى الله عليه وسلم said: “O Allah make me die with You while I am poor, and do not make me die wealthy. And gather me on the Day of Judgment among the group of the destitute. For, verily the truly wretched are those who have gathered in themselves poverty and destitution in this world’s life and the Punishment of the Hereafter.”

The meaning of his words: “**...and he did not venerate rulers because of their worldly kingdom.**” The expression ‘veneration’ (*hayba*) is showing high esteem (*ijlaal*) and awe (*mukhaafa*). You venerate a thing when you show esteem for it, fear it and respect it. For, he upon him be peace did not have high esteem for any ruler or any other person who possessed authority because of their authority and rank; especially if the ruler was a disbeliever. On the contrary, he showed his esteem for the people of true faith as a result of their belief, whether they were from the notables or the common people. It has been related in a prophetic tradition of ‘Ubayd ibn ‘Umayr that the Messenger of Allah, صلى الله عليه وسلم said: “True belief is something to be esteemed.” This means that one should show veneration for the people of belief, because they themselves have esteem of Allah and fear Him. In another narration he said: “The believer is esteemed.” This means that he is venerated because he has esteem for Allah ta’ala, and thus people are made to have esteem for him until they respect him. It is well known that the Prophet, upon him be peace had high esteem for the an-Najaashi, may Allah ta’ala be pleased with him due to his belief, justice and the assistance he provided for the *Muhaajiruun*, not for his worldly kingdom.

The meaning of his words: “**For, he would invite that one and that one**” is that he would invite the destitute and the ruler, the poor and the wealthy, the common people and the notables, the most powerless of the people and their elite; and did not distinguish between the upper classes or the lower classes in calling them to Allah ta’ala. The meaning of his words: “**...to Allah with a single invitation.**” This means that he would invite them to belief in Allah, the One without partner, to the religion, fearful awareness, and righteous deeds by which people are not distinguished from one another except by means of them. It has been related in a fundamental prophetic tradition that he, صلى الله عليه وسلم said: “He who is retarded by his actions will not be expedited by his lineage.” It has been related by *Imam Ahmad* and al-Bayhaqi in a prophetic tradition going back to the Messenger of Allah, صلى الله عليه وسلم who said: “No one has superiority over another except in religion and fearful awareness of Allah.” In another narration related by the two above narrators he said: “No one is superior to another except by religion or righteous deeds.” It has been related by al-Bayhaqi that the Messenger of Allah, صلى الله عليه وسلم

said in his sermon at the Farewell Pilgrimage: “O mankind, verily your Lord is One and your father is one. The Arab is not superior to the non Arab, nor is the non Arab superior to the Arab, nor is the Red superior to the Black, nor is the Black superior to the Red, except by means of fearful awareness of Allah. Indeed the most honorable of you with Allah are those who are the most fearfully aware of Him.”

The meaning of his words: “**...and he never insulted anyone**”, is that the expression ‘insult’ (*shatam*) is to abuse someone and to use obscene language against someone. For, he upon him be peace never spoke to anyone insultingly or abusively or with any other kind of repulsive language. Ali ibn Abi Talib, may Allah be pleased with him said regarding his description as it was cited in the *as-Shifa*: “He was not discourteous, harsh, and boisterous or fault finding.” This means that his essential character, صلى الله عليه وسلم was not severe and menacing towards anyone. He did not raise his voice very loud during disputes, nor did he speak obscenely to others by insulting them, or mentioning the faults of others or diminishing them. In a prophetic narration transmitted by Abu Dawud, at-Tirmidhi, an-Nisai’ and others going back to the Messenger of Allah, صلى الله عليه وسلم who said: “Do not show disdain for anyone in anyway even when his sins are known. When you speak to your brother and he confronts you straight forward; or when he insults you by what is known to be true about you, do not insult him with what you know to be true about him. For in the end his reward will go to you and the fault of the insult will revert back to the one who initiated it.” It has been related by at-Tabaraani that the Messenger of Allah, صلى الله عليه وسلم said: “Shall I not guide you to the most noble of character in this world and the Hereafter? It is that you connect with the one who cuts you off; that you give to the one who withholds from you; and you pardon the one who acted unjustly towards you.” In another narration the following is added: “...and that you forgive the one who insults you.” In the narration of al-Bazaar it states: “...and that you show forbearance to the one who acts ignorantly towards you.” All of this is evidence of the nobility of the social courtesies of the Prophet, صلى الله عليه وسلم with all people; be they the most notable of them or the most common of them. He behave and interact with all of them with dignity and respect. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about the nobility of character of the Prophet:

“He is blameless, judicious on behalf of creatures, miraculous

A born leader, the intercessor of humanity; in ranks of dignity, he is victorious

The times of the beloved of Allah was a period of pure spiritual joy

The bridle of the highest abodes are in his hands; none to contest with him

He is unblemished, thoroughly purified in his actions and natural disposition.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He did not find fault with any kind of bedding at all.**” This means that he never disparaged any kind of sleeping arrangement. The expression ‘bedding’ (*madja`*) refers to a couch or cot upon which a person normally sleeps or reclines upon. From its root derives the word ‘*adtaja`a*’ (to take one’s repose) or to sleep (*naama*). It literally means to lie down by placing the sides upon the earth. For, the Messenger of Allah, صلى الله عليه وسلم was completely submerged in the state of servitude (*ubuudiyya*), and it is only proper that a servant take his repose on any place befitting him, as the Messenger, upon him be peace said: “I sit as a slave sits.” This

means he sat directly upon the earth. Similarly, he took his repose in the same way that a slave took his repose. For this reason the Messenger of Allah, صلى الله عليه وسلم never disparaged any kind of bedding.

The meaning of his words: “**...for when bedding was spread for him he would take his repose.**” This means that whenever his wives, close relatives or Companions spread out for him bedding, he would lie down upon it without having any problem in his heart regarding it. A prophetic tradition has been related by at-Tirmidhi in his as-Shimaa’il ‘l-Muhammadiyah giving evidence of the description of the bedding of the Prophet, صلى الله عليه وسلم where it states: “It has been related on the authority of A’isha who said: ‘Verily the bedding of the Messenger of Allah, صلى الله عليه وسلم upon which he slept was made of dark tanned leather padding filled with palm fibers’.” The expression ‘adam’ (dark) is the plural of ‘adeem’ and refers to leather which has been tanned.

Shaykh Ali al-Qaari said in Jama’ al-Wasaa’il: “The bedding referred to in the prophetic tradition, is not what he would choose for himself. He only slept on it out of difference to his wives. Other than that in most cases he slept on the earth.” This is evidence of his austerity regarding the matters of this world, and his contentment with little from it. This is further corroborated by what the author said next: “**...if not he would simply sit upon the earth...**”, which means if they did not spread out bedding for him to sit or recline upon, he would simply sit upon the earth; because this was his customary *Sunna* as we mentioned earlier by his words: “I sit as a slave sits.” It has been related by at-Tabaraani in a sound prophetic tradition on the authority of Ibn Abass who said: “He used to sit upon the earth and eat while sitting on the earth.” This means that he, upon him be peace, used to sit directly upon the earth without any obstacle between him and the earth, and he used to eat directly from the earth without a mat or table. He did this as an indication for people to desire simplicity in outward matters, in order to divert people’s resolution to constructing the affairs of the inward and in order to purify the hearts; as as-Suyuti said in his as-Shimaa’il as-Shareefa. The meaning of his words: “**...and lay down on it**” is that he would simply recline and take his repose upon the earth, or place his blessed sides upon the earth, out of humility and meekness; also because this was healthier and sounder for his body and more beneficial for rising to stand in the night for his vigils which was his confirmed *Sunna* practice. It should not be understood from the words of the *Shaykh*: “Other than that in most cases he slept on the earth” to mean that he upon him be blessings and peace slept directly upon the bare earth without anything underneath him. This is because there is no prophetic tradition or narrated reports which give evidence of that. It is well known, that he, in most cases only slept upon something made of straw, leather or the like. This, however, is not an objection to sleeping directly upon the bare earth because it has been transmitted that when he, upon him be peace, saw Ali ibn Abi Talib sleeping on the earth in the *masjid*, that he praised him, and gave him the honorific name of ‘Abu ‘t-Turaab’ (Father of Dust), since his sleeping in the *masjid* on the earth was the nearest to humility (*tadhalla*) and meekness (*itidaa’*) and the furthest from arrogance (*kibriyya*) and haughtiness (*ghatrassa*).

Qadi Iyad said in his as-Shifa: “The Messenger of Allah, صلى الله عليه وسلم sometimes slept on a cot made of palm rope which left marks on his side.” This meant that his sleep was normally upon a cot made from cords of palm fiber which would be placed directly upon the earth without bedding, lining or cushions between him and it. It

is for this reason that the palm fibers would leave marks on his sides, صلى الله عليه وسلم. This alone is evidence of his contentment with little from this world's life, his satisfaction with whatever was available and his lack of disparagement for whatever bedding was spread for him upon him from Allah be the best blessings and most perfect peace.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He was very accommodating, pardoning and forgiving”**; which means that he did not recompense evil with evil, but rather he would pardon people and forgive them, as it was stated explicitly in the previously cited prophetic tradition of Abdallah ibn `Amr ibn al-`Aas, that he upon him be peace was the most pardoning of people; as A`isha said that his character was that of the *Qur`an*. That is to say, he behaved in accordance with the *Qur`anic* behavior emulating what Allah ta`ala says to Musa and Haarun, upon them be peace: *“So speak to him with lenient words so that he will be reminded or have fear of Allah”*; also emulating His words: *“Take the way of pardoning, command the practical and turn away from the ignorant”*; also emulating His words: *“They should pardon one another and forgive one another. Do you not desire that Allah will forgive you?”*; also emulating His words: *“Indeed your pardoning one another is nearer to fearful awareness of Allah”*; and also emulating His words: *“Therefore pardon them and forgive them. Indeed Allah loves those who are magnanimous.”*

All of these *Qur`anic* verses order the excellence of forgiving others, overlooking their faults, and being magnanimous in confronting their evils, even in the face of disbelievers, the People of the Book and the hypocrites. Allah ta`ala says: *“Therefore pardon them and forgive them until Allah brings about His order.”* This means that Allah ta`ala commanded the Prophet, صلى الله عليه وسلم as well as the believers to forgive the People of the Book, the polytheists and hypocrites and to pardon them until Allah brings His order. The ‘bringing of His order’ came with the revelation of the verse of the Sword in the chapter *al-Bara`* where Allah ta`ala says: *“Fight those who do not believe in Allah, nor the Last Day, who do not forbid what Allah and His Messenger forbid, like the People of the Book who do not practice the religion of Truth; until they hand over the jizya by hand and they are subdued.”* This is an abrogating verse which abrogates excusing offenses in some circumstances. For Allah establishes in it the command to fight the People of the Book until they accept Islam, or surrender the *jizya*.

It has been related by al-Bukhari, Muslim, Ibn al-Mundhir, Ibn Abi Haatim, at-Tabaraani and al-Bayhaqi in his *ad-Dalaa`il* on the authority of Usama ibn Zayd who said: *“The Messenger of Allah, صلى الله عليه وسلم and his Companions used to pardon the offenses of the polytheist and the People of the Book as Allah ordered him to be patient against their offenses.”* In the same prophetic tradition he said: *“The Messenger of Allah, صلى الله عليه وسلم continued to pardon the offenses of the disbelievers as Allah had ordered him until Allah gave the permission for him to fight. Thus, by means of him Allah ta`ala fought those among the audacious of the Quraysh.”* This order to fight, however, did not prevent him from normally being kind, tolerant and indulgent towards the believers and the rest of the people who did not seek to harm Allah and His Messenger upon him be blessings and peace. Allah ta`ala says: *“It is by the mercy of Allah that you are lenient to them, for if you were harsh and hard hearted they would flee from around you. Therefore, pardon them, seek forgiveness for them and consult them in the affair.”*

It has been related by Ibn al-Mundhir on the authority of Abu Salma that the Messenger of Allah, صلى الله عليه وسلم said: “A man does not pardon those who act unjustly towards him except that Allah increases him in honor. Therefore pardon others and Allah will honor you.” It says in the as-Shifa: “Among the major reports of his pardoning of people is his pardoning of the Jewish woman who poisoned him by means of the sheep that she fed him after having confessed, based upon the soundest of the narrations. Likewise he did not take Labid ibn al-`Aasim to account for using magic against him, although he knew it and was informed through revelation of the explanation of his affair. He did not even upbraid him, let alone punish him for it. Likewise he did not take Abdallah ibn Ubayy to account and those like him from the hypocrites, in spite of the immensity of the crimes they had committed against him in words and deeds. On the contrary, he said to those who encouraged him to have some of them killed: ‘No. Let it not be said that Muhammad killed his Companions’.” It has been related by ad-Daraqutni in his al-Afrad on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “The true believer is lenient in his devotions to others by being expansive towards his brother; while the hypocrite is alienating by being constricted with his brother. The believer always initiates giving the greetings of peace, while the hypocrite says: ‘I’ll wait until the greetings of peace is given to me’.” Imam Ali ibn Abi Talib, may Allah ennoble his countenance, said in poetic verse:

“Be the companion of tolerance in every setting

For tolerance is only the best of comrades and companions

And be guarding of the contract of friendship and nurturing it

You will taste from the perfections of refuge, the finest of remedies.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to always initiate the greetings of peace to those whom he encountered”**; which means that he used to begin the greetings with all those he encountered, out of innate humility towards people; because it is a part of the *Sunna* for those more notable in character to give the greetings of peace to those less so in order to respect them and elevate them. This is because greeting of peace is a form of supplication as well as greetings. It is your saying: ‘*as-salaamu alayka*’ (peace be with you); ‘*as-salaamu alaykum*’ (peace be with you; pl.); or ‘*as-salaamu alaykum wa rahmatullahi wa barakaatuhu*’ (peace be with you, and the mercy of GOD with His blessings) and more than that, as it has been transmitted in the biography of the Prophet, upon him be peace.

Thus, it means that he upon him be peace used to be the first to initiate the greetings of peace with everyone he encountered regardless if they were young or elderly Muslims, except in those circumstances in which it is not highly recommended to give the greetings of peace, such as during the prayer and while relieving oneself in the toilets. Allah ta’ala says: “*And when those who believe come to you with Our signs, say: ‘Peace be upon you’.*” He says: “*When you greet one another, then greet one another with the best greetings, or return the same. Indeed Allah is reckoning over all things.*” For the initiating of the greetings of peace is the head of humility and the most important rite of faith. Grammatically the word greetings (*tahiyya*) is originally a verbal noun; which carries the meaning of ‘*hayyaaka Allahu*’ (may Allah give extend your life); and was

greetings people used during the period of ignorance. However, when Islam appeared, this greetings was exchanged for the giving of peace.

Thus, the meaning of His words: “*When you greet one another*”, is that when you say: ‘*as salaamu `alaykum*’ (peace be with you), “...*then greet one another*”; that is give greet those being greeted, “...*with the best greetings*”; that is to say that you should say: ‘*as-salaamu alaykum wa rahmatullahi wa barakaatuhu*’ (peace be with you, and the mercy of GOD with His blessings) “...*or return the same*”. This means that you should say the same greetings in return. One of the two options is an obligation, but the first option is the most superior one; as the author, the Professor, may Allah be merciful to him said in in his *Qur’anic* exegesis *Diya ‘t-Ta’weel*.

The initiating of the greetings of peace is the apex of genuine humility and it is the most important aspect of the rites of genuine faith. Initiating the greetings of peace is what distinguishes those who have spiritual bliss among the People of Allah from the people of spiritual wretchedness. It is a confirmed collective *Sunna* because it is among the well known essential rites of of Islam, whose promotion in the general society has been confirmed. It is thus, the consensus of the scholars regarding the obligation to return the greetings of peace to every Muslim, because to abandon it is a form of insult to a Muslim.

There have been many sound prophetic traditions related regarding the virtue of initiating the greetings of peace. It has been related by al-Bayhaqi in his *Shu`b’l-Imaan* and others on the authority of Abdallah ibn Mas`ud that the Messenger of Allah, صلى الله عليه وسلم once said: “The one who initiates the greetings of peace is free of arrogance.” Abu Dawud related on the authority of Abu Usama that the Messenger of Allah, صلى الله عليه وسلم said: “Indeed the foremost of the people with Allah are those who initiate the greetings of peace.” This is because initiating the greetings of peace according to the consensus is a *Sunna* and not an obligation. However, when two men meet, then the one who first initiates the greetings of peace is the one who is the most virtuous in faith and in character.

The author, the Professor, may Allah be merciful to him said in his exegesis of the *Qur’an*: “When one person in a group of people returns the greetings, then it removes the obligation from the rest of the people in that group. But if all of them abandon returning the greetings of peace, then they all have committed a sin. The one riding should give the greetings to the one walking. The one walking should give the greetings to the one sitting or standing still. A small group of people should give the greetings to a larger group, and the younger person should always give the greetings to an older one.” This was corroborated by what has been related by Ibn Hibban and others on the authority of Jaabir ibn Abdallah that the Messenger of Allah, صلى الله عليه وسلم said: “Customarily the one riding should initiate the greetings to the one walking. The one walking should initiate the greetings to the one sitting. The few should initiate the greetings to the many and the younger should always initiate the greetings to those older. When two people walking encounter one another, the one who initiates the greetings of peace, is the one who is superior in virtue.”

The jurists disagree regarding the lawfulness of giving the greetings of peace to the disbeliever. Some of them say that it is prohibited, because it is a greetings utilizing the Divine Name of Allah – *Salaam* (the Peace); and this kind of greetings is specific to the believers. However, they permit giving the greetings to disbelievers with any kind

and considerate greetings other than the Divine Names of Allah. Some of the jurists say it is lawful to give the greetings to the disbeliever with the Peace of Allah or with any of the other Divine Names, especially if the objective is to invite them to Allah. Some of the jurists permit initiating greetings with disbelievers when trying to fulfill one's needs. While some of the jurists, permit initiating the greetings to the disbeliever unrestrictedly because it is a part of the excellence of Islam.

It has been related by al-Bukhari on the authority of Abdallah ibn `Amr that a man once asked the Messenger of Allah, صلى الله عليه وسلم: "Which Islam is the best?" He said: "Feeding food and giving the greetings of peace to those you know and those you do not know." This means that no one is to be distinguished due to arrogance or due to affectation, but rather the greetings of peace should be given to everyone because it is a fundamental rite of Islam and the responsibility of Muslim brotherhood.

If it is said that the general nature of the expression of the above prophetic tradition includes the disbeliever, the hypocrite and the sinner; then the answer is because this is specified by means of other extenuating evidence, or that the prohibition of giving the greetings of peace to disbelievers is a latter judgment. Thus, the giving of the greetings of peace to all people is a general rule which is appropriate for inducing mutual affection between people. As for the one who doubts whether this is appropriate or not, the general ruling of giving the greetings to all people must persist until the exception has been established. Thus, a person is required to give the greetings of peace to anyone he encounters and this ruling is not specific for those people that he knows.

In this principle lay the fundamental origin of being sincere towards Allah in one's actions, behaving in all actions in a state of humility and the disseminating of the greetings of peace, as a fundamental rite of this Islamic *Umma*. Because the giving of the greetings of peace is a universal quality specific for Muslims; it is this idea which lay behind those who hold to the lawfulness of initiating the greetings of peace to the disbeliever utilizing the Divine Name - *Salaam*. However, there is no legal evidence for this because the original *shari'a* ruling of this particular greetings of peace is specific for Muslims, and originally it nor any of the other Divine Names of Allah should be initiated to the disbeliever. It should be said to the disbeliever who gives the greetings of peace using any of the the Divine Names of Allah: "And to you as well." It is also permissible, and some say it is highly recommended to initiate the greetings to the disbeliever without a Divine Name of Allah.

The author, the Professor, may Allah be merciful to him said in his exegesis of the *Qur'an*: "The legal ruling of women giving the greetings of peace to other women is the same as that for men. However a man should not give the greetings to a young woman who is unknown." Ibn Baṭāal said regarding the lawfulness of giving the greetings of peace to people unknown, is in order to open the door of friendliness to those being addressed so that mutual brotherhood can be established between all the believers, and so they will not be alienated from one another.

The author, the Professor, may Allah be merciful to him said regarding the issue of the Prophet initiating the greetings of peace: "...and would shake their hands"; is that he upon him be peace would be the first to initiate the greetings of peace and then shake the hands with his Companions and others. The shaking of hands accompanied with the greetings is permissible and highly recommended. It is for this reason that author connected it to the initiating of the greetings of peace. It means that he upon him be

peace would initiate the greetings of peace with his Companions and others by also shaking their hands. That is to say, he would place his noble hand in their hands.

It says in the Taa'j'ul-Uruus: "A man shakes the hand of another man when he places his palms in the palm of the hand of the other where the two palms are clasping." The shaking of hands is a part of noble character and a part of the *Sunnan* of the Prophets and the righteous when meeting others. It has been related in the Makaarim'l-Akhlaaq on the authority of Jaabir that the Prophet, صلى الله عليه وسلم said: "A part of the noble character of the Prophets, the champions of truth, the martyrs and the righteous is to be cheerful when visiting others, to shake hands and to be welcoming when meeting others."

The shaking of hands is a part of the completion or perfection of giving greetings which is from the rites of Islam and an immense part of the *Sunna* of shaking hands is that it be done with the right hand. It has been related by Ahmad, at-Tirmidhi, al-Haakim and others on the authority of Abu Umama that the Messenger of Allah, صلى الله عليه وسلم said: "Complete the greetings of peace between you by shaking with the right hands." That is to say, when a Muslim meets another Muslim he should give him the greetings of peace, and a part of the completion of this greeting of peace is to place his right hand in his brother's right hand and shake it; because the shaking of hands is a confirmed *Sunna*.

Further, the shaking of hands of the Messenger of Allah, upon him be peace with his Companions was his way of showing mercy to them and seeking forgiveness for them. It has been related by al-Hakeem and Abu's-Shaykh on the authority of Umar ibn al-Khattab that the Messenger of Allah, صلى الله عليه وسلم said: "When two Muslims meet each other and one of them gives the greetings of peace to his companion, then the one who is the most beloved to Allah of the two is the one who is best in showing genuine cheerfulness. And when they shake hands, Allah sends down on them one hundred mercies, where the one who initiated the shaking of hands gains ninety of those mercies and the one with whose hands he shakes receives ten of them." It has been related by Ahmad, that he upon be peace said: "There are never two Muslims who meet one another and shake hands except that they are forgiven of their sins before they separate." That is to say, before they physically separate, or before they finish shaking hands, which is the more apparent meaning.

In another narration from Abu Dawud he upon him be peace said: "When two Muslims meet one another and shake hands, praise Allah and seek forgiveness of Allah, they will be forgiven." For, it is highly recommended during shaking hands to praise Allah ta'ala and seek forgiveness of Him, by saying: "May Allah forgive us and you." It has been related by Ibn as-Sunni on the authority of Anas who said: "The Messenger of Allah, صلى الله عليه وسلم never took the hands of a man to shake it and then depart from him without saying: 'O Allah give us good in this life and in the Hereafter and save us from the punishment of the Fire'."

The shaking of hands (*musaa'faha*) is an unbroken *Sunna* when meeting one another. The Companions, themselves, may Allah be pleased with them used to do it, and when anyone of them returned from a journey they would hug one another in addition to shaking hands. The Messenger of Allah, upon him be blessings and peace initiating shaking of hands of the with his Companions is clear evidence of his innate humility, the refinement of his relationship with them and the excellence of his character. In the shaking of hands with the Messenger of Allah, صلى الله عليه وسلم there was mercy, *baraka*, a form of intercession and it was something highly sought after by his Companions, may

the contentment of Allah be upon them. It is for this reason that there have been transmitted sound chains of authority from them regarding the shaking of hands in a consecutive chain back to the Messenger of Allah, صلى الله عليه وسلم.

All praises are due to Allah and with the best of His assistance, I have been included in this blessed chain of authority since I shook the hands of our spiritual guide, the jurist and *khateeb* *Shaykh* Muhammad al-Amin ibn Adam Kari`angha ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *al-Amir* Muhammad Sanbu Darneema, the descendent of the ruler of Hadijiyya. He shook hands with his father *Shaykh* Adam Kari`angha. He shook hands with *Shaykh* Musa al-Muhajir. He shook hands with the *Imam*, *Khateeb* and jurist Ali ibn Abu Bakr. He shook hands with the light of the age, the renewer of the religion *Shehu* Uthman ibn Fuduye` and his brother, the author, the professor *Shaykh* Abdullahi ibn Fuduye`. They shook hands with *Shaykh* Abu'l-Amaana Jibril ibn Umar and his noble son Abu't-Tawfeeq Umar. They shook hands with Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi. He shook hands with two *shaykhs* who transmitted this chain. The first was *Shaykh* al-Burhaan Ibrahim ibn Ahmad. He shook hands with his father *Shaykh* Ahmad ibn al-Husayn. He shook hands with his father *Shaykh* al-Husayn al-Amjad al-Khaafi. The second one was that *Shaykh* Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi shook hands with the jurist *Shaykh* at-Tamimi al-Hanifi. He shook hands with *Shaykh* al-Mujallid. He shook hands with *Shaykh* al-Waleedi. He shook hands with *Shaykh* Ahmad Lebnon. He shook hands with *Shaykh* Abu'l-Wafiyyi Ahmad ibn al-Ijli. He shook hands with *Shaykh* Abd'l-Baaqi az-Zujaaji. He and the above mentioned *Shaykh* al-Husayn al-Majdi al-Khaafi both shook hands with *Shaykh* at-Taaj al-Uthmaani. He shook hands with *Shaykh* ar-Ramzi. He shook hands with *Shaykh* Ali al-Awbahi. He shook hands with *Shaykh* Mahmud. He shook hands with Abu Sa'id Sa'd ibn Malik al-Khudri. He shook hands with the Prophet, صلى الله عليه وسلم. All praises are due to Allah who has entered us into the blessings, the mercy and forgiveness comprised within this blessed chain of authority.

The brother of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him said as it was related by *Shaykh* Abdullahi ibn Muhammad al-Kunawi: "What we have experienced of divine blessings in the chain of authority of the hand shake are three things: the connection of our hands with the hand of the Prophet, صلى الله عليه وسلم, redemption from the Fire, and entrance into the Paradise." For, I took this chain of authority of the hand shake from my teacher, the jurist Muhammad al-Amin ibn Adam; and I say about him what the *Shaykh* of our *Shaykhs*, Sayyid Muhammad Murtada az-Zabidi say of his teacher:

"It is on his authority that I transmit the chain of the hand shake

With a chain of authority not dishonored by any contention."

All praises are due to Allah who has included us in the *baraka* of the chain of authority of the hand shake going back to the Messenger of Allah, صلى الله عليه وسلم, from the direction of our own righteous ancestors. All praises are due to Allah and the thanks are to Allah for connecting us to what we had been disconnected from, "and for cutting off the final remnant of those who acted unjustly towards us; and all praises are due to Allah, the Lord of the worlds".

O Allah! I ask you by the sanctity and *baraka* of this chain of authority in the hand shake and by the *baraka* of those in that chain, that you connect my hand, the hands of all of my children, their mothers, and the hands of all my love ones with the hand of

the Prophet, صلى الله عليه وسلم, redeem us by means of this connection with him from the Fire and enter us by means of it into the Paradise of the Righteous without any reckoning. And be, my Lord, the way You were with *Shehu* Uthman ibn Fuduye` when he said in his *ad-Daaliyya*:

“So take hold of the hands of an insignificant sinful slave

O my Support, O my Guardian, O my Object of desire.¹

O Lord, if you do not show pardon, then destruction will be my right

The unyielding punishment of the Fire will befall me there.²

So I have come to Your door, O my God, so redeem me

On the Day of Standing from the flaming punishment.

I have realized that my Lord has opened wide

His doors due to His generosity for the one who desires it.

So be an intercession to me from the dreadful Angels of punishment

O my Creator, O my Deliverer, O my Master.

Make it easy for us to visit the grave of our Prophet

Make it convenient O my Master, the visiting of **Ahmad**”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He could not be readily recognized when sitting in the assemblies with his Companions.”** This means that he upon him be peace did not take a known place special for him when sitting with his Companions and he prohibited anyone else from doing so. It says in the *as-Shifa*: “He never made any claims to any specific locales to sit and actually forbade others doing so.” That is to say, that he upon him be peace forbade taken a specific local or place as one’s own special place. What is intended here is adhering to a specific spot, when that location is not your actual property, like a spot in a *masjid*, or any other location which is lawful for all people; because every locale in such places are a right to everyone. It has been related by Ibn Abi Shayba and others going back to the Companions that the Prophet, صلى الله عليه وسلم, forbade a man taking a place in the *masjid* as his personal space. It is said, however, that this is lawful for the scholar or the jurist who exercises legal judgments to be fond of a specific place in the *masjid* for the purpose of passing legal judgments or giving instructions in religion, as Abdallah ibn Umar, *Imam* Malik, al-Layth and others did.

The meaning of his words: **“...because wherever he found a place in the assemblies to sit, he would sit.”** This means that when the Prophet, صلى الله عليه وسلم, wanted to sit in the assemblies of his Companions, he would sit down wherever the assemblies ended in whatever place was empty without stepping over the shoulders of any of his Companions. It says in the *as-Shifa*: “He upon him be peace used to command the people to behave this way”; which means he used to order his Companions with this kind of courteous behavior while in their assemblies as a way of instructing them in the *shari`a* and teaching them correct propriety. He would forbid them taking specific places in the assemblies only for themselves, because of what is in that of arrogance, love of rank, and exalting oneself over the people, as we see the venial scholars of these times doing. For, the Messenger of Allah, upon him be blessings and peace used to sit in whatever place was empty, based upon his innate humility, his excellent companionship with others and in order to guide his *Umma*.

¹ Here ends facsimile 2 of manuscript A.

² Here ends facsimile 6 of manuscript B.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“The majority of his sitting would be facing the direction of the qibla.”** He would do this emulating the general meaning of the words of Allah ta`ala: *“We have seen you turning your face towards the heavens, so We have appointed for you a qibla, which you will be pleased with. So turn your face in the direction of the Sacred Mosque and wherever you may be, then turn your faces in its direction.”* Imam al-Qurtubi said in his *al-Jaami` Li Ahkaam'l-Qur'an*: “The Messenger of Allah, صلى الله عليه وسلم used to always love to face in the direction of the Ka`ba, thus Allah ta`ala revealed: *‘We have seen you turning your face towards the heavens, so We have appointed for you a qibla, which you will be pleased with. So turn your face in the direction of the Sacred Mosque and wherever you may be turn your faces in its direction’.*” Thus, by means of these two verses Allah ta`ala made it incumbent upon the believers the necessity of facing the direction of the Sacred Mosque during their prayers wherever they may be on the earth of Allah ta`ala. It also made it highly recommended for them to face the direction of the Sacred Mosque in the remainder of times, like when making supplication, and other than it among the social transactions, except when relieving oneself, out of respect for the *qibla* and to sanctify it. This is because the *qibla* is the master of locales and the noblest of locations in the earth of Allah. It is thus highly recommended to face in its direction whenever possible. The Knower of Allah Abd'l-Wahaab as-Sha`rani said in his *al-Uhuud'l-Muhammadiyah*: “It has been related by at-Tabaraani in a prophetic tradition with an excellent chain of authority that he upon him be blessings and peace said: ‘Verily everything has a leader, and the leader of all assemblies is sitting facing the direction of the *qibla*’. In another narration from him as well: ‘Everything has its nobility and the nobility of assemblies is in facing the direction of the *qibla*’.” It is for this reason that he, صلى الله عليه وسلم loved to face the direction of the *qibla* and the majority of his sittings was in its direction.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He would show honor and respect to everyone who entered upon him”**; which means that he would show respect and honor to every person who entered his assemblies and his home, whether it was some of his Companions or others, because regarding the latter, it was his custom to honor strangers. He would thus honor them by sometimes standing for them, and showing them specific acts of refinement, such as his habitual standing for his daughter, Fa`ima, may Allah ta`ala be pleased with her; and his standing for Sa`d ibn Mu`adh, may Allah be pleased with him, and his saying about him to his Companions: “Stand for your master.” That is to say, stand for the one who is above you in knowledge, benevolence and spiritual bounty. Ibn Shimayl said: ‘The master is the one who is above others in intellect, wealth and advantages. He is the one who expends his wealth in its rightful places for the spiritual advantages which are specific to him. It is for this reason he is called a master.’ `Ikrama said: “The master is the one who conquers his anger.” Qatada said: “He is the servant who is scrupulously pious and benevolent to others.”

The meaning of his words: **“...and he gave preference to them by spreading out for them...”**; is that he would give preference to whoever entered upon him by spreading his clothing out for them to sit upon, showing his esteem for them, as he did for `Adiyy ibn Haatim, and his own sister by suckling, as it will be mentioned. The

expression ‘*eethaar*’ (giving preference) means to give to others selflessly and put others before oneself in certain matters, as a way of showing honor to them.

The meaning of his words: “**...pillow...**” is that which is used to cushion, or which is placed under the head as a cushion. This means that he upon him be peace would give preference to those who visited him by giving them the pillow which was under him; or he would give preference to them by offering them the cushion that he sat upon. In the *as-Shifa* it adds: “...and he would insist that the person sit upon it whenever the person refused...” which means he would swear by Allah that the person should sit upon the cushion by saying: ‘By Allah you should sit down.’ He would say this when the person refused to sit down out of modesty before the Messenger of Allah, صلى الله عليه وسلم.

The meaning of his words: “**...and he would show him his due share of cheerfulness**”; is that he upon him be peace would show everyone in his assemblies his due share and portion which was his right from kindness, by having a happy demeanor with them, answering his questions and initiating what was required to make them feel happy and positive by behaving with them with excellent character. Again, in the *as-Shifa* it adds: “...until each person sitting in his assemblies considered that there was no one among those sitting in the presence of the Messenger of Allah, صلى الله عليه وسلم that was more honored than him.” This means that each person sitting with Prophet, upon him be peace assumed that they were the most honored and respected of the people with him, صلى الله عليه وسلم, due to what they experienced from his kindness and excellent character towards them. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about this innate elevated nobility of the Prophet صلى الله عليه وسلم:

To Ahmad belong all the good that a human being can contemplate

Due to his high esteem, everyone seeks him out as an intermediary
Because of his Night Journey, everyone in existence is subservient to him

Due to his nobility and benevolence, his prophetic banner engulfs the multitude
Because of his exalted rank, he will be the first to be given the authority to intercede

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He would give his Companions honorific names...**”; which means that he upon him be peace would give his Companions honorific names (*kunya*), out of respect and esteem for them, either using the names of their fathers, or by using names specific for them. In the *as-Shifa* it adds: “He would give his Companions honorific names and would call them by their most beloved names as a means of showing honor to them.” This means that he upon him be peace would specify honorific names for his Companions, such as ‘Abu’t-Turaab’ for Ali ibn Abi Talib, ‘Abu Matee’ for Nu’aym ibn an-Nihaam al-Qurayshi, and ‘Abu Hurayra’ for Abdallah ibn Sakhr. This is because calling a person by an honorific name is a way of showing respect to them. It is for this reason that the Prophet, صلى الله عليه وسلم used to give honorific names to those who had none, as he did with Abdallah ibn Mas’ud who said: “The Prophet, صلى الله عليه وسلم gave me the honorific name of ‘Abu Abd’r-Rahman’ even before I had an offspring.” He, upon him be peace would also call them by the most beloved of names as a means of honoring them. He called Hamza ibn Abd’l-Muttalib ‘*Asadullah*’ (the lion of Allah) due to the severity of his courageousness and valor in military engagements. He called az-Zubayr ibn al-`Awaam ‘*Huwaari Rasuulullahi*’ (the

disciple of the Messenger of Allah), due to the assistance he single handedly gave to the Prophet, صلى الله عليه وسلم. He called Abdallah ibn Abass ‘*Habr’l-Umma*’ (the scholar of the *Umma*), due to the vastness of his knowledge and astuteness of his intellect. He called Abu ‘Ubayda ibn al-Jaraah ‘*Amin’l-Umma*’ (the trustee of the *Umma*), due to his trustworthiness and the soundness of his fidelity. He named Khalid ibn al-Walid ‘*Sayfullah*’ (the sword of Allah), due to the force of his gallantry and intrepidity of his heroism, as it was well known. And there were many others cognomens from the beloved and most respected names that he upon him be peace used to give to others. He called them with these beloved names in order to show respect to them, honor them and demonstrate the esteem he had of them; but also as a way of being kind to them, showing correct courtesy with them, and giving recognition of their virtue and spiritual bounty with Allah ta’ala.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He was the furthest of people from anger and he was the swiftest of them in contentment.”** This means that his anger was something that was rarely seen from him and only occurred from him after excessive offenses. It is related in the prophetic tradition of A’isha who said: “Whenever the prohibitions of Allah ta’ala was violated he was the severest of people in anger regarding that.” This was in contrast to his innate contentment, upon him be peace, because he was normally pleased easily and swiftly with the least of things, due to his generosity in pardoning and forbearance. This was because he behaved with the behavior of Allah in that he was a mercy from Allah, whose mercy superseded His wrath. It has been related in the prophetic tradition that he upon him be peace said: “The believer is slow to anger and swift in contentment.” This, of course, is in anything outside the rights of Allah. However, even in that, the anger of the believer does not lead to rage and fury. This does not in any way contradict what as-Shafi’ said: “Whoever sees something worth being angry about and does not become angry is a donkey; and whoever sees something pleasing and is not pleased is a devil.”

The meaning of his words: **“...he was the kindest of people towards people...”** This was because Allah ta’ala made him as a mercy and kindness to His creation. The author, Shaykh Abdullahi ibn Fuduye’ said in his *Ta’leem’l-Anaam* regarding Allah’s praise of him by His words: “*There has come to you a Messenger from among yourselves, dear to him is what afflicts you, deeply concerned for you and who is to the believers kind and merciful.*” In this is an indication that his people were aware of his nobility, his superiority over them, his truthfulness, trustworthiness, his dedication to giving them sound advice, the concern he had for their guidance, the severity of his dislike for what afflicted them in this world and the Hereafter, and his innate kindness and mercy towards the believers among them; for, Allah gave him two names from His own Names (...*kind and merciful*). There are His words: ‘*Whoever obeys the Messenger has in fact obeyed Allah.*’ For, Allah knew of the inability of creatures to obey Him by themselves, so He placed between Himself and them a creature from their own genus, and dressed him from His own attributes ‘kindness’ and ‘mercy’; and then made obedience to him like obedience to Himself. There are His words: ‘*We have not sent you except as a mercy to all the worlds.*’ For whoever has attained anything from his mercy, then he is redeemed in the two worlds. For he, upon him be peace, is a mercy to all creation, from their humans and *jinn*, by means of his guidance to the believers, and his

postponing of the punishment for the disbelievers.” Thus, Allah ta’ala gave him two names from His own Divine Names: “...*kind and merciful*” and means as Ka’b ibn Malik said in poetic verse:

“We obey a Prophet and we obey a Lord.

The Lord is All Compassionate, and he is exceedingly kind to us.”

Jareer said in poetic verse:

“He saw that the Muslims had a right upon him

Like the right one has upon a parent - kindness and mercy.”

It has been related by al-Haakim on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “I am a mercy given by Allah as a gift.” Abu Bakr ibn Taahir said: “Allah ta’ala beautified Muhammad with the adornment of mercy, thus his very existence was a mercy and all of his virtues and attributes were a mercy to the whole of creation.”

The meaning of his words: “**...and he was the most beneficial of the people to the people**”; is that he upon him be peace was the most useful and most advantageous (*ajdaa*) of humanity to them through the favors he afforded them, and he was the most helpful of them in providing good to them. This was because he was the causative factor for their obedience to Allah ta’ala. He was the means by which they surrendered to Him and the prime agency by which His mercy reached them. Allah ta’ala says: “*If you were to attempt to count the favors of Allah, you could not enumerate them.*” The scholars have said regarding the exegesis of this verse that it refers to the favors of Allah by reason of Muhammad, صلى الله عليه وسلم. Qadi `Iyad said in his *as-Shifa*: “Abu Muhammad Mekki, Abu’l-Layth as-Samraqandi and others narrated that when Adam committed his slip he said: ‘O Allah by the truth of Muhammad forgive me of my mistakes.’ In another narration he said: ‘...and accept my repentance.’ Then Allah said: ‘*From where did you know of Muhammad?*’ He said: ‘I saw in every place of Paradise written: ‘There is no deity except Allah, Muhammad is the Messenger of Allah.’ In another narration: ‘...Muhammad is My servant and messenger’; so I knew that he was the noblest of Your creation to You.’ Then Allah relented towards him and forgave him as a result of his words. This is one of the interpolation of Allah’s words: ‘*...and Adam received words from his Lord, and He relented towards him, indeed He is the Relenting the Merciful.*’ In another narration he said: ‘Adam then said: ‘When You created me I lifted my head up to Your Throne and there was written upon It: ‘There is no deity except Allah, Muhammad is the Messenger of Allah.’ I knew then that there was no one who was more immense in status with You than he whose name had been placed in conjunction with Your name.’ Then Allah revealed to him: ‘*By My might and majesty! He is the last of the Prophets from your descendents. If it were not for him, I would not have created you.*’”

This means that the spirit of Muhammad, صلى الله عليه وسلم was created before the spirit of Adam and before the creation of all the spirits. All the Prophets were created as a result of Muhammad’s creation and his existence is the causative factor for their existence. In this context, Muhammad is the father of meaning to them, since all of them are subsequent to him in existence, as the Knower of Allah, *Shaykh* Ahmad ibn Muhammad al-Misri explained. It is for this reason that he upon him be blessings and peace was the most beneficial of mankind to mankind, rather, he was the most beneficial of all of Allah’s creation to His creation.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He worked alongside his Companions with his own hands in digging...**”; which means that the Prophet, صلى الله عليه وسلم, worked with his own hands alongside his Companions, may Allah ta'ala be pleased with them in the digging of the ditch and on other occasions. The meaning of his words: “**...the ditch...**” refers to what occurred on the day of the Confederates (*al-Ahzaab*) in the month of *Shawwal* in the fifth year of the *hijra* when a group of Jews from the Banu'n-Nadīr and the Banu Waa'il organized a confederation against the Messenger of Allah, صلى الله عليه وسلم. They then went out and presented their plot to the Quraysh of Mecca, inviting them to make war against the Messenger of Allah, صلى الله عليه وسلم. The Jews said to them: “We will stand by you until we are able to get him.” The Quraysh then said: “O party of the Jews! You are from the first of the People of the Book. You know what has transpired and caused the dispute between us and Muhammad. So is our religion better or is his religion better?” They said: “On the contrary, your religion is better than his religion. You are foremost with the truth than he is.”

It is about them and their words, that Allah ta'ala revealed His words: “*Have you not seen how those who have been given a portion of the Scripture believing in idols and false deities, and how they say to those who disbelieve: ‘These are more guided in the way than those who believe’? They are those whom Allah has cursed, for whoever Allah curses he cannot find any helper. Or do they possess a portion of Sovereignty? Then in that case, they would not give mankind even the speck from a date stone. Or are they envious of mankind for what Allah has bestowed upon them from His bounty? For, We bestowed upon the House of Ibrahim, the Scripture, Wisdom and We gave him an immense kingdom. Among them were those who believed in him and those who turned away. Hell will suffice them for their burning.*”

When they said what they said to the Quraysh, they were elated with their words and were animated for what they invited them to in making war against the Messenger of Allah, صلى الله عليه وسلم. They thus all became united in that and their numbers were augmented in their enmity towards him, upon him be peace. Then these groups of Jews then left them and went to Ghatfaan where there resided two parties of the Banu Qays. They invited them also to make war against the Messenger of Allah, صلى الله عليه وسلم, which they accepted. When the Messenger of Allah, صلى الله عليه وسلم, heard of this and their confederation against him, he had a ditch surrounding al-Medina drawn up, based upon the indication of Salman al-Farsi, may Allah be pleased with him. Thus, the Muslims set out to dig the ditch and the Messenger of Allah, صلى الله عليه وسلم, worked alongside them with his hands in order to encourage the Muslims in attaining their Divine recompense. It was during this time that the Prophet, صلى الله عليه وسلم, struck and broke into pieces a huge white stone, which prevented the people from digging. It was on that day as a result of the working of the Messenger of Allah, صلى الله عليه وسلم, alongside his Companions that many amazing miracles occurred. The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poetic verse about astounding miracles of the Prophet صلى الله عليه وسلم:

The stones glorified Allah while in his palm

And water flowed freely from the fingertips of **Ahmad**.

The wolf bore witness to his prophetic delegation in reality

Even the gazelle of the remote desserts answered that Guide.

The lizard yielded to him and then testified to his mission
And even the trees came and knelt in the direction of **Muhammad**.

SANKORE'



Institute of Islamic-African Studies International

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**Whenever he would rise from his assemblies he would say...**”; that is to say, that whenever he stood from his assemblies with his Companions, his guests or others, he would customarily say something emulating the words of Allah ta’ala: “...and glorify and praise your Lord whenever you stand...”; as a way of teaching correct courtesy to his Companions, instructing them, and as a form of atonement for whatever may have occurred in his assemblies of heedlessness, evil courtesy, excessive talk devoid of the remembrance of Allah, and in order to elevate their spiritual ranks if the discussions of the assemblies were good.

The meaning of his words: “...: **‘Glory be to You...**”, is freeing You of anything which is not befitting You of idolatry and anything else. The meaning of his words: “...**O Allah and with Your praises...**”, is that the expression: ‘O Allah’ is a rhetorical phrase because the expression: ‘and with Your praises’ is connected to the expression: ‘Glory be to You...’, either by means of it being a conjunct to it, where it means: ‘I glorify and I praise You, Allah’; or it is connected to it by means of being a circumstantial phrase where it means: ‘I glorify You, Allah, praising You.’ Al-Khataabi said: ‘His words, upon him be peace: ‘...and with Your praises...’ where the particle ‘waw’ is prefixed to the phrase is as Ibn Khilad informed me when he said: “I once asked az-Zujaaj about the meaning of that and he said: ‘It means: Glory be to You, O Allah and with Your praises I glorify You.’” It is mentioned in the *al-Muraqaat*: “The words of az-Zujaaj are inclusive of two perspectives. The first one being that the particle ‘waw’ indicates a circumstantial phrase (*haal*). The second is that it is actually a particle of conjunction (*ataf*), where the entire phrase is a verbal sentence (*jumla fi’liyya*) carrying the implications of: ‘I free You completely of any defaults and I glorify You with a glorification which is connected to giving thanks to You’;” where the expression: ‘O Allah’ is a rhetorical expression (*muta’arida*). The particle ‘baa’ which prefixes the expression: ‘...and with Your praises...’; is either a causative expression (*sababiyya*) and a genitive particle (*jaar*) connected to an implied verb; or it is a contiguous expression (*ilsaaqiyya*) where the genitive particle (*jaar*) and the genitive noun (*majruur*) are circumstantial phrases (*haal*) of the active agent of the sentence (*faa’ilihi*).

Ibn ‘l-Malik said: “The expression: ‘Glory be to You’ is actually a noun (*ism*) which stands in the place of a verbal noun (*masdar*), that is to say, ‘*tasbeeh*’ (glorification) and is made accusative (*mansub*) by the verb concealed in it and carries the implications: ‘I glorify You with a glorification’, and means: ‘I free You of every imperfection and defect. It is said that it carries the implication of: ‘I glorify You with a glorification adorned and connected to praises of You’, because the particle ‘baa’ is utilized to indicate concomitant circumstances (*malaabisa*), while the particle ‘waw’ is utilized to indicate addition. It is said that the particle ‘waw’ means ‘along with’ (*ma’a*), where the expression means: ‘I glorify You accompanied with praising You’. The bottom line is that the expression is a negation of negative attributes from Allah and establishes positive attributes to Him.”

Shaykh Abu’t-Tayyib Muhammad al-Abidi said: “The grammatical meaning of ‘Glory be to You’ is that it is accusative (*mansuub*) because it is a verbal noun (*masdariyya*). The expression: ‘...and with Your praises...’; is connected with an omitted phrase indicating glorification. That is to say: ‘...and with Your praises I glorify You.’ It thus means: ‘It is by means of the success You grant me, the guidance You give me and

Your bounty upon me, that I glorify You, not by means of my power or might’.” Al-Qurtubi said: “In this expression emerges another perspective which implies the continuity of the meaning of praise in its original context, where the particle ‘baa’ is utilized to indicate causality and means: ‘By reason that You are described by the attributes of perfection and majesty that all glorifying things glorify You and all exalting things exalt You’.”

The meaning of his words: “**...I bear witness that there is no deity except You...**”, where he restricts the testimony to this single phrase and does not mention the accompanying testimony of messengership, although this is implied. This is similar to when you say: “I have recited the *al-Hamd*”; when you really mean the entire chapter of *al-Faatiha*. Or the expression actually affirms messengership by circumstance because whoever makes the single testimony does so following the command emanating from messengership.

The meaning of his words: “**...I seek forgiveness from You and turn to You in repentance**”; is that he upon him be peace said this as a proxy (*naa’ib*) for his *Umma*, because he, as a Prophet, was infallible who was forgiven for what proceeded and what was to come of sins. Thus, Allah ta’ala ordered him to seek forgiveness for his *Umma* by His words: “*...and seek forgiveness for them...*”; and by His words: “*...and the Messenger seeks forgiveness for them...*” It has been related by at-Tirmidhi and others on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever sits in an assembly in which his talking is excessive, should say before he stands from that assembly: ‘Glory be to You O Allah and with Your praises. I bear witness that there is no deity except You. I seek forgiveness from You and turn to You in repentance.’ He will not stand except that he will be forgiven for what transpired in that assembly.” It has been related by Abu Dawud and others on the authority of Abu Barza, may Allah be pleased with him, whose real name was Nadla who said: “The Messenger of Allah, صلى الله عليه وسلم used to say in his final years when he wished to stand from an assembly was: ‘Glory be to You O Allah and with Your praises. I bear witness that there is no deity except You. I seek forgiveness from You and turn to You in repentance.’ A man once said: ‘O Messenger of Allah! Indeed you said something that you did not used to say in the past.’ He said: “This expression is atonement for what transpired in the assembly.” In the narration of al-Haakim in his *al-Mustadrak* he relates a similar transmission by way of A’isha, may Allah be pleased with her. His saying: ‘Glory be to You O Allah and with Your praises. I bear witness that there is no deity except You. I seek forgiveness from You and turn to You in repentance’; was in order to instruct his *Umma* about the science of negating bad deed by means of good deeds. This was a duty and responsibility which Allah ta’ala gave him when He said: “*...there has come to you a Light and a Clear Book. With him Allah guides those who will follow His pleasure into the ways of peace, and he brings them out of the darkness into the Light by His permission and guides them to the Straight Path.*”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**His eyes used to be full of copious tears**”; due to much weeping out of the severity of his fear of his Lord, the Mighty the Majestic. This is because fear of Allah and dread of Him is based upon the extent of one’s knowledge of Him and Gnosis of Him. The Messenger of Allah, صلى الله عليه وسلم was the master of the Knowers of Allah, the most knowledgeable of people of Allah, and the most fearful of

people to Him, as it was related by Muslim on the authority of Umar ibn Abu Salma that the Messenger of Allah, صلى الله عليه وسلم said: “By Allah! I am the most fearfully aware of Allah than any of you and those most in dread of Him.” In another narration he said: “I am the most knowledgeable of Allah than any of you and the severest of you in fear of Him.”

In reality, dread (*khashiyya*) is a kind of fear (*khawf*) which is accompanied with awe (*mahaaba*) of the immensity of a thing; for you do not have awe of a thing except after first having knowledge of its immensity. Therefore, knowledge of Allah and fear of Allah are two brothers in which one is not increased or decreased except that it equally increases or decreases its companion. *Shaykh* Muhammad ibn Qaasim, the author of the *al-Fawaa'id'l-Jaleela* said: “The good deeds of the righteous are the evil deeds of those drawn near to Allah. Their fear is from seeing anything other than what is most perfect, which to them is a form of deficiency regarding their rights. For, envisioning His perfection is sufficient cause in inducing shame (*khajal*) and constriction (*inqibaad*). It should not be deduced from the meaning of ‘their fear of Him’, that it means they are driven away or caused to retreat from all kinds of disobedience. On the contrary, their fears emerge from the station of servitude to Allah and correct courtesy in the most perfect of states, because over reliance on being secure with Allah and the lack of fear of Him are the essence of spiritual deficiency and bad courtesy with Allah. Those who have attained spiritual perfection, have innate knowledge of the sudden reversal of affairs, and have acute awareness of the adverse strikes that occurs in transactions; which manifests to them as a result of the fear of Allah.” It is for this reason that he upon him be blessings and peace said: “By Allah! if you but knew what I know, you would laugh little and weep much”; as it was related by Malik, Ahmad, al-Bukhari and Muslim on the authority of A`isha.

Imam al-Haarith al-Muhasibi said: “The fear of the Angels and the Prophets is an immense fear, even though they have been given the guarantee of security from Punishment.” This is the meaning of the words of the author in his *Wird'l-Adhkaar*: “O Allah I ask You that You erase from my heart everything which You dislike, and that You fill my heart with fear of You, and desire for what is with You. We ask You O Allah for the Knowledge of those who fear You, for the returning of the regretful, for the sincerity of those who have certainty of You, for the gratitude of the patient and for the repentance of the truthful.” The spiritual guide of the author, his blood brother, *Shehu* Uthman ibn Fuduye` said repeatedly in his *al-Munaajaat*: “O Allah correct me inwardly and outwardly, and fill my heart with the lights of the direct knowledge of the fear of Your Inestimable Essence.”

Thus, the copious tears in the eyes of the Messenger of Allah, صلى الله عليه وسلم was from his gnosis resulting from the fear of the Essence of Allah ta`ala and from the immense yearning for Him; but also due to the mercy he had for his *Umma*, since he knew that he was a witness against them and that they knew that he will be a witness against them, and he knew that their deeds were not always upright. Thus, their circumstances became a deep concern for him in his heart resulting in his eyes being filled with tears as a result of them. Allah ta`ala says: “*There has come a Messenger from among yourselves, dear to him is what afflicts you, deeply concerned for you and with the believers he is kind and merciful.*” It is for this reason he used to weep and tears would normally fill his eyes, upon him be peace, resulting from the innate mercy which Allah

placed in his heart. The tears which came to his eyes emerged not as a result of grief, dismay, crying out, or shouting out woefully or out of affliction, just as his laughter, upon him be peace was merely a smile, without guffawing and raising his voice boisterously, as we will mention, Allah willing.

The meaning of his words: “**...and his laughter was merely a smile**”; is that in the majority of his circumstances, his laughter was merely smiling, as it was related by at-Tirmidhi in his as-Shimaa’il on the authority of Jaabir ibn Samra who said: “He only laughed by smiling.” The meaning of this in the law is that laughter, which is emergence of genuine joy on the face where it expands until the teeth are seen due to one’s happiness. For, he, upon him be peace only laughed regarding the affairs of the Hereafter. As for the affairs of this world’s life his happiness for it never exceeded a smile. It has been related by al-Bayhaqi in his Dalaa’il’n-Nubuwwa on the authority of Abu Hurayra who said: “When he would laugh it would illuminate the walls.” This means that the light of his smile would shine upon the walls like the light of the sun which shines upon the walls when it rises.

The meaning of his words: “**He was the most smiling of all the people.**” This means that he, صلى الله عليه وسلم, smiled more than he laughed, in contrast to most people, whose laughter is more than their smiling. It also means that he, upon him be blessings and peace, was smiling most of the times. It has been related by at-Tirmidhi in his as-Shimaa’il on the authority of Abdallah ibn al-Haarith who said: “I never saw anyone who smiled more than the Messenger of Allah, صلى الله عليه وسلم.” It has been related by Qadi `Iyad in his as-Shifa on the authority of Jarir ibn Abdallah that he said: “He, (the Prophet), never saw me except that he would smile.” He did this in order to bring joy into the heart of Jarir; and this was his usual courtesy with the rest of humanity in order to guide his *Umma* to noble character. He said: “Your smiling in the face of your brother is a form of charity.”

None of this does contradict what was said before about him, that “his eyes used to be full of copious tears” because he was continuously poignant inwardly by reason of the affairs of the Hereafter, while in the outward he was the most smiling of all the people as a means of uniting the hearts of humanity. Being in a state of incessant sadness does not in any way contradict his smiling often because sadness is an inward quality of the soul. The reason for his constant smiling with the people, صلى الله عليه وسلم was in order to bring happiness to their hearts, as he upon him be peace said as it was related by at-Tabaraani on the authority of Ibn Abass: “The most beloved of actions to Allah after performing the obligations is bringing joy to the heart of a Muslim.” There is nothing that brings joy to the hearts of humanity than having a cheerful demeanor and smiling at people because they are both a part of noble character. *Imam* `Ali ibn Abi Talib, may Allah ennoble his countenance said in one of his poems:

“Be proactive regarding the rights of the friend when he comes

to you, and treat him with sincere cheerful virtue from you as an obligation
And be guarding of the rights of parents and be assistant
to your neighbor, the fearfully aware and the people of close kin.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He did not consume hot foods...**”; that is to say, that he disliked eating hot foods because of the lack of *baraka* that is in it, as he stated explicitly: “**...and he used to say: ‘It does not have baraka’.**” This means that hot foods

are not a locus of *baraka*, as it was related in the al-Hiliyya on the authority of Anas ibn Malik who said: “He used to dislike cauterization and consuming hot foods and said: ‘Necessary for you is the consuming of cooled foods, because it has *baraka*, for, hot foods have no *baraka*’.” This means that he disliked consuming hot foods and would wait patiently until the food cooled off. Thus, the meaning of his words, upon him be peace: ‘Necessary for you is the consuming of cooled foods...’; it is incumbent upon you to adhere to foods which are naturally cooled. The meaning of his words, upon him be peace: ‘...because it has *baraka*...’; is that it innately possesses abundant good with respect to the health of the body, the soundness of which corrects and ameliorates the worship of Allah. It should not be misunderstood that what is meant by ‘cooled foods’ as foods which are very cold. On the contrary, one should simply be patient from consuming very hot foods until the intensity of the fumes from the food dissipates, as it was stated explicitly in the narration of at-Tabaraani on the authority of the Mother of the believers, Juwayria.

The meaning of his words upon him be peace: “...for, hot foods have no *baraka*”; is that there are no blessings or there is little *baraka* in hot food, because it does not increase the one who consumes it in good, growth, its consumption brings no benefit nor is the food delicious. This prophetic tradition is corroborated by what was related by al-Bayhaqi on the authority of Abu Hurayra. The traditionist al-Iraqi transmitted a prophetic tradition with a sound chain of authority: “One day hot food was brought to the Prophet, صلى الله عليه وسلم and he said: ‘Hot food has not entered this stomach of mine since so-and-so time’.”

Shihaab'd-Deen al-Khufaaaji said in his Naseem'r-Riyaad: “What is not meant by his allowing of food to cool-off, is blowing on it until it cools. Rather, it should be eaten when it has cooled by simply being patient until the food cools of its own accord.” It is for this reason, he, upon him be peace prohibited blowing on food in order to cool it off, or blowing on it in order to remove some dirt from its surface, as Qadi`Iyad said in his as-Shifa.

The meaning of his words: “**He used to eat what was near him...**”; is that he upon him be peace used to eat the food which was closest to him on the dinner table. He never ate from the middle of the food, or from the food which was close to another person. This behavior was a part of the excellence of his courtesy and his gallantry with others. He also commanded his Companions to consume what was near them from food, in many prophetic traditions. Among them was what was related by al-Bukhari, Muslim, ad-Daarimi and others on the authority of Umar ibn Abi Salma who said: “When I was a young boy in the household of the Messenger of Allah, صلى الله عليه وسلم, he said to me: ‘Mention the name of Allah, eat with your right hand and consume the food which is nearest you’.” Among the genre of prophetic tradition is that it was related by at-Tirmidhi and al-Haakim on the authority of Ibn Abass that the Prophet, صلى الله عليه وسلم said: “Indeed *baraka* descends into the middle of the food. Therefore consume from its borders and do not eat from its middle.” This means that the good of the food descends into it from its center, and then spreads out from its center to the borders of the plate. Thus, you should consume food from the borders, that is to say, from the closest border of the food to you, so that the *baraka* of the food can benefit all those eating. For, if the food is consumed from its center, then this will cut off the *baraka* of the food. He, upon him be peace used to eat from the portion of the food which was near him in order for its *baraka*

to be spread to everyone from his family, servants, Companions or guests eating with him. All of this was from the excellence of his courtesy and companionship with people.

SANKORE'



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The meaning of his words: “**The most beloved of food to him was meat**” is that the most beloved of food to him was the meat of chicken, cow, mutton, sheep, quail, camel, and rabbit and other than these of lawful meats, as it was related by al-Bukhari and Muslim. The most beloved and ideal of meats to him was the meat of the hind parts of the animal as it was related by at-Tirmidhi in the as-Shimaa’il on the authority of Abdallah ibn Ja`far ibn Abi Talib. The meaning of the meat of the hinder parts of the animal is the animal’s shoulder as Abu Nu`aym related on the authority of Ibn Abass who said: “The most beloved of meat to him was the shoulder of the animal.”

All of these prophetic traditions constitute evidence against those who claim to be vegetarians, who survive purely from consuming vegetables; who believe that the eating of meat is harmful and dangerous for the health, and has adverse affects upon the character. Some of them believe that the consuming of meat is a liability, fault, and sin; while others believe that the consuming of meat alters the innate character until the soul of the one who consumes meat takes on the nature of the animal he consumes. All this is an illusion which has no foundation in the *shari`a*, because the most beloved of foods to the Prophet, صلى الله عليه وسلم were meats. If there were any sin, fault, deficiency or harm in lawfully slaughtered meats, he would not have preferred them for himself over other foods. For, the Prophet, صلى الله عليه وسلم did not give preference to anything except when there was some good and excellence for him in this world and the Hereafter.

It has been related by Ibn `Asaakir on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “The consuming of meat perfects the facial features and perfects the character.” This is evidence that in the consumption of meat there is good for the health and the physique. Abu Nu`aym and al-Bayhaqi related on the authority of Ali ibn Abi Talib who said: “Whoever does not consume meat for forty days will cause harm to his character.” In another narration of Abu Nu`aym on the authority of Ali also who said: “Necessary for you is the consuming of this meat, for it perfects the character, clears up one’s skin color, and buttresses the stomach.” In another narration he said: “Consume meats because it causes the growth of muscle. Eat meats because it clarifies the vision.” It has been related in sound prophetic traditions and those with weak chains of authority that he upon him be peace said: “The master of food of the people of this world is meat.”

Shaykh Ali al-Qaari said in his Jamu`I-Wasaa’il: “I heard many of our scholars say that the most beloved of foods to the Messenger of Allah, صلى الله عليه وسلم was meat. It enhances listening, and is the master of the foods of this life and the Hereafter. Az-Zuhri said: ‘Eating of meat increases a person seventy times in strength.’ As-Shafi` said: ‘Consuming meat enhances the reason.’ It has been related on the authority of Ali, may Allah be pleased with him that he said: ‘The eating of meat clears the color of the skin, and perfects the character’.”

I have never seen any distinctive superior qualities in anyone who abandoned eating meat, either in his physique or behavior. On the contrary, I kept the company of one vegetarian and found him to be envious, arrogant, having love for rank, and an intense desire for a place in the hearts of people. I also kept company with another vegetarian and found him to be humble, lenient and having excellent opinion of people. However, this excellent character from him had nothing to do with his abandoning the consumption of meat, but it was as a result of his abandoning evil character. I say: that the true perfection of a person’s character cannot occur except from the love of the

Prophet, صلى الله عليه وسلم, and love for what he loved, even in what he ate, drank and wore. For, the one who neglects consuming meat having aversion for it, is like one who abandons the *Sunna*. Whoever has an aversion for his *Sunna* is deficient in his faith, reason, and spiritual rank, whoever he may be.

The author, *Shaykh* Abdullahi ibn Fuduye` said in his *Ta'leem'l-Anaam*: "Among the signs of love for him is love for his traditions (*hadeeth*) and preferring to follow him in everything by obeying his commands and avoiding his prohibitions; taking on his *adab* in ease and hardship, joy and despair; and preferring what the Prophet has laid down as law over one's own passions and appetites. Whoever is described with what was mentioned is perfect in his love for the Prophet. Whoever is in conflict with these traits, then his love is deficient. Among the signs of love for the Prophet is to mention him often. "Whoever loves something, mentions it a lot." Among the signs is great yearning to meet him, showing esteem and respect for him, and manifesting humility when hearing his name. Among them is having love for the *Ahl 'l-Bayt* and his Companions - both the *Muhajirun* and the *Ansaar*, and being hostile to those who hate them." The bottom line is that the true sign of love is to love what the Beloved loves.

The meaning of his words: "**He used to love squash**"; which is a kind of pumpkin. It has been related by at-Tirmidhi in his *as-Shimaa'il* on the authority of Anas ibn Malik who said: "The Prophet, صلى الله عليه وسلم used to be fond of squash. So whenever food with squash was brought to him, or when he was invited to eat it; I would make sure to place some in front of him to consume, since I knew that he loved it." *Shaykh* Ali al-Qaari said: "The reason for his love for pumpkin or squash was due to the benefits it brings in the enhancement of reason, the balance of the humidity of the body and due to what he attained from the secrets which Allah ta`ala has deposited in the plant. It was this plant which Allah distinguished his brother Prophet Yunus, upon him be peace with; by which he warded off the heat of the sun, the chilliness of the night, and was nurtured in its shade. The plant was like a mother to him which nurses its child."

It has been related by at-Tirmidhi in his *as-Shimaa'il* on the authority of Anas who said: "I used to see the Prophet, صلى الله عليه وسلم searching for pieces of pumpkin with his fingers from the sides of the plate. From that time onward, I have always loved squash or pumpkin." This love was a lawful love, and not a natural love, because his love for squash or pumpkin was a result of the love the Messenger of Allah, صلى الله عليه وسلم had for it. This is because among the signs of genuine love for someone is to love what that person loves.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**...he would get angry for the sake of his Lord**"; which means that he only became angry for the sake of Allah. This indicates that when anyone overstepped the bounds of the limits of Allah, he would then become angry as a result of that. It has been related in a narration of at-Tirmidhi in his *as-Shimaa'il 'l-Muhammadiyah* on the authority of al-Hassan ibn Ali ibn Abi Talib, may Allah be pleased with them, who said describing his grandfather, صلى الله عليه وسلم: "Whenever the limits of the truth were overstepped, nothing could overcome his anger until he eventually gave victory to the truth." This means that whenever anyone overstepped the bounds of the truth, nothing could divert the anger of the Messenger of Allah or anything from those matters which normally diverted a person such as conventions and customs, until he gave assistance to the truth. It has been related in a narration of *Qadi`Iyad* in his

as-Shifa: “Nothing could overcome his anger when the truth was opposed until he gave assistance to it.”

For, anger for the sake of Allah is an obligation regarding the rights of the Prophets, upon them blessings and peace, because they were commissioned in order to give assistance to the rights of Allah and His religion. For this reason a prophet never gets angry except for the sake of Allah alone. Whenever one gets angry for anything Allah too gets angry for that thing. It has been related in a prophetic tradition with a weak chain of transmission on the authority of Muhammad ibn `Amr ibn al-Hamaq that the Messenger of Allah, صلى الله عليه وسلم said: “No servant realizes the truth of true faith until he becomes angry for the sake of Allah and becomes content for the sake of Allah. For, when he is able to do this, only then will he achieve the reality of true faith.” This means that the faith of the servants of Allah can never be perfected until they are content for the sake of Allah and angry for His sake. This is because they are His beloved and protected friends (*awliyya*) whom Allah has become their hearing by which they hear, their sight by which they see, their tongue by which they speak, their hearts by which they reason; thus when they become angry for anything Allah Himself becomes angry due to their anger. It is for this reason the Messenger of Allah, صلى الله عليه وسلم said regarding Umar ibn al-Khataab as it was related by Abu’n-Nu’aym, ad-Daylami, and Ibn ‘n-Najaar on the authority of Ali ibn Abi Talib: “Be fearfully aware of the anger of Umar, for indeed Allah becomes angry as a result of his anger.” He also once said to his daughter, Faṭima az-Zahra as it has been related by Ibn ‘n-Najaar on the authority of Ali ibn Abi Talib: “Indeed Allah becomes angry due to your anger, and He becomes content as a result of your contentment.”

The meaning of his words: “**...and he never became angry for himself**” is that he never became angry for any reason regarding himself, or he never became angry as a result of his own whims. For whenever anyone made an infraction against the Messenger of Allah, صلى الله عليه وسلم by words or deeds from the uncouth Arabs, or those who were ignorant of the correct courtesy towards him, or from some of the intentional harm of the hypocrites; he would never become angry as a result of that. On the contrary he would encounter their transgressions with benevolence, pardon, kindness and nobility, as we mentioned previously. In a narration of *Qadi `Iyad* it said: “...and he never became angry for himself, nor did he ever take revenge for himself.” He did this emulating the words of Allah ta’ala: “*Take the way of pardoning, command the practical and turn away from the ignorant.*”

The brother of the author, *Shehu* Uthman ibn Fuduye` said in his Umdat’l-Bayaan Fee’l-`Uluum Alatee Waajibat ‘Ala’l-`Ayaan: “Anger is one of the blameworthy qualities which it is forbidden to have. Its reality is the boiling of the blood of the heart to seek revenge. It has three degrees: [1] insufficient (*tafreet*); [2] excessive (*ifrat*); and [3] moderate (*i’tidal*). Insufficient anger is the absolute lack of anger; for this is blameworthy because he does not become angry when he witnesses forbidden things. For the lack of anger in that case is blameworthy. Excessive anger is also blameworthy. It is anger overpowering a person until he leaves the proper management of the intellect and the *deen*, and he no longer has insight, consideration, reflection or deference. Whenever the fire of anger is intense, it will blind the one who is angry, and it will make him deaf to every warning. For if he is warned he will not listen. Rather, it will increase his anger. As for praiseworthy anger it is in moderation. It is the anger which waits for the indication of

the intellect and the *deen*. It arises when it is commended by the *shari`a*, and it is extinguished when it is condemned by the *shari`a*. It is 'the Golden Mean' which was described by the Messenger of Allah, صلى الله عليه وسلم, when he said: 'The best of affairs is their middle.' He whose anger inclines towards being insufficient, he must treat himself until his anger becomes stronger. He whose anger inclines towards being excessive, he must treat himself until it returns completely to the middle way between the two extremes. That is the Straight Path. As for the cure for anger it is also divided into two parts: the knowledge-cure and the action-cure. The knowledge-cure consists of five things: [1] that he reflects on the virtues of restraining rancor, in order to obtain the reward of that. [2] That he should frighten himself with the punishment of Allah, by saying: 'The power of Allah over me is greater than my power over this human being. If I carry out my anger against him, then what security will I have against the anger of Allah on the Day of Rising?' [3] That he make himself fear the consequences of anger in this world if he does not have fear of the next life. [4] That he reflect on the ugliness of his own form when he becomes angry. Then he will recall how someone else's form looked during their anger. He should also reflect on how much he resembles the mad dog when he abandons tolerance, and how much he resembles the *awliyya* when he abandons his anger. [5] That he reflect on the causes which incite him to take revenge. No doubt it is from the words of *shaytaan* to him: 'This will make you look impotent and humiliated before the people.' This is the knowledge-cure."

The author said in his *Diya`Uluum `d-Deen* regarding the causes of anger: "The causes of anger are arrogance, conceit, making fun, earmarking individuals for criticism, rushing in matters, perils, and the intense craving for attaining wealth and rank. Its cure is to remember the merits of controlling rage, yearning for the reward for controlling one's anger, having fear of Allah, recalling the end results of anger in this world's life, and the recalling of the ugliness of the form when one is angry. One should beware of the words of the Satan when he says: 'If you do not take revenge for that incident, then it will be considered as impotence on your part, and losing face in the eyes of the people.' Oppose him in that so that you will not be belittled in the eyes of Allah, the Angels, and the Prophets. If you are standing when you become angry, then you should sit down, and if you are sitting when you become angry, then lay down. If this does not work then make ablution and/or take a complete bath."

It was related by Ibn Abi `Adiyy on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: "When a man becomes angry he should say: 'I seek refuge with Allah'; then his anger will dissipate." In the narration of at-Tabaraani on the authority of Ibn Mas`ud: "If one of you becomes angry, he should seek refuge with Allah from Satan the rejected, then his anger will be dissipated." It has been related by Ahmad on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: "When one of you becomes angry, he should be quiet." In the transmission of Abu Dharr the Messenger of Allah, صلى الله عليه وسلم said: "When one of you becomes angry and he is standing he should sit down. His anger should dissipate; if not then he should lay down." It has been related by Ahmad ibn Hanbal and Abu Dawud on the authority of `Atiyya as-Sa`di that the Messenger of Allah, صلى الله عليه وسلم said: "Anger is from Satan, and Satan was created from fire. That which extinguishes fire is water, so when one of you becomes angry, then he should make ablution." In the narration of Ibn `Asaakir on the authority of Mu`awiyya that the Messenger of Allah, صلى الله عليه وسلم said: "Water extinguishes fire,

so when one of you becomes angry he should take a complete bath.” The wisdom in the above cited prophetic traditions constitute the action cure for anger.

The trait of anger is far from the character of a true believer. For this reason the Messenger of Allah, صلى الله عليه وسلم said: “A believer is slow to anger and swift to appease.” This was the natural character of the Messenger of Allah, صلى الله عليه وسلم because he only became angry for the sake of Allah and never became angry for himself. *Qadi `Iyad* said in the *as-Shifa*: “Whenever the Messenger of Allah, صلى الله عليه وسلم did become angry, he would only become angry for the sake of Allah. Then nothing could overcome his anger. Ibn `Umar said: ‘I have never seen a more courageous, a more supportive, a more generous, a more contented, or a more superior person than the Messenger of Allah, صلى الله عليه وسلم.’ This is because he was content with everything except that with which his Lord was not content. In most circumstances he was completely devoid of resentment since his innate indulgence with people was diametrically opposed to rage and anger. Allah ta`ala says: “*It is by the mercy from Allah that you are lenient with them, for if you were harsh and hard hearted; they would flee from around you.*” The nephew of the author, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* said in his *Takhmees al-Burda as-Shareef* regarding the nobility of the Prophet صلى الله عليه وسلم:

The *Qur`anic* verses of his Creator were his innate character

The guidance which leads to it is to simply listen to his Path
For it was the intimacy with his Lord which was his close companion

For in this world, how can his true reality be comprehended
by a people asleep who can only describe him as if interpreting a dream

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He ate whatever was present**”; which means that he consumed whatever foods were placed in front of him without finding fault with it or desiring something else. On the contrary he was content with whatever was placed before him. This, as we discussed previously, was from his humility, austerity, satisfaction with what was present from food, attire, riding mount, and his frugality when it came to worldly matters. The meaning of his words: “**...and he was not scrupulous regarding any lawful food.**” This means that he did not abstain from it, or deny himself from eating it. He did this emulating the words of Allah ta`ala: “*Who can prohibit the splendors which Allah has brought forward for His servants and the good things from provision?*” Thus, he was not conscientious in abstaining from these kinds of foods because their origin was lawful and permissible. The people of *Qur`anic* interpolation differ regarding the meaning of His words: “*...the good things from provision.*” Some of them said that it refers to the lawful things from the provision which Allah provides to His creatures with regard to their food and drink. While some of them said that it refers directly to consumable meats. Thus, the meaning of the author’s words: “**...and he was not scrupulous regarding any lawful foods**”, is that he consumed these foods without being extravagant or excessive. This is because exceeding the amount of consumption which is required is reprehensible (*makruuh*), while, others said it is forbidden (*haraam*). However, the first is soundest because the extent required for someone to be satiated differs based upon the disparities in body frames, lands, times and foods.

It has been related by Ibn Jareer on the authority of A`isha who said: “The Messenger of Allah, صلى الله عليه وسلم never became satiated from barley bread for three

consecutive days from the time he arrived in al-Medina until he passed away.” It has been related by Abu Nu`aym on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said to Abu Dharr: “O Abu Dharr, decrease in the consumption of food and decrease in speech, and you will be with me in Paradise.” It has been related by at-Tabaraani on the authority of Abd’r-Rahman ibn Marqi` that the Messenger of Allah, صلى الله عليه وسلم said: “There is nothing more evil that can be filled than the stomach. If you must fill your stomachs then make a third of it for food, another third for drink and another for wind and breadth.” All of these prophetic traditions give evidence that he upon him be peace was not overly scrupulous when it came to lawful food, while at the same time he never took his fill of it.

The meaning of his words: **“He used to eat chicken.”** The expression ‘*dajaaj*’ (chicken) is the plural of the feminine expression ‘hen’ (*dajaaja*) and is a generic noun (*ism jins*). It is called ‘*dajaaja*’ due to its speed in running and takes its etymology from the verb ‘*dajja*’ (it moves fast), ‘*yadijju*’ (it is moving swiftly), when it reaches the limit in walking rapidly. The meaning of his words: **“...and fowl which were hunted”**; is that he upon him be peace used to consume hen and hunted birds; as an indication of his humility and his complete lack of disdain for any lawful foods. He particularly mentioned hens and fowls which were hunted, due to their insignificance as food. The proof of their inferiority as food with the early community of Islam is in what was related by Abd’r-Razaaq ibn Hammam on the authority of Abdallah ibn Yasaar who said: “Once Umar ibn Abd’l-Aziz wanted to amputate the hand of a man who stole a hen; and Abu Salma ibn Abd’r-Rahman said to him: ‘Indeed Uthman ibn `Afan did not amputate the hand of anyone who stole fowl’.” This means that he did not amputate as a result of stealing chicken and other fowl due to the inconsequence of its extent in price and value. Thus, the Messenger of Allah, صلى الله عليه وسلم consumed these in spite of their insignificance as an indication of his innate austerity and contentment with little.

The meaning of his words: **“He liked pumpkin”**; is he loved all kinds of squash as we mentioned previously in the commentary on the words of the author: “He used to love squash...”; so refer back to it. However, I will say that the author mentioned pumpkin and squash because they are considered commonplace foods, easily cultivated and inexpensive in price. Thus, the Messenger of Allah, صلى الله عليه وسلم loved these plants because of his innate humility, austerity and satisfaction with little. The meaning of his words: **“He did not eat garlic, onions and leeks”**; is that he upon him be peace consumed most lawful foods except these because of the foulness of their smells. It has been related by Abu Nu`aym and al-Khateeb on the authority of Anas who said: “He did not eat garlic, onions or leeks because the Angels used to come to him and due to the fact that he would often converse with Jibril.” This means that he did not consume these due to the Angels who often came to him, and his frequent dialogues with Jibril, because he disliked causing any offense to the Angels.

The meaning of his words: **“He never disparaged foods”**; is that he never found fault with lawful foods. The implications of this is that he did not praise food nor did he find fault with them because praising and finding fault with food is a form of empathizing with the share of the lower soul. It has been related by al-Bukhari and Muslim on the authority of Abu Hurayra who said: “He, صلى الله عليه وسلم did not find fault with any flavors, nor did he ever find fault with foods. When he had an appetite for a particular food he would eat it; if not he would leave it.” *Shaykh* Izza’d-Deen ibn Abd’s-Salaam

said: “This means that he never said ‘No’ preventing people from presenting him with food; and this does not necessitate that saying ‘no’ cannot be said, as Allah ta’ala says: ‘You said: *I cannot find anything wherewith you can mount*’; since the deference between saying: ‘I cannot find anything wherewith you can mount’ and the saying: ‘I cannot let you ride’; is not hidden to anyone.”

In a narration of Ghandar on the authority of Sha`ba from al-Isma`ili: “I never saw the Messenger of Allah, صلى الله عليه وسلم disparage any food.” This means that he neither praised nor found fault with lawful foods. As for forbidden foods, he used to find faults with it, disparage it and prohibit others from consuming it, as the law requires. A part of the correct courtesy towards food is not to disparage it nor praise it because disparaging food is a form of belittling blessings, while praising food is a part of the imperfections of the lower appetites. Both of these traits are impossible with regard the reality of the Prophet, صلى الله عليه وسلم. His lack of disparaging food and his contentment with whatever was presented to him from lawful food is evidence of his innate austerity, and satisfaction with little.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He possessed a large bowl”**, the expression ‘*qas`at*’ (basin) where the letter *qaaf* is inflected with *fatha* is the common and familiar bowl (*jafna*) specified for conventional purposes and is usually made from wood. The meaning of his words: **“...for the benefit of his guest...”** is that this large serving bowl was used specifically for his guests, upon him be peace, when they ate and drank with him. Most of the guests of the Messenger of Allah, were from the People of the *Suffa* because they were among the non-native destitute of the Companions; like Salman al-Farsi, Abu Dharr al-Ghifari, Abu Hurayra and others. Abu Nu`aym said in his *al-Hiliya*: “Their numbers were a hundred or more.” It is said that they numbered four hundred. They were known as the ‘guests of Islam’ because most of them were non-native to the land. It was a part of the *Sunna* of the Prophet, صلى الله عليه وسلم to invite them to his home in order to eat with him. He also used to order the Companions to do the same. This was because shared food was the most beloved of food to Allah, as it was related by Ibn Hibban on the authority of Jabir ibn Abdallah that the Prophet, صلى الله عليه وسلم said: “The most beloved of food to Allah is that which has the most hands in it.” And by his words as related by ad-Daylami: “The best of my *Umma* are those who feed food to others.” It has been related by *Qadi`Iyad* in his *as-Shifa* on the authority of Abu Hurayra who said: “The Prophet, صلى الله عليه وسلم once ordered me invite the People of the *Suffa* to eat with him. I then searched after them until I gathered them all together. Then a plate of food was placed before us and we all ate from it what we desired. When we had finished it, the amount of food on the plate was still the same amount that was there when it was originally placed in front of us; except that you could see the traces from our fingers.” This means that the bowl was miraculously full with the same amount food as it was when it was first placed before them, as a miracle from him, upon him be best blessings and peace. The meaning of his words: **“...that could feed four men”**; is that the size of the bowl was large enough for four men to eat from. This means that it was very large; as it was stated in a prophetic narration regarding the story of the wedding feast for Ali ibn Abi Talib and Fa`tima: “The Prophet, صلى الله عليه وسلم ordered Bilal to take a bowl which was four or five half bushels in size.” The author mentioning of only one bowl does not preclude that he, upon him be peace had more. It has been related by *Qadi`Iyad* on the authority of al-Qaasim ibn al-

Ma'muun who said: "We used to possess one of the bowls from the many bowls of the Prophet, صلى الله عليه وسلم, with which we used to place water in it to be utilized for those who were ill, and they would be cured." An-Nawwawi narrowed the number of the serving bowls of the Prophet to nineteen, as al-Khufaa'ji said in his Naseem'r-Riyaad.

The meaning of his words: "**He also possessed a mirror**"; is that the expression '*mir'at*' (mirror) where the letter *meem* is inflected with *kasra* is a shiny object that one is able to look into to see one's reflection. Thus, it means that he, upon him be peace possessed a mirror in order to see his own face when he trimmed his mustache, combed his hair and beard and other than that from looking after his appearance, upon him from Allah be the best blessings and peace. The meaning of his words: "**...a comb...**"; is that he possessed a comb, which is an implement ('*adaat*) normally used to groom the hair. The etymological root of the word '*mushat*' (comb) is from the verb '*mashaṭa*' (he combed), '*yamshuṭu*' (he combs), '*mushtaṭan*' (combing). Thus, a comb, which can be pronounced as '*mushta*', '*mishṭa*', or '*mashṭa*' is that which is used to comb the hair with. It is singular for the expression '*amshaṭa*' (combs). It has been related by Abu Nu'aym on the authority of Ibn Umar that the Messenger of Allah, صلى الله عليه وسلم said: "Whoever among you has hair should honor it." It was said: 'O Messenger of Allah, what is honoring it?' He said: "It is by oiling it and combing it every day." The meaning of his words: "**...scissors...**"; is a word whose etymological root comes from the word '*qarsa*' (cut) which means 'to sever' (*qat'a*). For scissors is an implement used to cut things with. Thus, it means that he upon him be peace possessed a pair of scissors which he used to trim his mustache and clip the hair of his head. It has been narrated by at-Tabaraani on the authority of Abdallah ibn Abass who said: "He possessed a pair of scissors which he called 'the gatherer' (*jaam'u*)." The meaning of his words: "**...and a tooth brush...**"; takes its etymological root from the expression 'to graze a thing by brushing it' (*saaka* '*s-sha'y sawkan*'), that is to say, by rubbing it (*dalakahu*). Thus, one grazes the mouth with a small wooden stick ('*uud*) by brushing it. It is for this reason that the small wooden stick used for brushing the teeth is called '*siwaak*' and '*miswaak*'. It has been related by at-Tabaraani on the authority of Mu'adh ibn Jabal that the Prophet, صلى الله عليه وسلم said: "The most blessed of '*siwaak*' is that of the olive tree. It comes from a blessed tree, makes the mouth pleasant and rids one of magic. It is my *siwaak* and that of the Prophets before me." Thus, the meaning of his words is that he upon him be blessings and peace possessed a specific tooth brush with which he purified his mouth.

There has been narrated innumerable prophetic traditions regarding the merits of using the '*miswaak*' (tooth brush), with respect to the original human nature (*fiṭr*), faith (*imaan*), worship ('*ibaada*), character, (*akhlaaq*), appearance (*seema*) and health (*sihha*). As for the original human nature (*fiṭr*), it has been related by Ibn Maja and at-Tabaraani on the authority of `Amaar ibn Yaasir that the Messenger of Allah, صلى الله عليه وسلم said: "A part of the original human nature (*fiṭr*) is gargling, sniffing water up the nose, the *siwaak* (tooth brush), trimming the mustache, cutting nails, plucking hairs from the armpits, cutting the hair of the private parts with a razor, washing the extremities, sprinkling water on the private parts, and circumcision." As for faith (*imaan*), it has been related by Ibn Abi Shayba on the authority of Hasaan ibn `Atiyya in a prophetic tradition which is *mursal*: "Ablution is half of faith, and the use of the *siwaak* is half of ablution." As for worship ('*ibaada*) it has been related by al-Biraaz, Abu Ya'ala and at-Tabaraani on the authority of Abu'd-Darda that the Messenger of Allah, صلى الله عليه وسلم said:

“Purification is in four things: trimming the mustache, shaving the hair of the armpits, cutting the nails and the use of the *siwaak*.” It has been related by Abu Nu’aym in his Kitaab’s-Siwaak as well as as-Sajazi in his al-Anaaba on the authority of Ali ibn Abi Talib that the Messenger of Allah, صلى الله عليه وسلم said: “Verily your mouths are pathways of the *Qur’an*, therefore make them pleasant by means of the *siwaak*.” It has been related by Ahmad, an-Nisai’ and Ibn Maja on the authority of Abdallah ibn Abass who said regarding the Prophet, صلى الله عليه وسلم: “He used to pray at night two *rak’ats* and then two *rak’ats*. He would then depart and then brush his teeth with the *siwaak*.” It has been narrated by Abu Dawud and an-Nisai’ on the authority of Abu Hurayra that the Prophet, صلى الله عليه وسلم said: “If it would not cause hardship for the believers, I would have ordered them to postpone the *’isha* prayer and to utilize the *siwaak* at every prayer.” It has been related by al-Bayhaqi in his as-Sunnan on the authority of A’isha that the Prophet, صلى الله عليه وسلم said: “The best of the traits of the one fasting is using the *siwaak*.”

As for character (*akhlaaq*) and appearance (*seema*) it has been related by Muslim, Abu Dawud, an-Nisai’ and Ibn Maja on the authority of A’isha who said regarding the Messenger of Allah, صلى الله عليه وسلم: “Whenever he would enter his home he would begin by utilizing the *siwaak*.” It has been narrated by Ahmad and al-Hakim on the authority of Abdallah ibn Umar who said regarding the Messenger of Allah, صلى الله عليه وسلم: “He used not to sleep except with a *siwaak* near his head. When he would awake, he would begin by using the *siwaak*.” It has been related by Ahmad, al-Bukhari, Muslim, Abu Dawud, an-Nisai’, Ibn Maja on the authority of Hudhayfa who said regarding the Messenger of Allah, صلى الله عليه وسلم: “Whenever he would arise in the night, he would brush his teeth with the *siwaak*.” It has been narrated by Ahmad, an-Nisai’, Ibn Maja and others on the authority of A’isha as well as Abu Amama, who both said that the Messenger of Allah, صلى الله عليه وسلم said: “The *siwaak* is the means of purification of the mouth and the means for attaining the pleasure of the Lord.”

As for health (*sihha*), it has been related by at-Tabaraani in his al-Awsat on the authority of Abdallah ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “The *siwaak* is the means of the purification of the mouth, the means of attaining the pleasure of the Lord, and the means of bringing brilliance to the sight.” It has been related by ad-Daylami in his Musnad’l-Firdaws on the authority of A’isha that the Messenger of Allah, صلى الله عليه وسلم said: “The *siwaak* is a curative for every sickness except deadly toxins, for deadly toxins mean death.” In another narration of ad-Daylami on the authority of Hudhayfa that the Messenger of Allah, صلى الله عليه وسلم said: “Utilizing kohl in the eyes brings brilliance to the sight and the utilization of the *siwaak* establishes the molars in the mouth.”

The bottom line is that in the use of the *siwaak* are many merits. Among them are the strengthening of the gums, the perfuming of the mouth, the extraction of phlegm, causing sight to be brilliant, eliminating magic, being in harmony with the *Sunna*, bringing joy to the Angels, increase in good deeds, making the stomach healthy, and the attainment of the pleasure of the Lord. In the last benefit is sufficient reason for the one which Allah has illuminated his spiritual insight.

The meaning of his words: “**And when he drank he did not blow in drinking containers**”; is that the etymological root of the expression ‘blow’ (*tanaffasa*) is from ‘*nafasa*’ (to breath), which means to let air flow from the nose and mouth, and its plural

form is ‘*anfaas*’. Thus, each time one breaths between every two drinks of a beverage it is called ‘blowing’. Ibn al-Mundhir said: “The expression ‘*tanaffasa*’ (blowing) has two meanings. The first is that he drinks while he is breathing in the container without taking the container from his mouth. This is reprehensible (*makruuh*). The second kind of breathing is that he drinks water or another beverage from a container by using three breaths, and by taking his mouth from the container with each breath.” I say: the first form of drinking has been prohibited, and the latter one is highly recommended. It has been related by at-Tirmidhi in his as-Shimaa’il al-Muhammadiyya on the authority of Anas ibn Malik who said: “The Prophet, صلى الله عليه وسلم used to breathe three times in the container while drinking, and then would say: ‘It is more warranted and more quenching’.” In another narration he said: “It is more warranted, quenching and sound.” This all means that he upon him be peace used to drink three times, and with each drink he would remove the container from his mouth, take a breath and then return to drinking. His saying, صلى الله عليه وسلم regarding drinking to breath three times means that it is more permissible, more digestible, and more satisfying because it is more quelling of thirst, has the least affect of causing the intestines to become cold or causing the weakness of the sinews, and is the most affective in bringing about soundness and health; as *Shaykh* Ali ibn Sultan Muhammad al-Qaari cited in his Jaami’ l-Wasaa’il.

In another narration it states that he upon him be blessings and peace breathed twice, as it was related by at-Tirmidhi in his as-Shimaa’il on the authority of Abdallah ibn Abass who said: “The Prophet, صلى الله عليه وسلم, when he drank used to breath twice.” That is to say, that he did this sometimes. And in another narration in his Jaami’, at-Tirmidhi related also on the authority of Ibn Abass, that the Messenger of Allah, صلى الله عليه وسلم said: “Do not drink with one gulp like the drinking of a camel. However, drink twice or three times, and mention the name of Allah when you drink and praise Him when you finish.” This means that each time you bring the container close to your mouth that you should mention the name of Allah, and when you remove it from it you should praise Allah. You should do this three times.

It has also been related by at-Tirmidhi in his as-Shimaa’il al-Muhammadiyya on the authority of Thamama ibn Abdallah who said: “Anas ibn Malik used to breathe three times in the container. Anas claimed that the Prophet, صلى الله عليه وسلم used to breathe three times in the container as well.” What he meant by ‘breathing in the container’ is that he would drink from the container taking three breaths by removing his mouth from the container at each breath, as we mentioned. *Shaykh* al-Qaari said in his al-Wasaa’il: “It is said that the wisdom in prohibiting breathing or blowing in containers, in addition to the decisive bit of advantage already mentioned in breathing outside of the water; is that breathing or blowing in it alters the quality of the water, either by the alteration by the mouth which has consumed foodstuff or has abandoned brushing the teeth; or because breathing causes the rising up of intestinal gases and steam from the stomach. I say: it has been related that he صلى الله عليه وسلم prohibited people from quaffing or gulping water in a single breath, when he said: ‘That is the way of drinking of Satan’.”

Each of these prophetic traditions and naratives is evidence of the deep concern and consideration that the Messenger of Allah, صلى الله عليه وسلم has for the guidance of his *Umma* in worldly and religious affairs. Allah ta’ala says: “...*dear to him what hurts you; he is deeply concerned for you; and with the believers he is kind and merciful.*” This means that extremely difficult for him are the matters that afflict you from the stains of

disbelief, polytheism, the lack of obedience and lack of adherence to the commands of Allah and His prohibitions. It means, (as the savior of men and *djinn*, my master *Shaykh* Abd'l-Qaadir al-Jaylani, may Allah be pleased with him, said in his exegesis of the *Qur'an*), that the Prophet, صلى الله عليه وسلم is eager and deeply concerned for your belief, your *Islam*, and the correction of your circumstances in this world and the Hereafter; since with those who are sincere unifiers of Allah and full of certainty, he, upon him be peace is affectionate and sympathetic for extracting them out of the darkness of disbelief, disobedience and heretical innovations into the light and illumination of sound faith, obedience and the Living *Sunna*. The author of the *al-'Ishtiriniyya* may Allah be merciful to him said:

Of all the noble traits of character, he has mastered the essence of them

For, he has abandoned the pleasures of the souls and their beauties
And since he has made the Hereafter his goal, he descends in its direction

Walking a path whose goal no other creature has ever reached
For, we, due to following his steps can boast of what no other creature can claim.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“Whenever he put on a turban he would let his turban hang between his shoulder blades.”** The turban (*'amaama*) is among the well known kinds of attire worn on the head. Its plural forms are: *'amaa'im* and *'amaam*. Thus, one puts on a turban (*a'tamma*) and ties (*ta'ammama*) on the turban when you attach the turban to your head; as the brother of the author, *Shehu* Uthman ibn Fuduye' said in his *Kitaab'l-Wird*: “When I reached the age of forty-one, five months and a few days, Allah magnetically attracted me (*jadhabanee*) into His presence. I found there the master of men and *jinn*, our master Muhammad, صلى الله عليه وسلم and with him were the Companions, the Prophets and the protected friends of Allah (*awliyya*). They then welcomed me and sat me in the middle of their gathering. Then the savior of men and *jinn*, my master Abd 'l-Qaadir 'l-Jaylani came with a green cloak trimmed with the statement **Laa ilaha illa Allah Muhammadun rasuulullah**, and a white turban designed with the chapter: ‘Say He Allah is One. Allah is the Eternally Self Subsistent. He neither begets nor was He begotten and there is none like Him’ He then gave these to the Messenger of Allah, صلى الله عليه وسلم, who placed them on his breast for a while; who then gave them over to Abu Bakr 's-Siddiq, then to Umar 'l-Farruq, then to Uthman Dhu 'n-Nurayn, then to Ali (may Allah ennoble his face!) and then to Prophet of Allah Yusef, upon him be peace. Yusef then returned them to my master Abd 'l-Qaadir 'l-Jaylani, who then dressed me in them with their permission. They said to him: ‘Dress him and tie the turban on him (*'ammamahu*) and name him with the name which is special to him.’ He sat me down, dressed me, tied the turban on me (*'ammamane*) and called me by the name: ‘*Imam 'l-Awliyya*.’” Thus, the concept of tying the turban on him (*'ammamahu*) in this context means giving him spiritual leadership (*suwwada*), because the crowns of the Arabs are their turbans (*'amaa'im*). Whenever it is said in non-Arabic ‘to garland with a crown’ (*tuwwaju min 't-taaj*) it means in Arabic to turban (*'ummima*). Subsequently whenever, the Arabs would give leadership to a man, they would tie on him a turban; as Ibn Mandhuur cited.

There have been related many prophetic traditions regarding the merits of the turban (*fadeelat'l-'amaama*). Among them is what was related by Ibn 'Adiy in his *Kamaal* and al-Bayhaqi in his *Shu'b* on the authority of 'Usama ibn 'Umayr that the

Messenger of Allah, صلى الله عليه وسلم said: "Wear the turban and it will increase you in forbearance; for the turbans are the crowns of the Arabs." He also said as it was related by ad-Daylami in his Musnad on the authority of Abdallah ibn Abass: "The turbans are the crowns of the Arabs, for whenever they discard the turbans, they will have discarded their honor." Thus, the turbans are the symbols of spiritual ascendancy and leadership, as the *Amir'l-Mu'mineen* Ahmad ar-Rufai` ibn Shehu Uthman ibn Fuduye` once said in one of his poems:

"The *Qaadiri* sages have outstripped all others and were crowned

With the turbans (*`amaa'im*) of spiritual primacy and saintly crowns (*tijaan*)

They attained their Goal, and there will be none subsequent to them

Nor are there any can who outstrip them on the race track of Gnosis of Allah."

Thus, the wearing of the turban is among the most important of the *Sunnan* of our master Muhammad, صلى الله عليه وسلم, and the *Sunnan* of the Righteous Ancestors, may the pleasure of Allah be with them. It is one of the distinguishing qualities between the Muslims and the disbelievers; as Ali ibn Abi Talib, once said: "The Messenger of Allah, صلى الله عليه وسلم once tied a turban on me and let the ends hang on my shoulders and then said: 'Indeed the turban is the distinguishing marker between the Muslims and the idolaters'." The author, may Allah be merciful to him said regarding the manner in which the Messenger of Allah, upon him be blessings and peace wore his turban: "Whenever he put on a turban he would let his turban hang between his shoulder blades." The author, may Allah be merciful to him, clarified the methodology that the Prophet, upon him be peace wore his turbans; extracting this from the prophetic tradition related by the reviver of the *Sunna*, al-Husayn ibn Mas'ud al-Baghawi in his al-Anwaar Fee Shimaal 'l-Nabiy'l-Mukhtar with his chain on the authority of `Amr ibn Hurayth who said: "It is as if I am looking at the Messenger of Allah, صلى الله عليه وسلم and on him was a black turban, with the tail ends hanging between his shoulder blades." It is said that this was on the day of the conquering of Mecca. It has been related by at-Tirmidhi in his as-Shimaal 'l-Muhammadiyah on the authority of Naafi` on the authority of Abdallah ibn Umar: "The Prophet, صلى الله عليه وسلم, whenever he would put on the turban, he would let the ends of his turban hang between his shoulder blades." Naafi` then said: "Ibn Umar used to do the same." Ubaydullah said: "I saw al-Qaasim ibn Muhammad and Saalim and they both did the same."

The father of my spiritual master and teacher, the Knower of Allah, the Spiritual Substitute, the learned *Shaykh* Ibrahim al-Ya`qoubi, may Allah ta`ala be merciful him and benefit us by him, said: "The hanging of the two ends of his turban between his shoulder blades is a part of the *Sunna*, and the name given to the ends of turban is 'the tail' (*`udhba*)." He also said: "The turbans of the Messenger of Allah, upon him be peace were diverse. Sometimes he wore a red one, sometimes a yellow one, and sometimes a black one. Sometimes he would let the ends hang between his shoulder blades, as the Angels that descended from the heavens on the Day of Badr wearing yellow turbans with the ends hanging between their shoulder blades."

Shaykh Ali al-Qaari al-Maliki said in his Jamu'l-Wasaa'il: "Mirku said: It has been established in the biographies of the Prophet with sound narrations that the Prophet, صلى الله عليه وسلم used to wear the turban tied with the ends hanging between his shoulder blades, and sometimes he would wear the turban without tying it." He also said after a

bit: "It is known from what preceded that performing any one of these mentioned matters is a part of the *Sunna*."

The brother of the author, *Shehu* Uthman ibn Fuduye` said in his *Ihya's-Sunna wa Ikhmad'l-Bida`*: "As for the legal judgment of the ends of the turban, it has been mentioned previously of the preference of the scholars in extending it if he likes in front of him or between his shoulder blades. It is related by *Imam* Muslim, Abu Dawud and an-Nisaai' on the authority of the Prophet, upon him be peace: 'He used to let the ends down between his shoulder blades.' *Imam* Malik, may Allah be merciful to him said: 'I have not seen anyone from the people I have taken from in Medina who let the hindmost part down between his shoulder blades. However, they let it hang in front of them.' The most astonishing of the ideas of the later community is their saying: 'Placing the hindmost part of the turban in front is an innovation, while there exist these unambiguous sound precedence from the former *Imams* of the predecessors. He thinks he has hit on the *Sunna* and they have made mistakes and created innovation! I ask Allah for safety by means of His favor. Al-Qiraafi, may Allah be merciful to him said: '*Imam* Malik did not sit down to give legal decisions until forty men with turbans under their chins gave him license to do so.' What al-Qiraafi, may Allah be merciful to him, related concerning Malik, may Allah be merciful to him, not giving legal decisions until forty men with turbans tied under their chins gave him license - is a proof that the hindmost parts of the turban without a portion placed under the chin removes it from the judgment of reprehensibility. This is because the scholars being described with having the turbans tied under their chins is a proof that they monopolized this fashion of tying the turban to the exclusion of others. If this was not the case then there would have been no benefit in him describing them with tying the turbans under their chins, since all the people would have been united in that. Sidi Abu Muhammad, may Allah be merciful to him used to say, "Among the reprehensible things is the turban which neither have its ends extended or is placed under the chin, nor is it tied with either one of these. However, when both are joined together, then this is perfection in following the *Sunna*. If one is utilized then this removes it from the judgment of reprehensibility. And Allah knows best." It is said that wearing the turban without a tail, and/or without a part under the chin is the style of turban worn by devils, the turbans of the Coptic, as well as the remnants of the style of turban worn by the people to whom Prophet Lot was sent.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**His sleeves reached to the wrist**". This means that the sleeves of his shirt reached to his wrists, as it was explicitly stated in the prophetic tradition of Asma bint Yazid from the narration of at-Tirmidhi in his *Shimaa'il* where she said: "The sleeves of the shirt of the Messenger of Allah, صلى الله عليه وسلم reached to the wrists." The expression '*kumma*', where the letter *kaaf* is inflected with *damma* and the letter *meem* is accentuated with the *shadda*, means arm sleeve (*rudn*) connected to a shirt. The meaning of the expression '*rusgh*' (wrist) is the connecting bone between the forearm (*sa'd*) and the palm (*kaff*), and is also called '*kaw'u*'. Thus, its meaning is that it is a part of the *Sunna* to not let the sleeves of the shirt pass the wrists because it an excessive increase in attire beyond what is required, and it is among the signs of arrogance. However, this is lawful for women, to allow their sleeves to pass the fingers when necessity requires it, since it is a way of covering the body and being precautionous (*iblaagh*) in that; since the entire body of the woman is a private part, except what is

given exception by the *shari`a* such as her face, hands, and some say her feet. This is different for men. *Shaykh* Ali al-Qaari said in his Jam`'l-Wasaa'il: "As for other than shirts, the jurists say that the *Sunna* regarding these (for men) is that they should not pass beyond the tips of the fingers; such as the loose outer garment with an opening at the middle (*jubbah*) and other than it."

There is, however, some difference among the scholars regarding wearing very long and wide shirt sleeves. It is said that this is a reprehensible innovation (*bid'a makruuha*) because it exceeds the customs of the people, and is a kind of ostentation (*mubaahaat*) in dress, in order to manifest one's good looks, for boasting and greatness. It is also said that it is a lawful innovation (*bid'a jaa'iza*) or a desirable innovation (*bid'a manduuba*) in these times for the Muslim leaders, the judiciary, and those who possess the authority by reason that the objective (*maqaa'id*) and well being (*maṣaaliḥ*) of the *shari`a* cannot be realized except with the greatness of the Muslim authority being firmly fixed in the heart of the people. And since the people in these times do not consider things important except with their outward appearance, it then becomes incumbent to give aggrandizement to the outer appearance (*tafkheem's-suwwar*) so that the ultimate objective and well being of the *shari`a* can be achieved; as the brother of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him cited in his Ihya's-Sunna.

Shaykh Ali al-Qaari also said in the above cited text: "Al-'Isaam said: It is conceivable that the differences in its lawfulness depends upon the differences of the circumstances of the shirt sleeves." He cited two prophetic traditions prior to the above statement which corroborates this view. The first being the narration of Ibn Hibban on the authority of Asma' bint Yazid: "The arm of the shirt of the Messenger of Allah, صلى الله عليه وسلم was lower than his wrists." The second was another narration by him on the authority of Ibn Abass who said: "The Messenger of Allah, صلى الله عليه وسلم used to wear a shirt which was above his ankles, and was equal in its sleeves with beginning of his fingers."

The father of my spiritual master and teacher, the learned *Shaykh*, the *Sayyid* Ibrahim al-Ya`qoubi said in the footnotes of his annotation of the al-Anwaar Fee Shimaa'il an-Nabiy'l-Mukhtar of al-Baghawi: "It is for this that he wore a shirt with the description given. For when one of the above described shirts became shabby, he would take another shirt with the other description." He also said after a bit: "This indicates that he had a variety of shirts, where when a shirt became worn out he would naturally take another. Thus, his shirts were diverse in the size of their sleeves and the actual length." This means that each of the Companions who witnessed him in them simply narrated what shirts they themselves had saw him wearing. It is for this reason that there is no primary contradiction in these prophetic traditions.

The meaning of his words: **"...and the length of his robe was six cubits by three cubits and one hand span"**; [this is equivalent to approximately 9 ½ feet wide by 5 ¼ feet long] as it was related on the authority of al-Waaqidi: "The robe of the Messenger of Allah, صلى الله عليه وسلم was six cubits by three cubits and one hand span. His lower garment was made from a cloth of Jordanian weave that was four cubits and one hand span by two cubits." [This is equivalent to 6 ¾ feet wide by 3 ¼ feet long.] The expression '*ridaa*' (robe) is what is worn on the upper part of the body, as it was clarified in what was related by at-Tirmidhi in his as-Shimaa'il on the authority of Abdallah ibn Sarjis who said: "I once came to the Messenger of Allah, صلى الله عليه وسلم

while he was among some people from his Companions. I then moved behind him, and he knew what it was that I wanted, so he removed his robe (*ridaa'*) from his back. I then saw the place of the seal which was between his shoulder blades." His removing his robe from his back is evidence that it is a garment which is worn over the upper part of the body and is opposite the lower garment (*izaar*).

There has been transmitted a sound *Qudsi* tradition related by Ahmad, Abu Dawud, and Muslim on the authority of Abu Hurayra, and by Ibn Maja on the authority of Abdallah ibn Abass, both that the Prophet, صلى الله عليه وسلم said: "Allah ta'ala says: 'Pride is My robe (*ridaa'*) and might is My lower garment (*izaar*). Whoever contends with Me for anyone of them, I will fling him into the Fire'." Here, Allah ta'ala likens His pride and might to an upper and lower garment metaphorically and symbolically because pride is among His attributes of majesty (*sifaat'l-jalaal*) and might is among His attributes of beauty (*sifaat'l-jamaal*). Thus, Allah ta'ala describes Himself with these two attributes in the same manner that men adorn their upper bodies with the *ridaa'* and their lower bodies with the *izaar*. In this prophetic tradition is a severe threat against arrogance and self aggrandizement and it is explicit in establishing the prohibition of these two traits.

All of the above which establishes the narrowness of the sleeves of his shirt, upon him be blessings and peace, and the conciseness of his robe is an indication of his innate humility and his keeping himself distant from arrogance (*kibriya*), self aggrandizement (*udhma*), haughtiness (*khaylaa'*), conceit (*ujub*) and other than these from the attributes of ostentation (*tafaakhur*). The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said about the innate noble character of the Prophet صلى الله عليه وسلم:

His guidance is clear, there is no one, at all, who resembles him

He is the chosen one, who is absolutely free of every kind of fault
With his new moon, in the presence of all creatures, we take repose

The yearning for Tayba soothes the soul of the one who intends it
Being delirious in yearning and love for that soil is expressed eloquently in them.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **"He did not prohibit any specific color in attire"**; and this is because he used to wear whatever was available from lawful clothing, as it was mentioned previously. The father, of our spiritual master and teacher, the Knower of Allah, one of the *Abdal*, the learned *Shaykh* Ibrahim al-Ya`qoubi, may Allah ta'ala be merciful to him and benefit us by his *baraka*, said in his annotation of the al-Anwaar Fee Shimaa'il 'n-Nabiyyi'l-Mukhtar: "He, upon him be peace, used to wear a variety of clothing, among which were those that were red and green." It has been related by at-Tirmidhi in his as-Shimaa'il al-Muhammadiyya on the authority of `Awn ibn Abi Juhayfa on the authority of his father who said: "I once saw the Prophet, صلى الله عليه وسلم and on him was red robe, and it is as if I can see the brightness of his shanks." In another narration of his on the authority of al-Bara' ibn `Aazib who said: "I never saw any person more handsome in a red robe than the Messenger of Allah, صلى الله عليه وسلم. At that time his hair reached close to his shoulders." It has been related by Abu Dawud on the authority of Hilal ibn `Aamir on the authority of his father who said: "I once saw the Prophet, صلى الله عليه وسلم giving the sermon at Mina while sitting upon a camel and he was

wearing a red robe.” In these prophetic traditions, indicate that the gowns had other colors beside red in them.

It has been related by al-Bukhari on the authority of Abu'l-Aswad ad-Du'ali that Abu Dharr narrated to him saying: “I once came to the Prophet, صلى الله عليه وسلم and he was wearing a white gown.” In another of his narration on the authority of Umm Khalid bint Khalid who said: “The Prophet, صلى الله عليه وسلم was once given some clothing. Among them was a short black shirt. He then said: ‘Whom do you think we should give this to?’ The people remained silent. Then he said: ‘Bring me Umm Khalid.’ She (a small girl at the time) was brought to him and he took the shirt and dressed her in it. He then said: ‘May you live so long that your dress will wear out and you will mend it many times.’ On the shirt were some green and yellowish designs, which he examined and then said: ‘O Umm Khalid! This is beautiful’, ‘*Sanah*’ being the word for beautiful in the Ethiopian language.” It has been related by at-Tirmidhi on the authority of Abu Ramtha who said: “I once saw the Prophet, صلى الله عليه وسلم wearing two green colored gowns.” These prophetic traditions give evidence that he upon him be peace used to wear various kinds of attire and that he did not prohibit wearing any particular color in dress.

The meaning of his words: “**...however, he disliked for his Companions wearing purely red clothing**”; which means that he upon him be peace did not prohibit the wearing of a particular color in attire, but that he disliked his Companions wearing all red clothing. It is said that his dislike was an indication of prohibition; as it was related by Muslim on the authority of Abdallah ibn `Amr who said: “The Prophet, صلى الله عليه وسلم once saw me wearing two garments dyed red. He said: ‘Verily that is from the attire of the disbelievers so do not wear it’.” In a weak narration from Ibn Mandah on the authority of Raafi` ibn Yazid at-Thaqafi, the Prophet is reported to have said: “Verily Satan loves red, so avoid the color red and all attire which incites eminence.” In this prophetic tradition is the reason for his dislike of red clothing as a kind of distinct attire for his Companions.

Imam al-`Asqalaani said: “What can be extracted for us from the words of the early community regarding the wearing of red clothing are seven views. The first is that it is absolutely lawful (*jawaaz mutlaq*), as it has come to us from Ali, Talha, Abdullah ibn Ja`far, al-Bara' and others among the Companions; as well as from Sa'id ibn al-Musayyib, an-Nakhai', as-Sha'bi, Abu Qulaaba, Abu Waa'il and others from a large group of the *Taabi`uun*. The second is that it is absolutely prohibited (*mana'u mutlaq*) based upon what was stated previously from the prophetic tradition of Abdallah ibn `Amr, as well as what was related by al-Bayhaqi and what was narrated by Ibn Maja from the prophetic tradition of Ibn Umar: ‘The Messenger of Allah, صلى الله عليه وسلم prohibited the wearing of reddish/orange’; (*mufaddih* with the letter *fa* followed by the letter *daal* which is strengthened); which is attire completely saturated with orange, as the prophetic tradition has been interpolated to mean. It has been related from Ibn Umar that whenever he noticed a man wearing clothing that was reddish/orange he would pull it off of him and say: ‘Leave this kind of color for women!’ This was related by at-Tabari. It has been related by Ibn Abi Shayba in prophetic tradition which is *mursal* from al-Hassan, that the Prophet, صلى الله عليه وسلم said: ‘Red is among the beautifications of Satan, for Satan loves red.’ This prophetic tradition was traced back to the Prophet, by way of Abu Ali ibn as-Sikin and Abu Muhammad ibn `Adiy.” *Imam al-`Asqalaani* said after a little: “The third view is that it is reprehensible (*makruuh*) to wear clothing completely saturated with red,

but not attire that it is slightly tinged with it. This view has come from `Aṭa', Ṭaawus, and Mujaahid, and their evidence for this is from the above cited prophetic tradition of Ibn Umar; which means that the dislike is for any clothing which is close to being reddish/orange. The fourth view is that the wearing of red attire is absolutely disliked when the objective in that is for mere beautification and fame. However, it is permissible to wear it in the house and by the one whose profession demands it. This view has come from Ibn Abass." *Imam al-`Asqalaani* also said after a little: "The fifth view is that it is permissible to wear clothing the yarn of which is first dyed red, then cloth is spun from it. What is prohibited from this is that the cloth is dyed red after it has been spun. Those who leaned towards this view was al-Khaṭaabi who understood that the robe cited in the traditions which the Messenger of Allah, صلى الله عليه وسلم wore, was a red robe of the robes of Yemen and was the same kind as the red gown spoken of here. This is because the yarn, used for the gowns of Yemen, is first dyed red and then spun into cloth. The sixth view is a specific prohibition of attire which is dyed with reddish/orange over and above any other kind of dyed color. Its prohibition is based on clearly transmitted narrations corroborating that." *Imam al-`Asqalaani* continued: "The seventh view is that the prohibition of wearing red is specific for attire which is completely dyed red. As for the attire which has an additional color such as white, black or the like, then there is no prohibition in that. This view is corroborated by the transmitted prophetic traditions regarding the red robe of the Prophet, صلى الله عليه وسلم, because the Yemeni robes are mostly produced from red thread and other colors." *Imam al-`Asqalaani* also extracted an eighth view from the words of at-Ṭabari when he said: "As for the one who holds the view of the permissibility of wearing attire dyed from any color; well I dislike wearing clothing completely saturated with red, or wearing pure red plainly above other attire. This is because in our times this is not the attire of people of honor. It is considerate for the dress of the times to have honor in which there is no sin. For dressing contrary to the attire of the people of the time is a form of seeking fame."

And just as he upon be peace disliked his Companions to dress totally in red, he also preferred white attire for his Companions to wear; as at-Tirmidhi related in his as-Shimaa'il-l-Muhammadiyya on the authority of Samra ibn Jundub that the Messenger of Allah, صلى الله عليه وسلم said: "Wear white clothing, for it is the purest and the best; and bury your deceased in it as well." The brother of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in his Ihya as-Sunna wa Ikhmad'l-Bid'a: "From the path of his *Sunna*, صلى الله عليه وسلم, concerning attire is wearing white garments. It is related in the Saheeh of al-Bukhari on the authority of Abu 'l-Aswad ad-Dawli that Abu Dharr related to him the following: "I came to the Prophet, صلى الله عليه وسلم, while he was sleep and he had on a white garment'." In another narration of at-Tirmidhi on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: "Necessary for you is the wearing of white clothing. The living among you should dress in it and you should bury your deceased in it. Indeed it is the most excellent of your clothing." All of these prophetic traditions prove that the Prophet صلى الله عليه وسلم did not prohibit his Companions from wearing any specific color of clothing; but that he disliked for them wearing all red attire. It also indicates that he preferred for them white clothing since it is the purest, the most agreeable and virtuous kind of attire; since it has been the outward bearing of the Angels, the Messengers and the righteous. Encouraging his followers to disavow blameworthy attire and prefer virtuous attire in order that his

Companions and *Umma* would resemble the most spiritually excellent; as he صلى الله عليه وسلم said: “Whoever resembles a people, is from them.” That is to say, that they are considered from their like in knowledge, station, and reward. The Prophet صلى الله عليه وسلم preferred and loved this for his Companions and *Umma* due to his genuine concern for their guidance and well-being; due to his compassionate empathy for them and the personal strain he suffered from what hurt or endangered them in their worldly life and Hereafter. May Allah abundantly reward our master Muhammad with the best that he rewards a Prophet on behalf of his *Umma*, صلى الله عليه وسلم. The nephew of the author, *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his Takhmees al-Burda as-Shareef in praise of the Prophet صلى الله عليه وسلم:

He is the dependable one whose thrustworthiness is well known

He is the noble hospitable one whose munificence is openly prominent

He is the one firmly established whose high rank is well acknowledged

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**he possessed a long under garment...**”. The etymological root of the expression ‘*saraaweel*’ is from the Persian language, which later became Arabized, and can be utilized in the masculine and feminine forms. Its plural is ‘*siraaweelaat*’. It is said that ‘*saraaweel*’ is the actual plural form and its singular form is ‘*sirwaala*’ or ‘*sirwaal*’. It is a garment usually worn by the Arabs beneath the long shirt and robe on the lower portion of the body in order to cover the private parts. The proof that he, صلى الله عليه وسلم possessed a long under garment is what *Qadi`Iyad* mentioned in his as-Shifa on the authority of Abu Hurayra who said: “I once entered the market place with the Prophet, and he purchased a long under garment; and then said to the tailor: ‘Weigh it and exceed the value by a little.’ Abu Hurayra continued: ‘The tailor then reached for the hand the Prophet in order to kiss it, and he pulled back his hand and said: ‘This is what the non Arabs do with their rulers, but I am not a king. I am a man just like you.’ He then took his long under garment. I then went to take it from him in order to carry it, and he said: ‘The owner of a thing has a greater right to carry it’.”

Imam as-Suyuti said that this narration is proof that he, صلى الله عليه وسلم used to wear a long under garment as it was verified by at-Tabaraani in his al-Awsat and Abu Ya`ali in his Musnad. The wearing of the long under garment is among the *sunnan* of the Messengers. It has been related by at-Tirmidhi on the authority of Abdallah ibn Mas`ud that the Messenger of Allah, صلى الله عليه وسلم said: “On the day that the Lord spoke directly to Musa, he was wearing a robe of wool, a long garment of wool, a vest of wool and a long under garment of wool. His shoes were made from the skin of a dead donkey.” From this we know that the long under garment is the best of attires, as the Prophet, upon him be blessings and peace said: “Take to wearing the long under garment, because it is the most concealing of your clothing, and it is best for your women when they go out.” This was related by al-Bayhaqi on the authority of Ali ibn Abi Talib. It is considered the most concealing of clothing because it protects the private parts of the person praying during his prayer and other times. It has been narrated by ad-Daylami in his Musnad`l-Firdaus on the authority of Malik ibn `Itaahiyya that the Messenger of Allah, صلى الله عليه وسلم said: “Verily the earth seeks forgiveness for the one praying who wears a long under garment.” This means that the earth seeks forgiveness for him because it is not disclosed to his private parts under him. Just as it is highly recommended to wear the long under garment with a long shirt and robe during the prayer and other times; similarly, it is

disliked to pray only in a long under garment. It has been related by Abu Dawud on the authority of Burayda who said: “It has been prohibited for a man to pray in a long under garment only without him wearing a robe.” This prohibition is not the prohibition which is forbidden. Rather, it is the prohibition which is disliked because it is permissible for a man to pray in a long under garment only out of necessity since it covers his private parts which for a man is what is between his navel and just below his knees. As for the prohibition which is forbidden for men in wearing the long under garment, it is that it be so long that it exceeds the feet. This is because this is from the signs of arrogance, conceit and hypocrisy as the Prophet, صلى الله عليه وسلم said: “Among the signs of hypocrisy is wearing over long under garments. Whoever wears a long under garment which reaches under his feet, has disobeyed Allah and His Messenger. Whoever disobeys Allah and His Messenger will have the Fire of Hell.” In this statement is evidence that he upon him be blessings and peace took the long under garment for attire as a form of humility, and in order to avoid haughtiness in attire.

The meaning of his words “...and he wore a signet ring”; is that from among the prophetic characteristics is the wearing of rings. It has been related by at-Tirmidhi in his as-Shimaa’il’l-Muhammadiyya on the authority of Anas ibn Malik who said: “The ring of the Prophet, صلى الله عليه وسلم was made of silver, and its stone was of Abyssinian origin.” That is to say, that his ring, upon him be peace was made from silver and that the stone originated from Abyssinia in the since that it was the location of the mine of that stone. Or it means that his ring was from the lands of Yemen which at that time was under the direct sovereignty of Abyssinia. Or it means that the stone of his ring was black like the color of the Abyssinians. Or it means that the craftsman who produced his ring or who engraved it was from Abyssinia. In this prophetic tradition is proof that he upon him be blessings and peace wore a signet ring.

It has been narrated by Abu’s-Shaykh in his Akhlaaq’l-Mustafa on the authority of Anas ibn Malik that the stone of this above mentioned signet ring had inscribed upon it: **Laa ilaha illa Allah, Muhammad Rasuulullah**. In the narration of Abdallah ibn Umar as it was related by Qutayba ibn Sa’id that he upon him be blessings and peace seal his letters with it. In the narration of Ibn Umar also as it was related by Muhammad ibn Yahya: “The ring of the Messenger of Allah, صلى الله عليه وسلم was engraved with ‘**Muhammad**’ on one line, ‘**Rasuul**’, on one line, and ‘**Allah**’ on one line.” This is evidence that he upon him be peace possessed two or more rings. He used to wear some of them and others he did not wear.

A part of his *Sunna* in wearing the silver rings is that he would wear one on his right hand and one on his left as it has been related by Ahmad ibn Mani` on the authority of Hamaad ibn Salma on the authority of Abdallah ibn Ja’far who said: “The Prophet, صلى الله عليه وسلم used to wear his ring on his right hand.” In a narration of Ibn Sa’d in his at-Tabaqaat’l-Kubra on the authority of Ja’far as-Saadiq on the authority of his father, Muhammad al-Baqir who said: “The Messenger of Allah, صلى الله عليه وسلم threw away any rings he possessed made of gold. Then he had a ring made of silver which he placed on his left hand.” In the narration of Muslim on the authority of Anas ibn Malik who said: “The ring of the Messenger of Allah, صلى الله عليه وسلم was on this”; and he pointed to the pinkie finger of his left hand.

The meaning of his words: “...and he would turn the stone of the ring towards his palm”; is that he upon him be blessings and peace would place the stone of the ring

which he sealed his letters with facing towards the palm of his hand; as it was narrated by at-Tirmidhi in his as-Shimaa'il on the authority of Abdallah ibn Umar who said: "The Prophet, صلى الله عليه وسلم took to wearing a ring made of silver and turned the stone of the ring towards his palm." He turned the ring in this fashion out humility and avoiding vanity, arrogance, and conceit. *Shaykh* Ali ibn Muhammad al-Qaari said in his Jamu`'l-Wasaa'il Fee Sharh as-Shimaa'il: "The scholars said that the Prophet, صلى الله عليه وسلم did not order anyone else to do that. Thus, it is permissible to both turn the stone towards the inner part of the palm or to have it on the outer part of the hand. The early community used to do both. Among those who wore the stone on the outer part of the hand was Ibn Abass. The scholars have said: 'However, the first way is better, because it is imitating the Messenger of Allah, صلى الله عليه وسلم, and it is more preserving of the face of the stone and makes it securer.'"

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "...sometimes he would completely veil himself in his robe and at other times he would leave it over his shoulders." This means that a part of his sublime character is that he would wear the robe, which is a large mantle worn by men over their shoulders, and the whole of the neck in order to complete the attire. This is because the origin of the expression '*ridaa*' (robe) is anything which is used to add beauty to a thing, such as a home and a child, as Ibn al-'Arabi cited. The '*ridaa*' (robe) with regard to clothing is the kind of attire worn by those who possess authority from among the 'Arabs and is considered honorable attire. Allah ta'ala says on the tongue of His beloved Prophet, صلى الله عليه وسلم in a *hadeeth qudsi*: "Pride is My robe and might is My lower garment." Thus, what is understood from the expression '*ridaa*' (robe), here, is a metaphor used figuratively to indicate His immensity, as al-Qurtubi mentioned. It is said regarding a person who seeks to avoid all forms of arrogance: "He has cast away the robe (*ridaa*) of arrogance from his shoulders."

Qadi`Iyad said in his as-Shifa on the authority of Ali ibn Abi Talib that the Prophet, صلى الله عليه وسلم once said: "Patience is my robe"; which means to say that the expression '*ridaa*' (robe) indicates honor and nobility. Thus, he, upon him be peace found his honor and nobility in being patient; just as the leaders of the 'Arabs find their honor and nobility in their robes. It is the normal custom to wear the '*ridaa*' (robe) with a long shirt and long under garment.

The evidence that he, upon him be peace wore the '*ridaa*' (robe) is in what was related by *Qadi`Iyad* in his as-Shifa as we cited previously: "Abu't-Tufayl said: 'I saw the Prophet, صلى الله عليه وسلم when I was a boy. A woman approached him until she became close. He then stood and spread out his robe for her and she sat upon it. I then said: 'Who is that?' They said: 'She is his mother through nursing who used to suckle him'." He placed his robe for her to sit upon as a way of honoring her and showing her respect. It has been mentioned in a prophetic tradition on the authority of al-Waaqidi: "The robe of the Messenger of Allah, صلى الله عليه وسلم was six cubits by three cubits and one hand span." *Imam* al-Baghawi said in his commentary upon the as-Sunna that he, صلى الله عليه وسلم named his robe '*al-fath*' (the opening).

The meaning of the words of the author, 'sometimes he would completely veil himself in his robe'; is that sometimes he would cover his entire body with his robe in order to protect it from the cold. The meaning of his words: "...and at other times he would leave it over his shoulders'; is that sometimes he would wear his robe over his

shoulders as is the custom of the people. I earlier gave a detailed description of his robe, if you like you can reexamine that.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “...often he would fold the turban underneath his chin.” We have mentioned previously that the wearing of the turban is among the most important of the prophetic *sunnan*. Thus, the meaning of his words: “...he would fold the turban underneath his chin”; is that he would tie the turban in such a way that it folded like a beard underneath his chin. This is because the expression ‘*talahhay*’ (folded) is from the expression ‘*lahya*’ (beard), which is the hair which grows on the cheek bones and the chin. Thus, the folding of the turban underneath the chin is a part of the *sunnan* of wearing the turban, while abandoning this practices is a reprehensible innovation with some of the jurists and a prohibited innovation with others. The abandoning of tying the turban underneath the chin is called ‘*iqti`aat*’ and is tying the turban on the head only where it is wound around the head without any part of it being tied around the chin; as *Shehu* Uthman ibn Fuduye` cited in his *Ihya’s-Sunna*. It has been related in the prophetic traditions that he صلى الله عليه وسلم ordered those wearing turbans to tie part of it around the chin and he prohibited wearing it bound tightly around the head only. The reason for this is because the tying of the turban around the head alone is the manners of wearing the turban of Satan, the people of Lot, the Coptic and the people of Mu’tafikaat, as the *Shehu* cited in his *Ihya* from many of the people of knowledge. He said in it: “Al-Qiraafi, may Allah be merciful to him said: ‘*Imam* Malik did not sit down to give legal decisions until forty men with turbans under their chins gave him license to do so’.” What al-Qiraafi, may Allah be merciful to him, related concerning Malik, may Allah be merciful to him, not giving legal decisions until forty men with turbans tied under their chins gave him license - is a proof that the hindmost parts of the turban without a portion placed under the chin removes it from the judgment of reprehensibility. This is because the scholars being described with having the turbans tied under their chins is a proof that they monopolized this fashion of tying the turban to the exclusion of others. If this was not the case then there would have been no benefit in him describing them with tying the turbans under their chins, since all the people would have been united in that. Sidi Abu Muhammad, may Allah be merciful to him used to say: ‘Among the reprehensible things is the turban which does not have its ends extended nor is placed under the chin, nor is tied in either of the two manners. However, when both are joined together, then this is perfection in following the *Sunna*. If one is utilized then this removes it from the judgment of reprehensibility. And Allah knows best’. I say: Some of the scholars of the later period say that the turban without extending the ends and without being placed under the chin is permissible and is not reprehensible. However, the soundest opinion is what has proceeded; that it is reprehensible. Malik, may Allah be merciful to him has narrated that the people of Medina used to wear the turban until the ascendancy of the constellation Pleiades. That means that when the Pleiades ascended then it was the hot season. Then they would remove the turbans from their heads’.”

The wearing of the turban is among the *sunna* practices of the righteous ancestors and it is among the semblances of the righteous; as it has been related on the authority of al-Bayhaqi on the authority of `Ubada ibn as-Samat who said that the Messenger of Allah, صلى الله عليه وسلم said: “Necessary for you is the wearing of the turban, because it is among the bearing of the Angels.” This means that it is highly recommended for you to

wear the turban because it is among the outer aspects and symbolic attire of the Arch Angels of Allah, upon them be peace. Whoever resembles the Angels in any of their demeanor will be with them in Divine reward; as the Messenger of Allah صلى الله عليه وسلم said as related by Ahmad and Abu Dawud on the authority of Ibn Umar: “Whoever resembles a people then they will be counted among them.” O Allah make us among those who resemble Your Angels outwardly and inwardly.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**...he was with his Companions and wives as if he were one of them.**” This means that he upon him be peace was not distinguished in his outward circumstances from the normal situations of his Companions and wives. Rather, he did not differentiate himself from the outward circumstance of any of the people. This is because, as we mentioned previously, he was always in the service of his wives and family, tending to his own clothes, patching his garments, mending his sandals, serving himself, milking his sheep, cleaning the house, binding his camels, and eating with his servants; for he never elevated himself above his servants in eating, drinking, and attire. It is well known that he used to carry his own consumables from the market place. Likewise, he was always with his Companions as if he were one of them, as we cited previously. When he upon him be peace was with his Companions he never chose a designated place eared marked for him alone. As we cited in the prophetic tradition of Ibn Sa’d related on the authority of A’isha that the Prophet, صلى الله عليه وسلم, “I eat as a slave eats, and I sit as a slave sits.” This mean that he upon him be blessings and peace was with regard to all people one among them. In another narration from the as-Shifa he said: “I am but a slave. I eat like a slave and I drink like a slave.” This means that he upon him be blessings and peace was a servant from among the servants of Allah who carried himself with his Companions and others among the servants of Allah with the same demeanor and comportment of the normal people around him in his manner of eating, drinking, clothing and other than these from the none essential common human traits which do not lead to any kind of deficiency in his high rank as a Prophet. All this has been firmly established in the books of *‘aqeeda*. This is evidence of his servitude to Allah and the extent of his humility, صلى الله عليه وسلم. The nephew of the author, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* said in his Takhmees al-Burda as-Shareef in praise of the Prophet صلى الله عليه وسلم:

Indeed he is a mercy that had been sent from eternity

To all the different worlds; for he is my reliance and support

Through him I have attained every means of support in all my affairs.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**...when he was on a journey**”; whether the journey was for the purpose of a military raid, the major or minor pilgrimages, or for another reason; “**...he used to follow behind his Companions..**” This means that he would urge them on before him, following behind them in order to protect them. Ibn al-Mandhuur al-Ifriqi said: “The expression ‘*saaqa*’ is the plural of ‘*saa’iq*’ (a driving force); and refers to those responsible for urging on the forces of a military raid. They are usually situated behind the army as protection for them.” The Prophet, upon him be peace, used to always follow in the wake of the army, which means he used to lag behind them like a shepherd urging them on as a guide looking after the weak among them. His reason for lagging

behind them was in order to look after the weak and to give assistance to the destitute among them, as we cited previously concerning the description of his walking; for he used to urge on his Companions by allowing them to walk ahead of him. His walking behind them was out of humility and he did not allow people to walk behind him. This was his *Sunna* whether he was resident or traveling.

The meaning of his words: “...because of those who could possibly be disconnected...”; which means that he did so because of the weak and the slow paced among them in order that they would not be cut off from the caravan. All of this was from his kindness and mercy towards his Companions. The meaning of his words: “...and he used to allow them to ride behind him...”; is that he used to let them sit behind him on the mount he was riding. *Qadi `Iyad* said in his *as-Shifa*: “...he would allow others to ride behind him.” This means that whoever desired from among his Companions would ride behind him on the back of his camel or other mounts; such as when *Jibril*, upon him peace, rode behind him on the *Buraaq* during the heavenly ascension; *Abu Bakr as-Siddiq* rode behind him during the *hijra*; *Uthman ibn `Afan* rode behind him when returning from the Battle of *Badr*; *Ali ibn Abi Talib* rode behind him during the Farewell pilgrimage; *Usama ibn Zayd* rode behind him returning from *Arafa*; *al-Fadl ibn `Abbas* rode behind him when he was in *Muzdalifa*; as well as *Mu`awiyya ibn Abi Sufyan*, *al-Hassan*, *al-Husayn*, *Abu Dharr al-Ghifari*, some of his wives and others whose numbers reach to about forty five Companions; who all rode behind him on his mounts during travel and while resident. Our evidence for this is in what was mentioned by *Abu Dharr ibn Mawafiq`d-Deen*, *al-Malaa Ali al-Qaari*, *Shihab`d-Deen al-Khufaaaji* and others cited in their commentaries upon the *as-Shifa*. All of this is evidence of his humility with others and the excellence of his companionship with them, صلى الله عليه وسلم.

The meaning of his words: “...and he would make supplication for them”; is that he upon him be peace would supplicate for his Companions and wives during his travels; or he would supplicate for them while they were riding behind him on his mount; or he would supplicate for them in general, as it is required of him. The latter opinion is what was intended because Allah ta`ala says: “...and seek forgiveness for them.” This means: O Muhammad supplicate to Allah ta`ala on their behalf for forgiveness. Allah ta`ala says: “...and the Messenger seeks forgiveness for them”; which is that the Messenger of Allah, صلى الله عليه وسلم supplicated for their forgiveness and well being because his supplications and seeking forgiveness for them was the sole cause of tranquility and peace of mind descending into their hearts, as Allah ta`ala says: “...and pray on them for your prayers is a cause of tranquility descending upon them.” All of this is a part of his sympathy, compassion, kindness and mercy towards the believers.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “his attire”, which he wore from lower garments and robes; rather all of his attire that he wore on over the lower of his body; “reached above his two ankles.” This means that his clothing never passed beyond his ankles. It has been related by *at-Tirmidhi* in his *as-Shimaa`il`l-Muhammadiyya* on the authority of *Hudhayfa ibn al-Yemeni* who said: “Once the Messenger of Allah, صلى الله عليه وسلم took hold of the muscle of his two shins or one of them and said: ‘This is the place of the long lower garment. If you refuse then lower. If you refuse that then it is not the right of the long lower garment to reach the two ankles’.” The meaning of his words: “Once the Messenger of Allah, صلى الله عليه وسلم took hold of the muscle of his two shins”; is all the

sinews in which the nerves of the lower leg are joined, as *Shaykh* Ali ibn Muhammad al-Qaari said in his Jamu`'l-Wasaa'il. *Shaykh* Muhammad Jawsuus said in his al-Fawaa'id 'l-Jaleela that the sinews referred to in the prophetic tradition is what is lower than the knee at the beginning of the shin.

The meaning of his words: "...or one of them..." is that Hudhayfa was doubtful as to whether the Prophet took hold of both or one. However, in another narration he said: "The Prophet, صلى الله عليه وسلم took hold of what was lower than the muscles of his two shins." The meaning of his words, upon him be peace: "This..." is a reference to the muscle which he took hold of, that it: "...is the place of the long lower garment..." This means that it is the place that the lower garment should reach on the body. 'If you refuse'; means that if you decline to maintain the most perfect manner. Or it means if you are prevented from accepting to behave in accordance with what is most perfect and best in that, and you desire to allow the garment to reach beyond the muscle of the shin: '...then lower'. This means that the place of the lower garment and other clothing can reach lower than the shin muscle where it is close to the two ankles. 'If you refuse that...'; means that if you decline wearing the long lower garment or the like lower than the shin muscle and desire to let the clothing pass beyond the two ankles; '...then it is not the right of the long lower garment to reach the two ankles." This means that it is not permissible for clothing to reach lower than the two ankles, because it is in conflict with the *Sunna*, as al-Bukhari narrated on the authority of Abu Hurayra, that the Prophet, صلى الله عليه وسلم said: "What is lower than the two ankles from the long lower garment will be in the Fire."

The jurists who follow Abu Hanifa hold the view that it is prohibited for the long lower garment to reach the two ankles. However, those who follow as-Shafi` and the other remaining jurists hold the view that attire falling upon the two ankles is permissible, and what is lower than them is prohibited. The brother of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him said in his Ihya 's-Sunna wa Ikhamad 'l-Bid'a as an abridgement from the al-Madkhal of Ibn 'l-Hajj: "Malik narrated in his al-Muwatta that the Prophet, صلى الله عليه وسلم said: "The lower garment of the believer should reach to the middle of his calves. There is no harm in what is between that and the ankles. What is lower than that is in the Fire. What is lower than that is in the Fire. On the Day of Rising, Allah will not look at a person who trails his lower garment in arrogance." "This is unambiguous evidence that he upon him be peace did not permit a person to increase his garments more than what was needed. This he prohibited for men but allowed that for women. It is necessary for the woman to let her head covering to trail behind her at least a hand span or an arm's length as necessity demands. This practice is considered proper covering and being very diligent about that, since the entire body of a woman is her private part except what has been excluded, in contrast to men. *Imam* Malik disliked for a man to wear extensively wide and long shirts. This was mentioned by Ibn Yunus. *Imam* Abu Bakr ibn Muhammad 'l-Waleed 'l-Fihri 't-Tartuushi, may Allah be merciful to him, narrated in his book called Siraaj 'l-Muluuk wa 'l-Khulafaa'i: "Once when Muhammad ibn Waasi`, the master of the worshippers of his age entered upon Bilal ibn Abu Burda, the *amir* of Basra, he was wearing clothes which were halve way done his shin. Bilal said to him, 'What is this notorious thing O Ibn Waasi`?!' Ibn Waasi` said to him, 'It is you all which have become notorious to us. This is the manner of dress of those who have passed. It is you all who have lengthened the hems of your garments. Thus, the *Sunna* has become a notorious thing and an innovation in your eyes!" Thus, the passing of the long

lower garment, the long shirt, the robe and the remainder of clothing lower than the two ankles in men is among the signs of arrogance and conceit, while wearing them above the two ankles is the sign of humility. *Shehu* Uthman ibn Fuduye` also latter said in his Ihya's-Sunna: "If you were to ask: 'What is the proper length of the long shirt (*al-qamees*) for men?' I say: Abd'r-Rahman ibn 'l-Husayni said in his Alfiyyati 's-Siyar in poetic verse,

'The long shirt and the loin cloth should not drag in the earth

Rather, these two should be shortened to just above the ankles.

Nay, perhaps they should fall to half of the shin

Out of humility to his Lord the Creator of creation.'

Imam al-Ujhuuri said in his commentary upon these two poetic verses: 'In short, he made it recommendable for a man to shorten the clothes to half of the shin and made it permissible to reach the ankles. Whatever is more than that is forbidden if he intends by that haughtiness. If not, then what exceeds the ankles is only reprehensible.' This evidence corroborates the reason that his garments, upon him be blessings and peace, were normally above his ankles; and it was due simply to his humility and his eschewing of all forms of arrogance, conceit and the desire for fame.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "...he possessed two specific garments for the *juma`a* prayer." This means that he upon him be peace possessed a robe and a lower garment that he wore specifically for the prayers of *jumu`a* and the two `Eid. It has been related in the al-Anwaar Fee Shamaa'il an-Nabiyy 'l-Mustafa related by Abu as-Shaykh on the authority of Ibn Abass, may Allah ta`ala be pleased with him who said: "The Prophet, صلى الله عليه وسلم used to wear a garment decorated with embroidery during every holiday (`eid)." This means that he wore this in order to smarten himself for the people, to manifest happiness and joy and to share with the Muslim in their pleasure during the two holidays as well as during *jumu`a*, because Friday is a kind of *Eid* or holiday of the Muslims. In the same text it has been related on the authority of Jaabir ibn Abdallah, may Allah ta`ala be pleased with him that he said: "The Prophet, صلى الله عليه وسلم possessed a reddish garment which he would wear during the two `Eid and the *Jumu`a*." In another narration: "...a green garment which he would wear during the two `Eid and the *Jumu`a*."

He would also adorn himself for foreign delegations that came to him as it was related in the Musnad of Umar on the authority of Hafsa who said when she was asked by her father, Umar ibn al-Khattab: "What was the best of the attire which the Messenger of Allah, صلى الله عليه وسلم possessed in your home?" She said: "They were two thin cotton garments which he used to wear when delegations came to him, and which he would wear when giving the sermon for *Jumu`a*." Al-Ghazali said: "The attire of the Messenger of Allah, صلى الله عليه وسلم that he wore on these occasions were a form of worship because he was ordered to invite people to Allah, and to induce them to follow him and to make their hearts inclined to the truth. If his status fell in the eyes of the people, then they would not be inclined to follow him. Thus, it became obligatory for him to manifest to them the excellence of his circumstances, so that he would be elevated in their eyes. This is because the eyes of the common people are tied to what is outwardly apparent and not what is hidden." *Imam* ar-Raafi` took from this that it is the *Sunna* of the *Imam* on the day of *Jumu`a*, to enhance his appearance, clothing, turban and robe. This was

corroborated by Ibn Hajr based upon the narration of at-Tabaraani on the authority of A`isha who said: "He possessed two garments which he wore during the *Jumu`a*. When he would leave returning home he would remove these garments and place them back in the home." All this is evidence of his humility, upon him be peace, and the excellence of his companionship with people. *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in praise of the Prophet, in his Takhmees al-Burda as-Shareef:

"He is a light from Allah which has filled and diffused through all the horizons

He is a divine mercy dispatched as a messenger to all humanity, so be attentive
He is the bond of Allah to humanity and *djinn*; for he is the best of connections."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He wore skull caps beneath turbans**", which is considered highly recommended and better in merit. He would do this whenever he went out to meet and address the people. *Shaykh* Ahmad al-Qastalaani cited a prophetic tradition in his al-Muwaahib al-Laduuniyya bi'l-Manhi al-Muhammadiyya related by at-Tirmidhi that he upon him be blessings and peace said: "Indeed the distinction between us and the polytheists is the wearing of the turban over the skull cap." The meaning of his words: "**...and without a turban.**" This means that he would he would normally do this (i.e. wearing the skull cap without a turban) when he was in his home; or he did this sometimes when he came out for the prayer. This was corroborated by what was transmitted that he, صلى الله عليه وسلم used to remove his skull cap from his head and place it as barrier (*sutra*) in front of him while he prayed. Thus, it was a part of his *Sunna*, upon him be peace to wear the skull cap upon his head beneath the turban, or he wore it without a turban. The expression '*qalaanis*' (skull cap) is plural for '*qalansuwa*'; and is a thinly padded cap worn to conceal the head, as al-Fara' cited. It is named variously '*qalaanis*', '*qalaanees*' as well as '*qalanis*', and refers to the superfluous head attire that is well known; and which is a synonym for '*kimaam*'. The *shaykh* of our teachers, the master Muhammad Murtada az-Zabidi said in his Taaj al-Uruus regarding the tradition: "The skull caps (*kimaam*) of the Companions, may Allah be pleased with them were flat." The expression 'flat' (*but'han*) inflected with *damma*, means that it was closely attached to the head and not high. The expression '*kimaam*' inflected with *kasra* is plural for *kumma* and is another word for '*qalaanis*'. Mirak related on the authority of Ibn Abass, may Allah ta'ala be pleased with them that the Messenger of Allah, صلى الله عليه وسلم used to wear a skull cap underneath his turban, and would wear the turban without a skull cap.

Shehu Uthman ibn Fuduye` said in his Ihya's-Sunna: If you were to ask: "What is the judgment concerning skull caps (*qalaanis*)? Are they a *Sunna* or an innovation? I say: It is a *Sunna*. It says in the al-Madkhal: 'The Messenger of Allah, صلى الله عليه وسلم used to wear the cap underneath his turban. Sometimes he would wear it without the turban and sometimes the turban without the cap. He would wear a cap which had ear protectors during war.' It also says in the al-Madkhal in another place, 'Ibn Rushd, may Allah be merciful to him said: 'The cap is that which has a height above the head in any style possible'."

It has been related by Ibn `Asaakir on the authority of A`isha that he صلى الله عليه وسلم used to wear a whitish flat skull cap. That is to say that it was white and closely

attached to his head, not raised. As-Suyuti said in his as-Shimaa'il as-Shareefa that the skull caps of the Messenger of Allah, صلى الله عليه وسلم were either Yemeni or Syrian.

Shaykh Ibn al-'Arabi said: "The wearing of the skull cap is the attire of the Prophets and the righteous dedicated to the spiritual journey. It is worn to protect the head and to affix the turban. It is a part of the *Sunna* and its ruling is that it should be flat (*laati'a*) and not raised (*maqbiyya*) except when a man needs to protect his head from humors which exude from his scalp. Then he can wear a high skull cap to protect his head. In this regard it is acceptable."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **"The length of his bedding..."** that is to say, the bed (*sareer*) which he used to sleep on. The etymology of the word 'bedding' (*firaash*) is from the expression 'to spread out something' (*farasha 's-shay'*); like when you say - 'he furnished it with furnishing and bedding' (*yafrushuhu farshan wa firaashan*). Thus it is a synonym of '*basatahu*' (to spread out), '*awsa'ahu*' (to enlarge) and '*wata'ahu*' (to get upon). Allah ta'ala says: "...the One who made the earth as a spread carpet (**firaash**) for you"; which means that He made the earth mainly with soft low ground and He did not make it rugged and hard preventing humanity and animals from settling upon it. Thus, bedding is among the common domestic appliances required for a home. The length of the bed of the Prophet, صلى الله عليه وسلم **"...was two cubits or the like, and its width was a cubit and a hand span or the like."** This means that with respect to the size of his blessed body, his bedding was relatively small in comparison, but he upon him be peace would eschew what was superfluous to this measure that he accorded himself. The meaning of his words: **"He would sleep upon it and drink upon it"** is that the Prophet, صلى الله عليه وسلم used to sleep, sit and take his drink while on his bed. This is evidence of his austerity (*zuhd*) and a sign of his humility. It was for this reason that Qadi Iyad cited this in his as-Shifa regarding the description of the bedding of the Prophet, صلى الله عليه وسلم under the section on his austerity from this world's life. He transmitted on the authority of A'isha: "Indeed his bedding which he used to sleep upon was made of leather stuffed with grass fiber. It was related on the authority of Hafsa who said: 'The bedding of the Messenger of Allah, صلى الله عليه وسلم which was in his home was covered with two sackcloths that he slept upon. One night we decided to make it more comfortable for him with four sackcloths. The next morning when he awoke he said: 'With what did you make my bedding last night?' We then mentioned that to him and he said: 'Return it the way it was, because the soft bedclothes prevented me from making my night prayers.' Sometimes he, صلى الله عليه وسلم used to sleep upon a bed made of straw mat which would leave marks on his body."

Al-Bayhaqi related on the authority of A'isha who said: "A woman from the Ansar once entered upon us and noticed that the sparse bedding of the Messenger of Allah, صلى الله عليه وسلم was simply a folded mat; so she then had bedding stuffed with woolen padding sent to him. When the Messenger of Allah, صلى الله عليه وسلم saw this he said: 'What is this, A'isha?' She said: 'O Messenger of Allah, so-and-so from the women of the Ansar entered our home and noticed the state of your bedding; so she then had this sent over.' He then said: 'Return it to her A'isha. By Allah! If I wished Allah would supply me with mountains of gold and silver.'" All of the above is evidence of the scarcity of his worldly possessions and his keeping his distance from all the contributing factors of ease and luxury. It also gives evidence of the little sleep he required because

sleeplessness (*sahw*) is among the reasons for the lifting of the veils between the servant and his Lord, *`azza wa jalla*. I say:

O Seeker after the highest stations of Arrival

And the ranks of the best of the best of beings

Then: hunger; silence and solitude with denial

Of sleep are the pillars of the spiritually perfected beings

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to take naps...”**, that is to say that he used to sleep during midday. The etymology of the phrase ‘*yaaqeeelu*’ (take a nap) is from ‘*qayala*’ (to nap) and is normally called ‘*qayluula*’ (midday nap) because it is the sleep taken during the noon (*qaa’ila*) or midday (*dhaheera*). Allah ta’ala says: “*The Companions of the Garden on that Day will have excellent residences and the best of repose (maqeela)*.” This is a direct reference to the excellence of their homes and final destinies. The expression ‘*qayyal*’ (midday repose) is what is known among the Arabs and comes from ‘*maqayal*’ which means the middle of the day (*nifṣ* ‘*n-nahaar*). It has been related in a sound prophetic tradition by al-Mahdawi: “Indeed Allah tabaraka wa ta’ala will complete the Reckoning of creatures by the extent of a half a day. Then the people of the Garden will take their midday repose (*yareelu*) in the Garden and the people of the Fire will be sent to the Fire.”

It is a part of the *Sunna* of the Prophet, صلى الله عليه وسلم to take the midday nap (*yaaqeeelu qayluula*) during the time of the heat of midday (*dhaheera*) in order to relax (*istiraaha*) regardless if one sleeps or not. It has been related by at-Tabaraani in his *al-Awsat* on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “Take your midday naps because Satan does not take a nap.” It has been related by al-Bayhaqi in his *Shu’b’l-Imaan* on the authority of as-Saa’ib ibn Yazid who said: “Umar ibn al-Khataab once passed us during the middle of the day. He then faced us and said: ‘Stand and go and take your midday naps! For whoever remains then he will be for Satan’.” Thus, sleeping and relaxing during the time of noon is a part of the *Sunna* of the Messenger of Allah, صلى الله عليه وسلم and the *Sunna* of the righteous servants of Allah. This is because the midday nap (*qayluula*) is an assistant in standing in prayer during the night and being in a state of sleeplessness (*sahw*) as it has been related by Ibn Maja, al-Haakim, at-Tabaraani and al-Bayhaqi on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “Assist your fasting during the day with the early morning meal; and assist your standing in prayer at night with the midday nap (*qayluula*).”

Whenever the Prophet, صلى الله عليه وسلم would take his midday nap, he would either sleep or simply relax **“...upon a single grass mat...”**, that is to say it was a carpet or rug made from palm leaves (*nakhl*), grass fibers (*ushb*) or what resembles them which is normally spread out on the floor of homes. Normally grass mats are spread out upon the bare earth **“...without anything being placed underneath him.”** This means that these would be placed without pillows (*wisaada*) or cushions (*hashiyya*) underneath him. This, again, is evidence of his austerity (*zuhd*), upon him be blessings and peace and the extent of his humility (*qadr tawaadi’hu*), as Shaykh Ali ibn Muhammad al-Qaari cited in his *Jam`u al-Wasaa’il* in what was related by at-Tabaraani on the authority of Ibn Mas`ud who once entered upon the Prophet, صلى الله عليه وسلم while he was in a room no more bigger than a small bathroom. He was asleep upon a grass mat which left marks on the

side of his body. Ibn Mas`ud began to weep. The Messenger of Allah, awoke and said: "What is causing you to weep, Abdallah?" He said: "O Messenger of Allah! The Kosroe of Persia and the Caesar of Rome sleep upon silk brocade, while you here are sleeping upon a grass mat which has left marks upon the sides of your body!" He responded: "Do not weep, for indeed this world's life is for them and for us is the Hereafter." This means that for Kosroe, Caesar and all others from among the disbelieving rulers are the delights of this world's life and its pleasures. For, the transcendent things of this world's life are the causative factors for their disbelief and their being entered into the Fire. While for the Prophet and for those who believe from his *Umma*, is the Hereafter because they were content to: "...sell the life of this world for the Hereafter." For, this world's life is the causative factor for the Prophet and those who believe among his *Umma* to enter into Paradise. This is because it is in this world's life that they perform righteous deeds and expend their wealth in all forms of obedience to Allah. Thus, they make this world's life a means by which they are able to attain the good of the Hereafter. *Imam Ali ibn Abi Talib*, may Allah ennoble his face said:

How excellent is this world's life and fully embracing it

When the one who attains it uses it in obedience to Allah

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **"He possessed a receptacle..."**, that is to say that he possessed a vessel (*maa`uun*) **"...made from earthenware..."**; which means that the vessel was a type of clay earthenware (*fakhaar*). The expression '*fakhaar*' is the plural of '*fakhaara*' and is a container (*wi`aa`*) or wide jar (*'inaa` waasi`a*) which is kind of ceramic or porcelain (*khazaf*). Allah ta`ala says: "*He created humanity from clay earth, like earthenware (al-fakhaar)*"; which means argillaceous earth (*salsaal*) or dry dirt (*teen yaabis*) which has not yet been fired. Once it has been fired then it is called '*fakhaar*' (earthenware). Thus, the Messenger of Allah, صلى الله عليه وسلم possessed a ceramic jar which was placed for him near his bed. It is for this reason that the author mentioned it after discussing the description of his bedding; **"...with which he..."** صلى الله عليه وسلم **"...would make ablution..."**. This means that he would use this container or receptacle to make ablution when he awoke from sleep, arose from taking his midday nap (*qayluula*), arose from a repose or when he was in a state of minor impurity (*haddatha*). The meaning of his words: **"...and drink from"** is that he upon him be peace used to drink from the receptacle (*midhhaara*) sometimes when he awoke from sleep, arose from taking his midday nap or after relaxing (*istiraha*). Or it means that he used to drink from the water which was left (*fadl maa`*) after he completed his ablution as it was related by at-Tirmidhi in his *as-Shimaa'il* 'l-Muhammadiyya on the authority of an-Nizaal ibn Sibra who said: "Ali was once brought a large glass of water when he was staying in a place called Rahba. He poured some of it in his palm and washed his hands, rinsed his mouth, snorted water in and out of his nose, wiped his face, wiped his arms to the elbows and wiped his head. He then drank from what was left of the water and then stood to pray. He then said: 'This is the ablution for the one who is not in a state of minor impurity (*lam yuhdith*). It was like this that I saw the Messenger of Allah, صلى الله عليه وسلم perform'." This form of ritual ablution is highly recommended for the one who is already purified. The circumstance of his purity is like light upon light; as it has been corroborated in the prophetic traditions. In the afore mentioned prophetic tradition is proof that it was a part

of the *Sunna* of the Prophet, and his Companions to drink from what was left over from the water for ritual ablution.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He used to say...”**, that is to say that he would say this out of compassion for his Companions and his *Umma*, as it was related by Ahmad, Abu Dawud and at-Tirmidhi on the authority of Abdallah ibn Mas'ud: **“Do not convey anything to me about my Companions...”**, which means ‘do not allow to reach me’, using the second person, addressing all of mankind until the Day of Judgment. In another narration: “No one should allow there to reach me anything negative said regarding any of my Companions.” This particular narration conveys a clear prohibition and means that no one among mankind should allow there to reach me anything about anyone of my Companions. In another narration: “...anything about my Companions...”, which means any words which are reprehensible regarding them or which would cause Divine anger to afflict the speaker, such as abusive speech (*shatim*), harmful words or other than these from actions or words. The meaning of his words, upon him be peace: **“...except good”** is except words that convey wellbeing, advantage and excellence regarding my Companions. Al-Baghawi related this prophetic tradition in his *as-Sunna* in the chapter regarding the Divine threat of slander (*wa'eed 'n-namaam*) as evidence that this prophetic tradition is a general prohibition against backbiting (*gheeba*) and slander (*nameema*). Specifically, it is a prohibition against abusing the Companions of the Prophet, صلى الله عليه وسلم. However, subsumed in these narrations are the obligations of having respect for them (*tawqeer*), acting virtuously regarding them (*birr*), recognizing their rights (*ma'arifat haqqhim*), imitating them (*iqtida'a bihim*), giving excellent praise of them (*husn 't-thinaa' ilayhim*), seeking forgiveness for them (*istighfaar lahum*) and being silent (*imsaak*) regarding the controversies that occurred between them (*ma shajara baynahum*); as Qadi `Iyad clarified in his *as-Shifa*. The meaning of his words, upon him be peace: **“I like going out to them...”** from the house and I like meeting them **“...and my heart is at rest”**; regarding their impartiality. The expression ‘*salaamat 's-sadr*’ (restful heart) is a rhetorical expression used to convey the lack of hatred for anyone in the heart (*laysa fee qalbihi bughdan li ahad*), and not being angry with anyone (*laa ghadbaan `ala ahad*). Ibn al-Malik said: “This means that the Prophet, صلى الله عليه وسلم always wished to leave this world while his heart was content with his Companions, free of any animosity (*sukht*) towards any of them.” In short, this prophetic tradition is among the many narrations regarding the prohibition of insulting the Companions of the Prophet, صلى الله عليه وسلم.

Qadi `Iyad said in his *as-Shifa* on the authority of Hudhayfa, may Allah be pleased with him that the Messenger of Allah, صلى الله عليه وسلم said: “Obey and follow those who come after me, Abu Bakr and Umar.” He also said: “My Companions are like the stars; whichever one you follow, you will be guided.” It has been related on the authority of Anas ibn Malik, may Allah be pleased with him that the Messenger of Allah, صلى الله عليه وسلم said: “The likeness of my Companions is like salt in food, for food cannot be suitable except with it.” He also said: “Allah! Allah!; regarding my Companions. Do not take them as targets after me. For, whoever loves them, he loves them due to his love for me. Whoever hates them, he hates them due to his hatred of me. Whoever harms them has harmed me. Whoever harms me has attempted to harm Allah. Whoever attempts to harm Allah, then Allah will soon seize him.” He also said: “Do not insult my

Companions; for, if anyone of you were to expend gold the amount of mount Uhud, it would not equal even a hand span or half of that of anyone of them.” He also said: “Whoever insults my Companions, then upon him is the curse of Allah, the Angels and people all together. Allah will not accept anything from him.” He also said: “When my Companions are mentioned, hold your tongues.” He also said in a prophetic tradition of Jabir’s: “Indeed Allah chose my Companions above the entire world, with the exception of the prophets and messengers. He chose for me among them Abu Bakr, Umar, Uthman and Ali. He made them the best of my Companions, and in all of my Companions is good.” He also said: “Whoever loves Umar, has loved me. Whoever hates Umar has shown hatred towards me.” Malik ibn Anas and others related from the Prophet, صلى الله عليه وسلم: “Whoever hates the Companions and abuses them, then he has no right from the spoils of war of the Muslims.” Then the verse from the chapter called *al-Hashr* was revealed: “*And that which Allah gave as spoils to His messenger from them, you did not urge any horse or riding camel for the sake thereof, except that Allah gave His messenger authority over which He wills. Allah is Omnipotent over all things. That which Allah gives as spoil to His messenger from the people of the townships, it is for Allah and His messenger, the near of kin, the orphans, the needy and the wayfarer, that it not become a commodity between the rich among you. And whatever the messenger gives you, take it. Whatever he prohibits you, then abstain from it. Keep your duty to Allah, and behold Allah is severe in punishment. The spoils are for the poor fugitives who have been driven from their homes and their belongings, seeking by that the bounty of Allah and His pleasure. They are those who assist Allah and His messenger. These are the sincerely loyal ones. And those who entered the city and entered the faith before them, love those who fled to them for refuge. They do not find in their breasts any need for what was given to them, but they prefer them to themselves though poverty became their lot. Whoever is redeemed from his own avarice, such are those who are successful. And those who came after them say: ‘Our Lord forgive us and our brothers who came before us in the faith, and do not place in our hearts any rancor towards those who believe. Our Lord indeed You are Kind and Merciful’.*”

It has been related by Abu Nu’aym on the authority of Abd’r-Rahman ibn `Awf that the Messenger of Allah, صلى الله عليه وسلم once said: “My intercession is lawful except to those who insults my Companions.” In the narration of ad-Daylami he said: “...except for the one who insults my Companions.” In short, he upon him be blessings and peace prohibited all humanity until the Day of Judgment from insulting his Companions in order to protect and preserve their honor, the pleasure of Allah be upon them. *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye` said in praise of the Companions of the Prophet, in his *Takhmees al-Burda as-Shareef*:

“They are the best of generations ever engendered for humanity in all times

Among all creatures, they alone qualified for high ranks upon high ranks

Due to their companionship with the Chosen one, and their defense in drawing near.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He used to give the greetings of peace to children...**” where the author used the expression ‘*sibyaan*’ with the letter *saad* inflected with *kasra* and means adolescent (*ghulmaan*). It has been related by *Imam Muslim* on the authority of *Anas ibn Malik* who said: “Indeed the Messenger of Allah, صلى الله عليه وسلم once passed by some youth and gave them the greetings of peace.” In another narration:

“Indeed he was walking with the Messenger of Allah, صلى الله عليه وسلم and they passed by some children, and he gave the greetings of peace to them.” In the narration of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him that he once passed by some children and then gave them the greetings of peace. He then said: “The Prophet, صلى الله عليه وسلم used to do the same.” It has been related by Abu Dawud on the authority of Anas ibn Malik who said: “The Prophet of Allah, صلى الله عليه وسلم came to us, when I was a mere lad playing among other youth, and he gave the greetings of peace to us.” It has been related by an-Nisaai’ on the authority of Thabit who said: “The Messenger of Allah, صلى الله عليه وسلم used to visit the Ansaar, and would give the greetings of peace to their youth, rub their heads and make supplication for them.” In another narration he said that the Messenger of Allah, صلى الله عليه وسلم once said: “Peace be upon you, O young lads!”

An-Nawwawi said in his commentary upon the Saheeh of Muslim: “In this is it being highly recommended to give the greetings of peace to young discriminating youth as well as the lawfulness of showing humility and spreading the greetings of peace to all people. This prophetic tradition clarifies the extent of the humility of the Messenger of Allah, صلى الله عليه وسلم and the nature of his compassion for the entire world.” Ibn Bataal once said: “By giving the greetings of peace to children it is a way of training them in the courtesies of the *shari`a*.” In short, this prophetic tradition encourages the elder, mature and prominent people to throw off the cloak of arrogance, to follow the path of humility and to be soft hearted.

The meaning of his words: “**...and would act magnanimously towards them**”; is that he would show kindness and gentleness towards children, make them happy and joyful. It was mentioned earlier that he upon him be peace used to play with children, joke with them and descend to their level in order to gladden their faces and make them happy. All of this was a part of the excellence of his companionship, his correct courtesy and the expansion of his character, صلى الله عليه وسلم; but it also demonstrated his compassion towards the young.

The meaning of his words: “**He did not deter or restrain anyone**”, that is to say, that he upon him be peace did not prevent or prohibit anyone from among his Companions “**...from anything except from that which was forbidden.**” This means that he only prohibited them from that which is clearly forbidden, which includes all words and deeds which are rewarded by Allah if abandoned and are punished by Allah if committed. That which is forbidden is what Allah and His messenger, صلى الله عليه وسلم have forbidden of words and deeds by means of the textual evidence of the Book and the *Sunna*. That which is forbidden is the opposite of that which is lawful (*halaal*). Thus, the Messenger of Allah, صلى الله عليه وسلم never restrained anyone from his Companions from any words or deeds, except when it was firmly established that these were forbidden. The Prophet, صلى الله عليه وسلم once said as it was related by at-Tirmidhi, Ibn Maja and al-Haakim on the authority of Salman al-Farsi: “What is lawful is what Allah has made lawful in His Book. What is forbidden is what Allah has made forbidden in His Book. That which it is silent about, then these are the things which are excused.” As for what the Prophet, صلى الله عليه وسلم has made lawful, it too is lawful. What he, صلى الله عليه وسلم have made forbidden, it too is forbidden, based upon His words: “*What the Messenger gives you, take it; and what he forbids you avoid it.*” In this also is the legal axiom that the root of all things is permissibility (*ibaaha*) with the condition that it is devoid of any

kind of harm (*'idam al-adraar*) in one's religion, reason, life, lineage, honor and wealth. To the righteous, all permissible things strengthens them in traveling their spiritual path, rectifying their religion and drawing them near to their Lord; even in those matters about which the jurists differ. All of these are gates to them for drawing near to the Absolute Being and attaining direct gnosis of Him.

The brother of the author, *Shehu* Uthman ibn Fuduye` said in his Usuul al-Wilaayat: "The *Sufis* distinguished themselves in their school of moral discipline through the principle of gathering their hearts to their Master by whatever way they are able. This is regardless if it is based upon what is clearly permissible, upon concessions or on that in which opinions differ." He also said after a bit: "*Imam* al-Junayd, may Allah be pleased with him indicated that foundation by his words: 'Everything which gathers the slave to his Lord is permissible.' Al-Qushayri said on the authority of Abu Ali 'd-Daqaq, may Allah be pleased with him on the authority of the *shaykhs*, that they said: 'What gathers your heart to Allah, then there is no problem with it'." For this reason, the Messenger of Allah صلى الله عليه وسلم did restrain or deter anyone of his Companions and *Umma* from performing any action except that which was prohibited. He صلى الله عليه وسلم said, as an inner indication of this meaning: "Verily Allah does not make your medicinal remedies in that which He has prohibited for you." If Allah has not made the medicinal remedies of the corporeal bodies in that which is forbidden; then the prohibition of the curing of the soul, the spirit and the innermost secret with that which is forbidden is even more so prohibited.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He gave names...”**, that is to say, it is from his *Sunna*, صلى الله عليه وسلم, just as it is the custom of the Arabs, to name his instruments of war, his horses, his utensils and other personal property with cognomens like one would name humans. The meaning of his words: **“...to his riding beasts...”**, is that it was a part of his *Sunna* upon him be peace, to give names to his riding beast (*dawaabb*). This expression is the plural of ‘*daabba*’ (creature) and in this context it refers to those animals which one normally rides upon. Allah ta’ala says: *“Allah created every creature (daabba) from water. Among them are those which crawl upon its stomach, those which walk upon two legs, and those which walk upon four. Allah creates whatever He wills and He has omnipotent power over all things.”*

Among the riding beasts of the Messenger of Allah, صلى الله عليه وسلم were mares (*afraas*). The total number of his mares about which there is agreement was seven. Five of these were given names. The first of them was ‘*as-sakab*’ (‘pouring forth’) and it was the first horse which the Messenger of Allah, صلى الله عليه وسلم owned, as at-Tabaraani related on the authority of Ibn Abass. It was named ‘*as-sakab*’ (‘pouring forth’) due to its speed. He purchased it for ten pieces of silver. The first military campaign in which the Messenger of Allah, upon him be peace rode upon ‘*as-sakab*’ was the battle of Uhud. The second horse which he named was ‘*al-murtajiz*’ (‘thundering’). It was named that due to the excellence and loud intensity of its neighing. The Prophet, صلى الله عليه وسلم purchased it from a Bedouin Arab. The third was ‘*al-laheef*’ (‘the mantle’), which was given to him as a gift by Rabi’a ibn Abi al-Bara’. It was named ‘*al-laheef*’ (‘the mantle’) due to the extensive length of its tail, as if it ‘covered’ (*lahafa*) or ‘swathed’ (*yughtiya*) the earth with its immense tail. The fourth was ‘*al-lizaaz*’ (‘the impenetrable’) which was named so due to the extent of its solidity and the unanimity of its physical traits. Al-Muqawqis, the ruler of Alexandria gave it as a gift along with Marya the Coptic, her sister and a female mule. The fifth was ‘*ad-dharb*’ (‘the immense’) and it was the most famous and well known of the stallions of the Messenger of Allah, صلى الله عليه وسلم. It was named ‘*ad-dharb*’ (‘the immense’) due to its great size, or thickness, or due to its immense strength and sturdiness. Farwa ibn `Amr gave it to him upon him peace as a gift. It is said that others gave it to him as a gift.

Among his riding beasts, upon him be peace were mules (*bighaal*). It is generally accepted that he possessed two mules. Their names were: ‘*duldul*’ (‘the porcupine’) and ‘*fida*’ (‘silver’). As for ‘*duldul*’ (‘the porcupine’), it was, as ad-Dhahabi cited, the female mule which al-Muqawqis, the ruler of Alexandria gave as a gift to the Messenger of Allah, صلى الله عليه وسلم, along with the gifts of Marya the Coptic, her sister and the above mentioned stallion. It was named so due to the length of its spiky mane. The Messenger of Allah, صلى الله عليه وسلم rode it on the day of the battle of Hunayn. As for ‘*fida*’ (‘silver’), it was the white female mule which he especially rode when he was in al-Medina. It was named ‘*fida*’ (‘silver’) due to its bright color.

Among his riding beasts, upon him be peace were she camels (*naaqaat*). The total number of his she camels about which there is agreement was four. The first of them was ‘*al-qaswa*’ (‘the severed’), upon which he made the *hijra* from Mecca to al-Medina. It was named ‘*al-qaswa*’ (‘the severed’) due to its ear being cut off. The second was ‘*al-`adbaa`u*’ (‘the slit eared’) about which the *Shaykh* of our teachers, the master Muhammad Murtada az-Zabidi said in his *Taaj`l-Uruus*: “The ‘slit eared’ (*adbaa`u*) was

the nickname given to the she camel of the Prophet, صلى الله عليه وسلم. The expression ‘*adbaa`u*’ (‘slit eared’) is simply a cognomen given as a proper name. This she camel was not actually slit eared, which is normally a tear that affects most of the ear. It was simply an appellation with which it was named in order to distinguish it...as it was cited in the al-Misbah and other dictionaries.” The third was ‘*as-shahba*’ (‘the grey’), so named due to its color. The fourth was ‘*al-jud`aa*’ (‘the mutilated’), which was not actually disfigured, but was simply a name given to it.

Among the riding beasts of the Messenger of Allah, صلى الله عليه وسلم was a single donkey (*himaar*) which he named ‘*ya`fuur*’ (earth colored). He obtained it from the spoils of the battle of Khaybar. It was named ‘*ya`fuur*’ (earth colored) because its color was like the soil; as it was cited in the Taaj`l-Uruus.

The meaning of his words: “**...his weapons...**”, is that he upon him be peace named his weapons (*silaah*). The expression ‘*silaah*’ is a generic name used to refer to all instruments of war (*aalat`l-harb*). It can be expressed as feminine and masculine (*yu`anath wa yudhakkir*). Some of the linguists specify this name for those weapons which are made of metal; however the majority of the linguists include the long and short wooden staff among weapons of war as well, because they are also used in defensive purposes. Whenever the term ‘weapons’ (*silaah*) is used unrestrictedly it refers to swords (*sayf*), since it is considered the mother of all weaponry. Allah ta`ala says: “*...and you should take your precautions and your weapons (‘aslihat).*”

Among the weaponry of the Messenger of Allah, صلى الله عليه وسلم were swords. The total number of his swords were seven, two of which he named. They were ‘*dhu`l-fiqaar*’ (‘the owner of the vertebrae’) which was shown to him in a dream vision and which he possessed when he entered the city of Mecca when it was conquered. The other was ‘*al-awn*’ (‘the helper’) which was originally a piece of wood which he gave to `Ukaasha during the battle of Badr, when his own sword had broken. This wood transformed miraculously into a long, powerful and sharp gleaming sword. Among the weapons of the Messenger of Allah, صلى الله عليه وسلم were two spears (*harbataan*), which he named ‘*an-nab`aa*’ (‘the source’) and ‘*baydaa*’ (‘the bright’) respectively.

Among the weapons of the Messenger of Allah, صلى الله عليه وسلم was mail armor (*duruu*). He possessed seven coats of mail armor, one of which he named ‘*dhaat`l-fuduul*’ (‘the owner of bounty’). Among the weapons of the Messenger of Allah, صلى الله عليه وسلم were bows (*qusay*) of which he possessed six. He named four of these, and they were: ‘*dhu`s-sadaad*’ (‘the owner of targets’); ‘*ar-rawhaa*’ (‘the bringer of repose’); ‘*al-baydaa*’ (‘the bright’); and ‘*as-safraa*’ (‘the yellow’). Among the weapons of the Messenger of Allah, صلى الله عليه وسلم were shields (*mijaan*), and they were three in total. He named them: ‘*tars*’; ‘*ad-duqin*’ and ‘*ad-daaaj*’. Among the weapons of the Messenger of Allah, صلى الله عليه وسلم were quivers. He possessed a single quiver for arrows which he named ‘*dhu`l-jam`u*’.

The meaning of his words: “**...and his personal items**” (*mataa`u*) which refers to anything that he regularly utilized, carried on his person and kept in stock in his home as Ibn al-Mundhir cited in his Lisaan al-Arab. Allah ta`ala says: “*That which you have been given from things are nothing but possessions (mataa`u) of this world’s life.*” As for his *Sunna*, صلى الله عليه وسلم in naming his riding beasts, weapons and property, it has been related by at-Tabaraani on the authority of Ibn Abass who said: “Among his personal property which he, upon him be peace, named was his rug (*bisaat*) which he called ‘*al-*

kazz' (the shriveled). Among these personal items was his short spear (*`anzat*) which he named '*an-nimr*' (the tiger). Among these personal items was his small copper coffee pot (*rakwa*) which he named '*as-saadir*' (the emanating). Among these personal items was his mirror (*mir'aat*) which he named '*al-mudilla*' (the presumptuous). Among these personal items was his scissors (*miqraad*) which he named '*al-jaami*' (the gatherer). Among these personal items was his small knife (*qadeeba*) which he named '*al-mamshuuq*' (the slender). Among these personal items was his two drinking bowls (*qadah*), the first which he named '*ar-riyaan*' (the obvious) and the other he named '*mugheeth*' (replenishing)."

A part of the wisdom in the name of the Messenger of Allah, صلى الله عليه وسلم of his riding beasts, his weapons, his personal utensils and other than these with their names was because this is a part of the custom of the children of Adam; and he, is the master of the children of Adam. Allah ta'ala says: "*And He taught Adam all the names.*" For, Allah ta'ala taught our master Muhammad, while Adam, upon him be peace, was between water and clay; as the Messenger of Allah, صلى الله عليه وسلم said: "I was shown a likeness of my *Umma* in the realm of 'water and clay', and I was taught all the Names just as Adam was taught all the Names."

The realized sages differ regarding the meaning of His words: "*And He taught Adam all the names.*" It is said that it refers to the names of all of creation. It is said that it means the names of what was and will be until the Day of Standing. It is said that it means all of the languages. It is said that it means the appellations of the stars of the constellations. It is said that it means the titles of the Angels. It is said that it means the names of the descendants of Adam. It is said that it means the designations of the diverse varieties of species which Allah ta'ala created; where He instructed him about their circumstances, and their correlations from religious and worldly benefits. It is said that it means the descriptions of those things which Allah created in the earth. It is said that it means the Divine Names of Allah `izza wa jalla or the Names from His Names which are concealed. It is said that it means the capacity and ability to name and specify, in that Allah ta'ala instructed Adam to delineate things. It is said that it means other than these from words of the realized sages.

The bottom line is that Allah ta'ala made the Adam and his descendants superior to the Angels and all creation by means of the ability to name and delineate things. It is for this reason that it was a part of the *Sunna* of the Prophet to name his riding beasts, his weapons, his personal utensils and other than these with name specific to them. *Shaykh* Muhammad ibn Sa'id ibn *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his blessed *qasida* in praise of the Prophet, صلى الله عليه وسلم:

"He is the source of all perfection and beauty, the axis of all majesty and nobility

He negates errors, gives ample shelter and purifies the faults of those in dire need
He is copious in virtues, exaltedness, and kindness and his generosity is all-embracing."

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**he never slept except when a need required him to.**" This means that he only required what was essentially necessary for sleep, because wakefulness (*sahw*) and little sleep are among the traits of the righteous servants of Allah, as we mentioned previously. It has been related in a prophetic tradition: "The most disliked of you to Allah ta'ala is every sleepy person (*na'uum*)."

This refers to those who sleep too much. Nevertheless, this blameworthy trait did not prevent him from taking the

sleep which was required of him, because his sleep, upon him be peace, was the locus of the descent of spiritual revelation (*mahāḥal tanzeel ar-ruhaaniyaat*) and divine news (*khāḥbr al-ilaahiyaaḥ*). For his heart never slept when his eyes slept as it was cited in a prophetic narration of al-Bukhari on the authority of A`isha: “O A`isha, my eyes sleep, but my heart never sleeps.” Thus, whenever he would take his repose he would place his right palm under his right cheek and remember Allah with his heart and tongue until sleep would overtake his eyes. It has been related that he, صلى الله عليه وسلم would usually say whenever he desired to sleep: “Lord, save me from Your punishment on the Day You resurrect Your servants.” In a narration related by Hudhayfa: “Whenever he, صلى الله عليه وسلم, retired to his bed, he would say: ‘By means of Your Name O Allah, I die and am given life’.” There are many other remembrances which he would recite at sleep, as it will be cited.

Qadi`Iyad said in his *as-Shifa*: “Frequent sleep is evidence of lowliness (*fasuula*), weakness (*du`af*), the absence of astuteness (*dhakaa`*) and intellectual brilliance (*fatana*). It is the causative factor of laziness (*musabbab li`l-kasl*). It is the custom of the impotent (*`aadat `l-`ajz*). It is a waste one’s life span (*tadee` al-`umr*) without bringing any benefit and leads to the hardening of the heart (*qasaawat`l-qalb*), its heedlessness (*ghafḥla*) and eventual death (*mawt*).” It was related that Prophet Dawud, upon him be peace once said: “Beware of much sleep, for it will impoverish you, making you in need of the help and actions of people.”

The meaning of his words: “**He would then sleep on his right side**”; is to indicate that he, صلى الله عليه وسلم loved everything done or performed on the right side (*yuhibbu at-tayaammmin*) in order to guide his *Umma* to what is right. Ahmad related on the authority of Abu Qatada who said: “Whenever he, صلى الله عليه وسلم used to take his repose at night, he would lay down on his right side. Whenever he would lay down prior to the dawn, he would lean on his arms resting his head in his palm.” Thus, sleeping on the right side is a way of surmounting sleep and helps in making sleep infrequent. Taking one’s repose on the right side of the body is an immense secret. Since, the heart is attached to the left side of the body, when a person sleeps on his left side it causes sleep to be deep and heavy (*istaqalla*). The reason for this is that the body is then in a state of composure (*da`a*) and relaxation (*istiraaḥa*) causing sleep to be very heavy. However, when one sleeps on the right side, the heart becomes stirred and thus he is not completely immersed in sleep, due to the rousing of the heart, its seeking its proper place in the left side of the body and its inclination towards it. Sleeping a great deal on the left side is actually harmful to the heart due to the fact that the bodily limbs incline to it and depend upon it for its functions. It has been related by Ibn Maja on the authority of Abu Amama that one the Messenger of Allah, صلى الله عليه وسلم passed by a man in the *masjid* lying on his stomach, and he nudged him with his foot, then said: “Stand up! Or sit up! For, that is the repose of the people of Hell.”

The meaning of his words: “**...without his stomach being full with food or drink**”, is that whenever the Messenger of Allah, صلى الله عليه وسلم would take his repose, his stomach would not be full from food and drink because frequent eating and drinking when it is time to sleep causes the stomach to be satiated; which is then the main cause of consumption (*sull*), laziness (*kasl*), excessive love of leisure (*hub `r-raaḥa*), sluggishness of the soul (*thaqal `n-nafs*) and its lack of energy (*`idam nishaatihaa*), the debilitation of the body (*du`af `l-badan*) and sleeping which preoccupies you from worship. Sufyan at-

Thawri, may Allah ta'ala be merciful to him once said: "Take control over the sleeplessness of night by eating little." The reformer of the religion al-Ghazali said in his Ihya 'Uluum 'd-Deen: "Do not eat much or you will have to drink much. This will then cause you to sleep too much."

The meaning of his words: "**He did not utilize a raised bed...**" is that he did not take for himself a bed which was elevated from the earth out of humility, just as he did not elevate himself above the common people in their eating, drinking or attire. For, he never wished to distinguish himself from the outward conditions of the common people. It was previously cited that he, صلى الله عليه وسلم said: "I eat as a slave eats, and I sit as a slave sits"; and in another narration he said: "I am but a slave. I eat like a slave and I drink like a slave." Similarly, he upon him be blessings and peace used to sleep as a common slave sleeps in order to clarify and demonstrate his intense worship of Allah and humility. The author, may Allah be merciful to him cited previously that the Messenger of Allah never found fault with any kind of bedding arrangement. Whatever bedding was arranged for him, he would take his repose. We previously cited a prophetic narration by at-Tirmidhi in his as-Shimaa'il al-Muhammadiyah on the authority of A'isha who said: "Verily the bedding of the Messenger of Allah, صلى الله عليه وسلم upon which he slept was made of dark tanned leather padding filled with palm fibers." Naturally bedding made of palm fibers is not raised from the earth. He would place his blessed body upon the earth out of humbleness, humility, being content with little of this world's life and being satisfied with whatever was available. He slept in this manner because it reminded him of death, and sleep is the sibling of death.

The meaning of his words: "**...and he would simply place his cheeks on a cushion**"; where the expression refers to a kind of cushion (*wisaada*) made of dark tanned leather padding filled with palm fibers. A cushion is the familiar household pillow (*mikhadda*) which one places under the cheek or head. *Imam* as-Suyuti said in his as-Shimaa'il as-Shareefa: "His cushion (*wisaada*), where the letter *waw* is inflected with *kasra*, was his pillow (*mikhadda*) upon which he slept at night. It was of a dark reddish brown leather (*'adam*), a word which is the plural of *'adima* (skin) or *'adeem* (dark tanned leather). It was basically a dark red or black tanned leather pad; or when used unrestrictedly, any leather that was padded or filled (*hashwaa*). That is to say a pillow (*wisaada*). To corroborate this there is another prophetic narration where the narrator clearly said: '...which was filled.' From the perspective of its verbal expression it refers to the dark tanned leather cushion. However if the meaning being conveyed here is plural and generic, then the sentence is simply a description of the darkness (*'adam*) of the fibers (*leef*) that were used to fill them; and were normally the leaves of the date palm. All of the above is a clear indication of the perfection of the austerity of the Messenger of Allah, صلى الله عليه وسلم, his aversion of this world and its favors or vying for its possessions. It also establishes the lawfulness of utilizing cushions and it's like for bedding, sleeping upon and other than these. Some of the jurists say however it is foremost for the person overcome by laziness and who has a propensity to docility and self-indulgence that he not go to extremes in the padding and cushions for bedding, because it is the root cause of excessive sleep, heedlessness and being preoccupied from the more important matters of spiritual good.

The meaning of his words: "**He would sleep in the first part of the night**"; is that he upon him be peace would normally sleep during the first part of the night

immediately after the 'isha' prayer, in order to allow his strength to take its portion of relaxation. This system of sleeping is the most reasonable, balanced and the most advantageous for the well being of the body, the limbs and its overall health. The meaning of his words: **"...and then stand in prayer during the middle of the night"**; is that he upon him be blessings and peace would sleep until the completion of the first half of the night during the 4/6th and 5/6th of the night, which is the time of predawn (*waqt's-sahr*). This time is considered the most meritorious hour of the night; as it was corroborated in a prophetic tradition related by Ahmad, an-Nisaai and others on the authority of Abu Dharr who said: 'I once asked the Prophet, صلى الله عليه وسلم: Which standing in the night in prayer is superior?' He said: 'During the last part of the middle of the night. Few there are who do this.' He, صلى الله عليه وسلم also said: "The most superior form of standing in night for prayer is that of Dawud, upon him be peace. He used to sleep half of the night, and then stand for a third of it and sleep again for the remaining sixth." About this Allah ta'ala says: *"And a part of the night, you should stand in prayer as a superogatory act for you. Perhaps through this your Lord will resurrect you to a praiseworthy station."*

The meaning of his words: **"...when the rooster would make its first crow"**; is that he, upon him be blessings and peace would sleep until the first part of the second half of the night. It has been related in the two Saheeh collections that he used to stand in prayer once he heard the cry of the rooster when it would first crow during the second half of the night. He would then arise and give life to the last part of night, by giving it its portion of night vigils through a variety of spiritual exercises, worship and actions of drawing near to Allah ta'ala.

Regarding this affair, I discovered among the archives of the scholars of the House of the *Fudiawa* that they divided the night into twelve 'hours' or divisions, They said: "As for the hours of the night; the first of them is the twilight (*shafaq*); then '*khaasif*'; then '*utama*'; then '*sadafa*'; then '*juhma*'; then '*zulla*'; then '*zulfa*' which is during the predawn hours (*suhuur*) and is considered the most meritorious of the hours of the night; then '*nuzha*'; then the early pre dawn (*sahr*); then '*fajr*' (dawn); then early daybreak (*subh*); and then early morning (*sabaah*). These are the twelve uniform hours of the night. When the time of the nights increase then the hours of the days decrease. When the time of the day increases, then the hours of the night decrease accordingly." It is clear that the Fudiawa sages make the most meritorious hour of the night the seventh division of these twelve.

As for the description of the standing in night prayers of the Prophet, صلى الله عليه وسلم, he would normally pray thirteen *rak'ats* as it was related by Muslim on the authority of A'isha who said: "The Messenger of Allah, صلى الله عليه وسلم used to pray thirteen *rak'ats*, which included the *witr* and the two *rak'ats* of *fajr* prayer." In the narration of al-Bukhari on the authority of Masruq who said: 'I once asked A'isha about the night prayers of the Messenger of Allah, صلى الله عليه وسلم.' She said: "He would prayer seven, nine and eleven *rak'ats* with the exception of the two *rak'ats* of *fajr*." This means that he would sometimes pray seven *rak'ats* excluding the two *rak'ats* of *fajr*. Sometimes he would pray nine *rak'ats* excluding the two *rak'ats* of *fajr*. Sometimes he would pray eleven *rak'ats* excluding the two *rak'ats* of *fajr*. In short, the Messenger of Allah, صلى الله عليه وسلم prayed in the middle of the night purely for worshipping and being grateful and in order to instruct his *Umma* how to draw near to their Lord.

It has been related by at-Tirmidhi in his as-Shimaa'il al-Muhammadiyya on the authority of al-Mughira ibn Sha'ba who once said: "The Messenger of Allah, صلى الله عليه وسلم once prayed until his feet became swollen. It was said to him: 'Will you make yourself responsible for this when Allah has forgiven you of what has preceded from your sins and those to come?' He said: 'Shall I not then be thankful servant?'" This means: How can I not worship Allah and thank Him when He has favored me by choosing me to be the best of creation, He has distinguished me with sealing prophethood and messengership and favored me with the best of the two worlds? Therefore, I will persist in worshipping Him even though I have been forgiven, so that I may be a thankful servant. *Imam Ali ibn Abi Talib*, may Allah ennoble his face once said: "There are people who worship out of desire for something. That is the worship of the merchant. Some people worship out of fear of something. That is the worship of a lowly slave. Yet some people worship out of gratitude. That is the worship of free men." This is as *Shaykh Ali al-Qaari* mentioned in his Jam'u al-Wasaa'il in an abridged fashion. All of this is evidence that he upon him be blessings and peace was the most worshipful of people and the most grateful of them to Allah ta'ala. The brother and spiritual guide of the author, *Shehu Uthman ibn Fuduye`* said in poetic verse about the character the Prophet, may Allah bless him and grant him peace:

"He is generous and majestic and regarding guidance, he holds strongly to it

He is the protecting guarantor of creatures, the owner of every beautiful quality
Abundant in virtues and from him perversion can never be encountered

He is colossal to those who show him enmity who are ruined for the sake of Allah
Abundant in giving others and for those natural peacemakers, he is the Way.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He would prepare the appliances required for purification from containers.**" This means that he, upon him be peace, used to personally prepare water, or make ready stones in order to perform the cleansing of the private parts (*istinja`*), ablution, the ritual bath and other forms of purification. Or it means that the Messenger of Allah, صلى الله عليه وسلم used to personally clean the containers, jars and receptacles which he used to utilize for cleansing of the private parts (*istinja`*), ablution and the ritual bath. This was done in order to protect these utensils from impurities (*najaasa*).

The meaning of his words: "**...and tooth brush**"; is that he, upon him be peace, used to preserve his toothbrush, prepare it and clean it as a way of guarding it against impurities. All this was done out of his innate humility and as a way of instructing his *Umma*. *Qadi`Iyad* said in his as-Shifa: "He took care of the responsibilities in his home the way a servant takes care of his responsibilities." This means that when he, upon him be blessings and peace was in the confines of his home he used to act the same as a servant acts on behalf of his master. He did this by himself out of humility and as a way of instructing his Companions that serving oneself is a part of the *Sunnan* of the Prophets, upon them be blessings and peace.

It has been related by al-Bayhaqi on the authority of Abd'r-Razaaq ibn Hammam on the authority of A'isha, may Allah ta'ala be pleased with her who said: "The Messenger of Allah, صلى الله عليه وسلم used to mend his socks, sew his own shirts, and perform the work in his home, just as anyone of you takes care of his home. He would clean his home, milk his sheep, eat with the servants, knead bread and transport his things

from the market.” It is reported in another narration related by Ahmad: “He used to sew his shirts, mend his socks and do what a man normally does in his own home.”

The meaning of his words: “**...and would not make that a responsibility for anyone of his servants, except out of necessity**”; that is to say, except during times which necessitated that; as it was related in a prophetic tradition of Anas ibn Malik from al-Bukhari: “When the Messenger of Allah, صلى الله عليه وسلم used to enter the toilet, I or a young boy among us would sometimes carry a container or receptacle of water with an iron tip, so that he could purify his private parts with water.”

In a narration related of al-Isma`ili by way of Ibn Marzuq on the authority of Sha`ba who said: “I and another boy from the Ansar used to accompany him.” Some of the scholars interpret the expression ‘boy’ (*ghulaam*) to be a reference to Abu Hurayra, because he used to accompany the Prophet, صلى الله عليه وسلم and carry the water container for his ablution and other needs. The meaning of his words ‘*idwa*’ (water receptacle where the letter *hamza* is inflected with *kasra*), is a small container made of leather. However, most of the times, he, upon him be blessings and peace used to serve himself. This is the meaning of the words of the author: “...except out of necessity”, because it was a part of his custom, upon him be peace, to never raise his head from the state of humility.

The nephew of the author, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye* said in his *Takhmees al-Burda as-Shareef*:

“His innate beauty is pleasantly sweet and his insight is illuminated

While benevolence is his natural disposition and austerity is his natural behavior
For, his inner thoughts never became entangled in the web of this world’s life - ever

And his austerity from it became more inveterate, in spite of his needs.
For verily, needs can never overpower those who are infallible.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: “**He would never sit in a dark house except after a lamp was lit for him**”; as it was related by Ibn an-Najaar using the exact wording on the authority of Jaabir on the authority of Umm Muhammad on the authority of A`isha who said: “The Prophet, صلى الله عليه وسلم used to never sit in a dark house except after a lamp was lit for him.” In the narration of Ibn Sa`d on the authority of A`isha who said: “He used to never sit in a dark house or room until a lamp was lit for him.” He did this as a way of preserving eyesight. However, during the day he disliked lamps being lit for him as it was corroborated in a prophetic tradition of at-Tabaraani on the authority of Jaabir who said: “He upon him be peace used to dislike lamps being lit during morning.” Whenever he would take to his bed to sleep, he would extinguish the lamps, as it will be presently cited.

The meaning of his words: “**Likewise, this is what the Companions, the Righteous Caliphs used to do as well**”; is a reference to the foremost among the Companions, who were the righteous *khalifs*, meaning: Abu Bakr as-Siddiq, Umar al-Faruq, Uthman the possessor of the two lights, and Ali ibn Abi Talib, may the pleasure of Allah be with them. For, they did this as well, imitating him, following his *Sunna* and avoiding heretical innovations. Or this is a reference to all the Companions together, because they too are righteous *khalifs* since Allah ta`ala distinguished them with distinctions that it is impossible for others to even achieve the dust of anyone of them. This is because Allah ta`ala distinguished them with actually seeing the Prophet, صلى الله عليه وسلم

عليه وسلم, witnessing his miracles and believing in him. He distinguished them with fighting before him, assisting and protecting him. They were the ones who preserved the *Qur'an* until they did not neglect a single letter from it. They were the ones who collected it together and made it easy for those who were to come after them. They were the ones who preserved in their breasts the prophetic traditions, the narratives and *Sunna* of the Prophet, صلى الله عليه وسلم and established these against what was to come of heedlessness, errors and forgetfulness. They were the ones who conquered the lands and regions on behalf of the Muslims. Thus, Allah `izza wa jalla distinguished them with virtues that no other could have attained. It is that Allah chose them in order to establish His religion, and to exalt His words in the presence of His Prophet, صلى الله عليه وسلم. Thus, there can be no doubt that all of the Companions are considered to be the righteous *khalifs*.

It has been related by al-Isbahaani in his *Targheeb*, as well as al-Alkaa'iy in his *as-Sunna* that he upon him be blessings and peace once said: "The mercy of Allah is with my *khalifs*." It was said: "What are your *khalifs*?" He said: "Those who give life to my *Sunna* and teaches it to the people. Whoever gives life to my *Sunna*, has given life to me. Whoever gives life to me will be with me in Paradise." O Allah make us among those who give life to the *Sunna* of Your Prophet, and give us success in following it and teaching it to the people, by the status that Your Prophet has with You.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**Umm Salama**"; who was one of the Mothers of the believers; and was Hind bint Abu Umayya ibn al-Mughira ibn Abdullah ibn Umar ibn Makhzum ibn Yaqtha, one of the noble women of the al-Makhzum ethnicity. She was a spiritual master, who kept herself secluded from people, spiritually pure and was among the first of those who made the *hijra*. She was considered to be among the most beautiful of women and the most noble of them in lineage. From her late husband Abu Salama ibn Abd'l-Asad al-Makhzumi who died before the *hijra* she had three children: Salama, Umar and Zaynab who were Companions. The Messenger of Allah, صلى الله عليه وسلم married her during the fourth year of the *hijra*. She was among the last of the Mothers of the believers to die, having died in the sixty-first year of the *hijra*; may Allah be pleased with her.

The meaning of: "**...once said**"; is that either Umm Salama said it or it was said by one of the family of Umm Salama, which is the soundest view. '**The bedding of the Messenger of Allah, صلى الله عليه وسلم in his home was like that which is placed for a human in his grave**' This particular prophetic tradition was not actually narrated by Umm Salama herself. It was narrated by Abu Dawud on the authority of one of the family of Umm Salama; meaning one of her children, either: Salama; Umar or Zaynab who said: "The bedding of the Messenger of Allah, صلى الله عليه وسلم in his home was like that which is placed for a human in his grave; and the *masjid* was in the direction where he would place his head." This means that the bedding of the Messenger of Allah, صلى الله عليه وسلم was like something placed for a person deceased in his grave. This means that his bedding for sleep was a reminder of the grave and of death. It is for this reason that his bedding was like that of a grave; as evidence of his austerity, frugality, contentment with whatever was available and satisfaction with little.

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: "**He once said**"; to his Companions as a form of giving advice and to his *Umma* as evidence of his providing counsel and compassion for

them as it was related by Ahmad, al-Bukhari, Muslim, Abu Dawud, Ibn Maja and others on the authority of Abu Musa al-Ash`ari and Abdallah ibn Abass using his wording: **“When you go to sleep”**; that is to say, when you desire to sleep, then **“...put out your lamps.”** This means to extinguish the fires of the lamps in your homes. What is meant by this is to smother these fires in order to be protected from their dangers; **“...for fire is an enemy to you.”** This means that the fires of household lamps for which igniting and spreading is feared is an enemy to us since these could eradicate our bodies and property in the same manner that an enemy combatant causes destruction. Thus, the fires are an enemy to us with respect to the innate inimical harm it can cause.

In a narration of Abu Dawud on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “Whenever you sleep, then extinguish your lamps, for indeed Satan insinuates the likeness of this upon that, and thus you become burnt.” In the two narrations of al-Bukhari and Muslim on the authority of Abu Musa al-Ash`ari, may Allah ta`ala be pleased with him who said: “Once during the night a home in Medina burnt down upon its inhabitants. Subsequently their affair was reported to the Prophet, صلى الله عليه وسلم who then said: ‘Indeed these fires are enemies to you; so when you desire to sleep, extinguish them’.” In the narration of Ahmad on the authority of Abdallah ibn Sirjas that the Prophet, صلى الله عليه وسلم once said: “None of you should urinate on the floor of a room; and when you desire to sleep extinguish the lamps. For, indeed rats can take a hot wick and then burn up the people of the house. You should also secure foods, cover drinks and lock the doors during the night.”

The meaning of his words: **“In another narration”**; is that in the narrations of Ahmad, al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, Ibn Maja and al-Humaydi on the authority of az-Zuhri on the authority of Saalim ibn Abdallah on the authority of Abdallah ibn Umar. The meaning of his words, upon him be peace: **“Do not leave fires burning in your homes when you go to sleep”**; is do not neglect or leave the fires of lamps and other than these lit; as Imam an-Nawwawi said in his commentary of Muslim: “The prophetic tradition is general and includes the fires of lamps and others. As for suspended candles in the *masaajid* and other places, if it is feared that fires can ignite due to them, then they also are included in this command to extinguish them. However, the prevailing opinion is that these are protected. The apparent expression of the prophetic tradition conveys that there is no harm with them due to the negation of the cause. This is because the Prophet, صلى الله عليه وسلم gave grounds for the command to extinguish fires in the aforementioned prophetic tradition, since a hot wick could likely be kindled upon the people of the home and ultimately burn down their house. Thus, when the probable cause itself is negated, then the prohibition is removed.”

This advice from the Messenger of Allah, صلى الله عليه وسلم is evidence of his innate kindness, compassion and mercy to his *Umma*. And it is evidence that to all believers, he upon him be peace, is merciful and kind and extremely protective of them. Upon him be the best blessings and most perfect peace. About him, the brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him said in poetic verse rhyming in the letter ‘taa’:

“Blessed be He who has given a gift of mercy to creation

You were given the highest rank with Him and the highest station

You assumed, O Chosen one, from Him a Divine trust

Illumination appeared when you drove away darkness

You recited a Book in which there is the pure musk of evidences.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“He disliked sleeping upon the face”**; which is that he, upon him be blessings and peace disliked sleeping upon the stomach. It has been narrated by at-Tirmidhi on the authority of Abu Hurayra who once said: “The Messenger of Allah, صلى الله عليه وسلم once saw a man sleeping on his stomach and said: ‘Indeed that is the kind of repose which Allah does not love’.” That is to say, that Allah ta’ala does not love it because it is the description of the repose of the people of Hell Fire, as it was related in a prophetic tradition of Abu Dharr narrated by Ibn Maja: “Indeed that is the repose of the people of Hell Fire.”

In a narration of Abu Dawud on the authority of Tuhfa ibn Qays al-Ghifari who said: “Once I was taking my repose in the *masjid* during the predawn hours lying on my stomach, when a man roused me with his foot and said: ‘Indeed that is the kind of repose which Allah is angry with’. When I awoke and looked, it was the Messenger of Allah, صلى الله عليه وسلم.” In the narration of Ibn Maja on the authority of Abu Amaama that the Messenger of Allah, صلى الله عليه وسلم once passed by a man who was taking his rest on his face. He then nudged him with his foot and said: “Stand up or sit up! For, indeed that is the sleep of the people of *Jahanim*!” All of this is evidence of the reprehensibility of sleeping on the stomach.

The meaning of his words: **“...and disliked sleeping during the mornings”**; is that he disliked sleeping immediately after the *subh* prayer up until the rising of the sun. He disliked sleeping during this time because of what is in it of dangers to the physique, the intellect and one’s daily provision.

It has been related by Ibn Maja on the authority of Ali ibn Abi Talib who said: “The Messenger of Allah, صلى الله عليه وسلم forbade sleeping before the rising of the sun.” This is because sleeping during this time is one of the causative factors for the hardships in daily provision (*ta’aasir ‘r-rizq*). In a narration of as-Siryani on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “Whoever persists in sleeping immediately after the *subh* prayer, Allah will afflict him with bodily weakness.” This means that he will be afflicted with bodily pains along the sides of his body. There is no time of the day which is more advantageous than these times with regard to facilitating physical provision and material wealth. *Imam* al-Qurtubi once said: “It is during the hours of early morning that a sick person, the traveler and every possessor of malady can find comfort. It is during this time that the souls of the dead are returned, as well as the spirits are returned to their bodies. It is during these times that souls are made comfortable by being revived in their bodies.”

Shaykh Ali al-Khawaas, may Allah be merciful to him said: “Indeed Allah ta’ala divides and distributes sensory provision (*arzaaq mahsuusa*) after the prayer of *subh* and He divides and distributes spiritual, intellectual and psychic provisions (*azraaq ma’anawiyya*) after the prayer of *’asr*.” It is for this reason that we have been prohibited from sleeping during these two times, since in them is the manifestation of the absence of poverty, and the absence of reliance upon others, by direct witnessing of the One who divides provision – the Absolute Being, may He be exalted.

The meaning of his words: **“...and said about that”**; is that he said these words as evidence of the reprehensibility of sleeping during this time; as it was corroborated in a prophetic tradition related by Ibn an-Najaar on the authority of the spiritual master

Fatima, the daughter of the Messenger of Allah, may Allah bless them and grant them peace. The meaning of his words: “**Allah divides the sustenance of creation between the dawn and rising of the sun**”; is that Allah ta'ala divides and distributes the daily provision of the entire creation, be it the corporeal creation; the bodily creation; the natural creation; the sensory creation; the astronomical and orbital creation; the material creation, the cosmological creation and other than these from the perspective of their outward provision. Thus, Allah manifests these blessings from the time of *subh* until the rising of the sun and causes it to permeate the whole of existence with the ascension of the sun and the return of the shadows to the essences of existing things. For, this is an immense secret in the wisdom hidden in this time.

In another prophetic narration, he upon him be peace said: “O my daughter! Arise and witness the provision of your Lord, and do not be among the heedless! For, indeed Allah divides the daily provision of the people in the time between the appearance of *fajr* and the appearance of the sun.”

The most erudite of the *Bilad 's-Sudan*, the Professor Abdullahi ibn Fuduye` said in his *Diya 'Uluum'd-Deen*: “When he completes the *subh* prayer, he should sit in the *masjid* until the rising of the sun, remembering Allah with all forms of remembrance, supplication, recitation of the *Qur'an* and reflection upon what will benefit him, by reckoning his own soul for what has passed, and being attentive to the functions of his day which he must perform; as well as reflecting on those things which ward off the hindrances of good, and reflecting upon the outward and inward blessings of Allah. All this should be done in order to praise Him. These four: i.e., remembrance of Allah (*dhikr*); supplication (*du'a*), recitation (*qir'at*) and reflection (*fikr*) should be his job (*wadheefa*) in every litany that he performs after the completion of the prayer of *subh*.” This means during the times after the prayer of *subh* until the rising of the sun (*tuluu' as-shams*).

It is said that the best form of remembrance during this time is sending blessings upon the Prophet, صلى الله عليه وسلم as *Shaykh Abd'l-Wahaab as-Sha'rani* related that al-Khadr, upon him be peace once commanded him to do the same. He said: “Persist in sending blessings upon the Prophet, صلى الله عليه وسلم every day after the *subh* until the rising of the sun. Then remember Allah at the end in a spiritually subtle assembly.” I said to him: “Hearing and obeying!”

He then said to me: “By means of this I and my companions attained the good of this world and the Next, as well as the facilitating of daily provision, to the extent that if all the people of Egypt were my family responsibility, I would be able to carry the burdens of their concerns. All praises are due to Allah the Lord of the worlds.” What is important is that he, upon him be blessings and peace advised his daughter with this counsel as a form of kindness, compassion and mercy to her and his *Umma*. The nephew of the author, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* said in his *Takhmees* of the *al-Burda as-Shareefa*:

“Muhammad the chosen of the best of the family of Luway

Muhammad the select of the righteous of the family of Qusay

Muhammad the preferred of prophethood, the remover of errors

Muhammad the master of the two worlds and men and *djinn*

As well as master of the two groups from Arabs and non Arabs.”

Among the character traits of the chosen one, upon him be peace which are a part of the branches of faith is that: **“When he went to sleep, he used to recite”**; as a litany (*wird*) in order to counteract occult magic (*li mukhaalif as-sihra*), and sickness, and in order to garner *baraka* during his sleep. It has been related by Ahmad and at-Tirmidhi on the authority of Shidaad ibn Aws that the Messenger of Allah, صلى الله عليه وسلم said: “There is no Muslim who takes to his repose, who recites a chapter from the Book of Allah except that by means of it Allah makes an Angel responsible for protecting him. Or, nothing harmful will approach him until he awakens whenever he awakens.”

The meaning of his words: **“...*al-Faatiha*”**; is that the Messenger of Allah, صلى الله عليه وسلم used to recite the chapter called *al-Faatiha* at the time of sleep in order to protect himself from harm. Or it means that he would recite it as an instruction to his Companions on how to protect themselves from harm. It has been related by Ibn `Asaakir on the authority of Shidaad ibn `Aws that the Messenger of Allah, صلى الله عليه وسلم said: “Whenever one of you takes himself to his repose, he should lie down and recite the *Umm`l-Kitaab* and another *Qur`anic* chapter. For, indeed Allah will make an Angel responsible for him who will awaken when he awakens.”

The meaning of his words: **“...*al-Ikhlaas* and the *Mu`adhatayn*”**; is that these three chapters were what was meant by his words previously cited: **“...recite the *Umm`l-Kitaab* and another *Qur`anic* chapter”**; which are *al-Ikhlaas* and the *Mu`adhatayn*. The Messenger of Allah, صلى الله عليه وسلم used to recite *al-Ikhlaas* and the *Mu`adhatayn* after the recitation of *al-Faatiha* in order to protect himself from sicknesses, occult magic, the evil eye and the remainder of harmful things, as it was related by at-Tirmidhi on the authority of A`isha that every night when the Prophet, صلى الله عليه وسلم used to intend to go to bed he would gather his palms together, dry spit in them and recite over them: ‘Say He Allah is One...’; ‘Say, I seek refuge in the Lord of the dawn...’, and ‘Say I seek refuge in the Lord mankind...’ He would then take his palms and wipe whatever he was able to reach of his body; beginning with his head and face and then with the front of his body. He would do this three times.” In the narration of Ibn an-Najaar on the authority of A`isha as well: “When the Messenger of Allah, صلى الله عليه وسلم used to intend to go to bed, he would dry spit in his palms with the recitation of ‘Say He Allah is One’; along with the *Mu`adhatayn*. He would then take his palms and wipe his face, his limbs, chest and whatever else his hands could reach of his body. A`isha then said: “When his sickness became intense, he would order me to do the same thing.”

The meaning of his words: **“...and then say”**; as it was related by Malik ibn Anas on the authority of the Sword of Allah, Khalid ibn al-Waleed; as well as by Ahmad ibn Hanbal on the authority of Abdallah ibn `Amr ibn al-`Aas and al-Waleed ibn al-Waleed ibn al-Mughira; and by at-Tirmidhi also on the authority of Abdallah ibn `Amr ibn al-`Aas, that he upon him be peace used to say the following supplication at the time of sleep. Or he used to say it after first reciting *al-Faatiha*, *al-Ikhlaas* and the *Mu`adhatayn*. In the beginning of the narration of Ibn `Amr he said: “Whenever one of you finishes with sleep, he should say...” This means that when someone fears the conditions of sleep or when he desires to sleep. In the narration of Malik ibn Anas on the authority of Khalid ibn al-Waleed that he once said to the Messenger of Allah, صلى الله عليه وسلم: “Indeed I am frightened during my sleep”; which means that I witness things which frighten me in my sleep.

The meaning of his words: “**I seek refuge with the Perfect Words of Allah**”; which is the *Qur'an* as it was related by al-Haruuri and others. The meaning of his words: ‘perfect’ (*at-taamaat*), or as it is in other narrations ‘*at-taama*’; which are the bountiful all inclusive and perfect words of Allah which neither deficiency nor error can enter. It is said that the perfect words (*kalimaat taamaat*) are the Divine Names of Allah, His Attributes, and the verses of His Book. The meaning of his words: “...**from His anger**”; is from His wrath (*sukht*) and from the absence of His pleasure (*ridaa*). The meaning of his words: “...**punishment**”; is from His divine chastisement (*`adhaab*). The meaning of his words: “...**from the evils of His servants**”; is from the evils of oppression of people and one’s own disobedience (*sharr ‘d-dhulam wa’l-ma`asiyya*) and their like. The meaning of his words: “...**from the goading of devils**”; is from their incitements (*nazgha*), dangers (*khataraat*), evil whisperings (*wasaawus*) and from their encountering them with tribulations (*fitna*), and corrupt beliefs (*`aqaa'id faasida*) in the heart. The meaning of his words: “...**or their being present**”; is from their presence during affairs such as prayer, the recitation of *Qur'an*, and other than these since their demonic presence occurs in order to incite and bring evil. In the narration of at-Tirmidhi on the authority of Ibn `Amr ibn al-`Aas he added at the end: “...for then they will never harm him.” That is to say, that the devils will never harm him if he supplicates with this supplication. In the narration of Ahmad on the authority of al-Waleed ibn al-Waleed he added: “...for indeed it will not harm you”; as an answer to al-Waleed when he said: “O Messenger of Allah, I find monsters in my sleep”; which means I find in my sleep strange apparitions (*ghurba*), gloom (*ka'aaba*) or terrifying nightmares (*faza'a*). In this prophetic tradition is evidence that frightening nightmares are from Satan. In the narration of at-Tirmidhi, he adds the following: “Abdallah ibn `Amr used to transmit this to those of his children who had attained maturity; and those who had not yet attained maturity, he would write it down on paper and attach it to their necks.” This is clear evidence for the permissibility of attaching protective incantations (*ta`aweedhaat*) to the necks of infants and others.

From this point in the text is the conclusion of the actual prophetic character traits with respect to the branches of faith (*shu'b 'l-imaan*), which are seventy something (*bid'u wa saba'uun*) qualities as it has been related in the prophetic tradition: “Belief is seventy something traits.” The expression ‘*bid'u*’ (‘something’) is a portion or segment of enumeration (*qit'u mina'l-addad*) and comprises what is between three and what is less than ten. Samra ibn Jundub said: “The expression ‘*al-bid'u*’ is what is not less than three and not more than ten.” Allah ta`ala says: “...in some (**bid'i**) years...” Allah ta`ala also says: “...for he tarried in prison some (**bid'a**) years...” which means about seven years, as Qatada cited. Mujaahid said that the expression comprises what is between three and nine. Ibn Abass said that it comprises what is less than ten. Thus, the traits of belief (*shu'b 'l-imaan*) are what is between seventy-three and seventy-nine virtues or traits; as it will be explained in the ending of the book, Allah ta`ala willing.

After the author, may the mercy of Allah be upon him mentioned the seventy something character traits of the Chosen Prophet, صلى الله عليه وسلم, which in essence, are the traits of belief (*shu'b 'l-imaan*), he then commenced to mentioning the character traits of the Messenger of Allah in delivering the divine messages of Allah ta`ala to creation, his guiding them to the way of righteousness, his purifying them and other than these from the prophetic responsibility of commanding all that is good and forbidding all that is

evil. Allah ta'ala says: *"O People of the Book, there has come to you Our Messenger, who explains to you much of what you used to conceal from the Book, and overlooks much. There has come to you from Allah an Illumination and a Clear Book. By means of him Allah guides those who follow His pleasure, the ways of peace. He extracts them out of the darkness into the Light by His permission and he guides them to the Straight Path."* Allah ta'ala says: *"Alif Laam Ra – A Book which We have revealed to you in order that you may extract humanity out of the darkness into the Light by the permission of their Lord and guide them to the Path of the All Mighty and Praiseworthy."* Allah ta'ala says: *"He is the One who revealed clear decisive signs upon His servant in order that he may extract you out of the darkness into the Light, for indeed Allah is Kind and Merciful to you all."*

Allah ta'ala says: *"...a Messenger who recites clear signs of Allah to you in order to extract those who believe and do good works from the darkness into the Light; for those who believe and do righteous deeds will be entered into Gardens underneath where rivers flow. They will reside in it forever, eternally. For, indeed Allah has provided an excellent provision to him."* And other similar *Qur'anic* verses which give evidence of the character traits of the Prophet, صلى الله عليه وسلم in guiding creation to the Ways of right consciousness (*subul 'r-rushd*), and in extracting them from the darkness into the Light by the permission of Allah ta'ala.

It is for this reason that some of the scholars of doctrines of belief make these character traits necessary with regards to the rights of the Prophets, upon them be blessings and peace. This is because praiseworthy character traits are inclusive of the obligations of prophethood; i.e. the issue of the deliverance of the Divine message which is obligatory with regards to their rights, upon them be blessings and peace. Consequently every forth coming prophetic tradition and narrative will provide evidence that he, upon him be blessings and peace, did indeed deliver the Divine message and gave sincere counsel to the *Umma* to such an extent that we too can bear witness with the same testimony of the righteous ancestors using the verbal expression of our grandfathers, that the Prophet, did indeed deliver the Divine message and he gave sincere counsel to the *Umma*. About that, the brother of the author, and his spiritual guide, *Shehu* Uthman ibn Fuduye', may Allah be merciful to both of them, said in his *Takhmees* rhyming in the letter '*ghayn*':

"He is rich with the bounties of his Lord, completely embellished with majesty

He is the succor of creatures, eloquently delivering messages into their very souls

He is abundant in generosity and completely free of what is blameworthy

He is the rain cloud by which the primordial waters of all life are replenished

From the spoils of the people of idolatry, he receives and distributes lawfully."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **"He used to encourage being filial towards parents"**, that is to say, looking after their worldly betterment, and bringing about all lawful and inherent advantages for them. The author, may Allah be merciful to him began with filial duty to parents because it is the first of the obligations after belief and acceptance of the Divine unity (*tawheed*). He did this following the example of many *Qur'anic* verses; such as Allah's words to the *Banu Isra'il*: *"Worship only Allah and be good towards parents."* He ta'ala says: *"Worship Allah and associate no partners with Him, and be good towards parents."* He ta'ala says: *"Say: come and I will relate to you*

what your Lord has made forbidden: that you not associate anything as partners with Him and be good to parents." He ta'ala says: *"Your Lord has decreed that you only worship Him and that you be good towards parents."* In all these verses Allah `izza wa jalla links the rights of parents with His Divine unity because the first and original coming into being was from Allah, while the second growth, which comprises one's upbringing and fostering comes from the direction of parents.

It is for this reason that Allah ta'ala ties showing gratitude to parents with showing gratitude to Him. He says: *"...it is that you show gratitude to Me and to your parents..."* Thus, Allah makes gratitude towards Him a part of gratitude towards one's parents; which means that the pleasure and contentment of Allah is in gaining the pleasure of parents, except in those matters which are forbidden. At-Tabaraani related a prophetic tradition on the authority of Ibn Umar; which unequivocally corroborates this principle where the Messenger of Allah, صلى الله عليه وسلم said: *"The contentment of the Lord is in gaining the contentment of parents, and His indignation is in their indignation."*

Included in filial duty and showing gratitude towards parents is making supplication for them. Ibn `Uyayna said regarding the exegesis of the words of Allah ta'ala: *"...that you show gratitude to Me and towards your parents..."*; 'Whoever prays the five prayers has showed gratitude to Allah, and whoever then makes supplication for his parents at the end of the prayer, has showed gratitude towards them.' To this end, the nephew of the author, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* transmitted one of the best supplications for parents in his *Majmuu` al-Istighfaar* from the words of Allah ta'ala: *"Lord forgive me and my parents; be merciful towards them, and be content with them with a contentment which will make them content with me. Lord be merciful to them just as they brought me up when I was young."* *Sultan Muhammad Bello* advised that this should be recited ten times. It is also permissible to mention it at the end of the *tashahhud* during the prayer, or after the *salaam*; or anytime one likes.

Imam at-Tabari said in his *Jaami`l-Bayaan* regarding the meaning of this verse: *"You should supplicate Allah for mercy towards parents; and say: 'Lord be merciful to them and show Your compassion towards them with Your forgiveness and mercy, just as they showed compassion towards me when I was young. For, they were merciful to me and raised me when I was young until I eventually became independent and self-reliant'.* This supplication is included in being filial towards parents. Allah ta'ala explains the causative factor in being filial towards parents by His words: *'And We entrusted humanity to be good towards parents; for his mother carried him compulsorily and delivered him compulsorily. She carried him and his weaning lasted thirty months until he eventually attained his strength. When he attained forty years, he said: 'Lord You have commissioned me that I show gratitude for Your blessings which You have given me, and my parents; and that I do good deeds that are pleasing; so ameliorate me regarding my offspring. Indeed it is to You that I repent and I am among the Muslims'.*"

Thus, the meaning of being filial towards parents is that you show excellent righteousness towards them, or that you be good towards them by being virtuous to them in words, deeds along with being tolerant towards them. Included in this is showing them every kind of virtue. The author, *Shaykh Abdullahi ibn Fuduye`* said in his *Diya't-Ta'weel*: *"Thus, Allah places filial piety in the place of a prohibition of doing evil towards parents; as a form of overstatement and evidence that avoiding doing evil regarding their affair is not enough; unlike the case with others where avoiding doing evil*

is appropriate. It is for this reason that He commends the responsibility of being good towards them immediately after the responsibility of belief and acceptance of the Divine unity; since parents alone have the right of raising (*tarbiyya*), showing compassion (*shafaqa*), and protecting the child from destructive things when it was young. By showing filial virtue towards parents, it is recognition of the outward causative factor for existence and livelihood. Thus, filial virtue should be a given, and not simply be connected to doing good towards them, since He did not precede this obligation with keeping the ties of kinship.”

Shaykh Abdullahi also said in his exegesis regarding the words of Allah ta'ala: “...and if one of them or both of them attain old age with you, then never say to them out of frustration: ‘Oof!’ ; never rebuke them and say kind words to them. Lower the wing of humility towards them as a mercy, and supplicate: Lord be merciful to them just as they raised me when I was young”; “It is cited in a prophetic tradition that a man once said to the Messenger of Allah, صلى الله عليه وسلم: ‘My parents have attained old age until I am now responsible for taking care of what they were responsible for when I was young. Have I fulfilled their rights?’ He said: ‘No, because they used to do what they did for you desiring your continuity, while you now do this desiring their demise’.

It has been related in the two Saheeh collections that a man once came to the Messenger of Allah, صلى الله عليه وسلم and said: ‘Give me permission to undertake the *jihad*.’ He said: ‘Are your parents alive?’ He said: ‘Yes.’ He said: ‘Then it is regarding them that you should struggle’. It has also been related in these two collections that a man once came to the Messenger of Allah, صلى الله عليه وسلم and said: ‘Which of the people have a greater right of my companionship?’ He said: ‘Your mother, then your mother, then your father and then those who are closest in kinship’. It has been related by Muslim: ‘The child can never suffice for the parent except if he discovers that his parent is a slave, and he thus purchases him and then frees him.’ It has also been related in the two Saheeh collections on the authority of Abdallah ibn Mas‘ud who said: ‘I once asked the Messenger of Allah, صلى الله عليه وسلم: Which action is more beloved to Allah?’ He said: ‘Doing the prayer during its proper time.’ I then said: ‘Then which action follows?’ He said: ‘Showing filial virtue towards parents.’ I then said: ‘Then which follows?’ He said: ‘Making the *jihad* in the Way of Allah’.”

Indeed the Prophet, صلى الله عليه وسلم encouraged and incited filial piety towards parents in many prophetic traditions similar to what has preceded like what was related by Ahmad, al-Bukhari, Muslim, at-Tirmidhi, Abu Dawud and an-Nisaai’ on the authority of Abdallah ibn Mas‘ud that the Messenger of Allah, صلى الله عليه وسلم said: “The most beloved action to Allah is performing the prayer at its proper time, then filial piety towards parents, and then making the *jihad* in the Way of Allah.” In a narration of the same prophetic tradition by al-Bayhaqi, he, upon him be peace said: “The most superior action is performing the prayer in its proper time; then filial piety towards parents, and then making people safe from your tongue.”

It has been related by al-Qada`iy on the authority of Anas that the Messenger of Allah, صلى الله عليه وسلم said: “The Garden is underneath the feet of mothers.” In the narration of Ibn Maja on the authority of Abu Amaama that he, upon him be peace said: “They, the parents, are either your Garden or your Fire.” This means that the parents both are the causative factor for you either entering the Garden or entering the Fire. Ahmad related on the authority of In Umar that the Messenger of Allah, صلى الله عليه وسلم said:

“The father and mother! I order that you do good by your parents!” This means that you associate with them in good, show humility towards them, obey their commands, make supplication for their forgiveness after they die, and keep ties with the people that they loved.

At-Tirmidhi related on the authority of Jaabir ibn Abdallah on the authority of the Prophet, صلى الله عليه وسلم who said: “Whoever has in himself three things, Allah will conceal him in His shade, and enter him into the Garden: being gentle towards the weak and oppressed; showing compassion towards parents, and showing generous kindness towards servants.” He, upon him be peace also said as it was related by ad-Daylami on the authority of Abu ad-Darda’: “The central gate of Paradise is wide open for showing filial piety towards parents. For, whoever acts virtuously towards them, will have it opened wide for him. However, whoever is undutiful towards them will have the gate locked against them.” *Imam* an-Nawwawi said regarding the meaning of filial piety: “It means being generously kind towards them, behaving superbly with them and doing everything which makes them happy. Inclusive in behaving excellent towards them is behaving well with their friends as it was related in the Saheeh: ‘A part of filial piety towards parents is a man connecting with the people that his parents loved’.”

The meaning of his words: “...**and prohibited being undutiful to them**”; is that Among the character traits of the chosen one, upon him be blessings and peace in guiding creation to the Way of right consciousness is that he forbade humanity from being undutiful towards parents (*`uquuq`l-waalidayn*). The expression *`uquuq`* (undutifulness/disobedience) is from the verb ‘he was undutiful’ (*`aqqa*), ‘he is being impious’ (*ya`uqqahu*) and ‘disobedience’ (*`aqqa*). This means that the most unbearable thing is refusing to obey parents, cutting off relationships with them and not keeping the ties of kinship with their relatives. Thus, the Prophet, صلى الله عليه وسلم prohibited this because it is among the major sins (*kabaa`ir*).

It has been related by Ahmad, al-Bukhari, Muslim, at-Tirmidhi and an-Nisaai’ on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: “Among the major sins are: associating partners with Allah, killing a soul, and being undutiful towards parents (*`uquuq`l-waalidayn*). Shall I inform you of what the greatest of the major sins is? It is making false testimony (*qawl`z-zuur*).” Ahmad, al-Bukhari, Muslim and at-Tirmidhi related on the authority of Abu Bakra that the Messenger of Allah, صلى الله عليه وسلم once said: “Shall I not inform you of the greatest of the major sins? They are: associating partners with Allah; being undutiful towards parents and false testimony.”

In the narration of al-Bizaar on the authority of Burayda that he upon him be peace said: “The most immense major sins are: associating partners with Allah, being undutiful towards parents and preventing others from having access to surplus water.” In the narration of Ibn Jareer on the authority of Abu Ayyub al-Ansari that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever establishes the prayers, gives the alms, fast *Ramadan* and avoid the major sins will enter the Garden.” It was said: “What are the major sins?” He said: “Associating partners with Allah, being undutiful towards parents, and fleeing from an advancing army.”

In a prophetic tradition related by at-Tabaraani on the authority of Ibn Umar, he mentioned undutifulness to parents before mentioning associating partners with Allah: “Rejoice! Rejoice! Rejoice! For, whoever prays the five prayers and avoid the seven

major sins will enter in whichever gate of the Garden he likes: [1] being undutiful towards parents; [2] associating partners with Allah; [3] killing a soul; [4] defaming a woman known for her virtue; [5] consuming the wealth of an orphan; [6] fleeing from an advancing army; and [7] consuming compounded interest.”

The meaning of his words: “**He would remind people of the severe punishment regarding that**”; is that he warned people about the severe punishment (*wa`eed shaddeed*) in being undutiful towards parents; where the expression ‘*wa`eed*’ (punishment) means ‘*tahaddad*’ (a menacing threat). Allah ta`ala says: “...and the Trumpet will be blown, for that is the Day of punishment”; meaning it is the Day in which Allah promised the disbelievers and disobedient among the Muslims that He will punish them. Thus, the punishment is the chastisement (*`adhaab*) for those who disbelieve in Allah, disobey Him, and act contrary to His commands and prohibitions established in His Book or upon the tongue of His Messenger. He thus, describes the punishment of being undutiful towards parents as being severe (*shadeed*) because it is the kind of punishment which is hastened in this world’s life before death. Allah ta`ala says: “...and I have caused the punishment to proceed upon you...”.

The Messenger of Allah, صلى الله عليه وسلم also mentioned the hastening of the punishment for those who are undutiful towards parents in a narration related by at-Tabaraani on the authority of Abu Bakr as-Siddiq that the Messenger of Allah, صلى الله عليه وسلم said: “Allah ta`ala postpones whatever He wills from the punishment of every sin except being undutiful towards parents. Indeed Allah ta`ala hastens the punishment of the companion of this sin in the life of this world before death.” Indeed, he upon him be blessings and peace incited humanity to be virtuous towards parents, forbade them from being undutiful towards them and threatened them with a painful punishment due to disobedience of them, because: “...he is warner to you in the presence of a severe punishment.” The nephew of the author, *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`* said in his *Takhmees al-Burda as-Shareefa*:

“He is the trustworthy one whose trustworthiness is well known

He is the generous one whose generosity has become manifest

He is the firmly established whose station is thoroughly acknowledged

He is the most beloved whose intercession is hoped for

Against every distress from the ditresses that is going to come.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He commanded people to conceal their private parts...**” This means that he, upon him be peace ordered humanity to cover the physical private parts of the body, but also to cover the immaterial privacy in order to guard the eyesight, to encourage modesty and in order to protect them from searching into the faults of others. As for covering the physical private parts, the Prophet, صلى الله عليه وسلم commanded the people to guard them from the sight of men, *djinn*, Angels as well as guarding them out of modesty before Allah *subhanahu wa ta`ala*. Allah ta`ala says: “*Take your beautification at every place of worship.*” This means that you must take clothing at its suitable place; which are appropriate attire to cover the private parts. The expression Allah uses is an idiom describing an absolute state to be observed for a place. In this is proof of the obligation to cover the private parts during prayer, as well as the obligation by consensus to conceal the private parts from the sight of people.

Abu Nu`aym narrated on the authority of Jaabir ibn Sakhr al-Badri who said: "I once heard the Messenger of Allah, صلى الله عليه وسلم say: 'We have been commanded that our private parts not be seen by others'." Imam at-Tabaraani related on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: "The most evil of abodes is the bathroom in which voices are raised and private parts are exposed. Whoever enters a bathroom should not do so without being properly covered." It has been related by Ahmad, Ibn Maja, Ibn Mani` and others on the authority of Abu Sa`id al-Khudri and Jaabir ibn Abdallah (using the latter's wording), that the Messenger of Allah, صلى الله عليه وسلم said: "The best lines of the men are the ones up front and the most evil of them are the last lines. The most evil lines of the women are those up front and the best of them are the last lines." He then said: "O party of women, when you perform the prostration, lower your gaze and do not look upon the private parts of the men due to the limited confines in their lower garments." These two cited prophetic traditions are clear refutations against the devils among humanity who falsely claim the lawfulness of women praying in the same lines as men; or the lawfulness of women praying in front of men.

As for covering the private parts from the sight of *djinn*, Angels and other subtle spiritual beings, it has been related by Ahmad and at-Tirmidhi on the authority of Ali ibn Abi Talib, may Allah be pleased with him that the Messenger of Allah, صلى الله عليه وسلم said: "The concealment of the private parts of the children of Adam from the sight of the *djinn* when they enter the toilet is their saying: '*Bismillah*' (In the name of Allah)." In the narration of Ibn as-Sunni on the authority of Anas ibn Malik: "The concealment of the children of Adam from the sight of the *djinn* when a man desires to remove his clothing is his saying: '*Bismillahi, laa ilaha illa Huwa.*' (In the name of Allah, there is no deity except Him.)" In another narration he said: "...when one of you sits in the toilet he should say at the moment he sits: '*Bismillah*' (In the name of Allah)."

It has been related by Ahmad, Abu Dawud, at-Tirmidhi, Ibn Maja and an-Nisaai' on the authority of Mu`awiyya ibn Jayda ibn Mu`awiyya al-Qushayri who said: "I once said to the Messenger of Allah: 'Regarding our private parts what are we required to show and what are we warned to cover?' He said: 'Guard your private parts except from the sight of your spouses or from what your rights hands possess'. I then said: 'O Messenger of Allah, what about when the people are socially intermixing with one another?' He said: 'What you are capable of not looking at then do not look at'. I then said: 'O Messenger of Allah, what about when one of us are alone?' He said: 'Allah has a greater right that you show more modesty with Him than with people'."

It has been related by Ahmad on the authority of Layth that a large contingent of people said that the Messenger of Allah, صلى الله عليه وسلم once said to A`isha regarding Uthman ibn `Afan: "Will you not show modesty before one whom the Angels are modest?" In the narration related by Ibn `Asaakir on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: "Uthman is so modest that even the Angels are modest in his presence."

As for as the legal limits of the private parts of the body, the brother of the author, *Shehu* Uthman ibn Fuduye` said in his *Umdat'l-Bayaan*: "The private parts (*awrat*) of the man, the captive girl, and a free woman (around other women) is what lies between the navel and the knee. The private parts of the free woman in the presence of a strange man (*ajnabiyu*), is her entire body except the hands and face. The private parts of the woman with her male relatives which she is forbidden to marry (*mahram*) is the entire

body except the face and the extremities (*atraaf*) - like the head, arms, legs and feet. What can be seen from a strange man (*ajnabi*) is the same as what can be seen from a *mahram* and likewise this is what can be seen by other men (that is the entire body except what lies between the navel and the knees). The captive girl (*amat*) is not required to cover her head. It is customary for a free woman to uncover her breasts and extremities at certain times, just as the captive girl can uncover her thighs when the place is free of the presence of men. It is highly recommended (*istahabba*) for the captive mother of a son (*umm walad*) and a young girl to cover themselves and it is obligatory for the free woman who has attained maturity.”

It is a part of the *Sunna* that a man make his best appearance for the prayer, and that he wear his best attire for the *juma`a* and `Eid prayers. It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said: “The Messenger of Allah, صلى الله عليه وسلم forbade wrapping one’s body with a single garment so tight that one could not raise its end or take one’s hands out of it. He also forbade sitting on the buttocks wrapped in a single garment (without anything covering the private parts) with the knees close to the abdomen and feet apart, while the hands circled the knees.”

As for covering immaterial privacy (*sitr`l-`awraat`l-ma`anawiy*), the Messenger of Allah, صلى الله عليه وسلم ordered people to cover their privacy and faults from people. He also ordered them to cover the privacy and faults of the people and not mention what they have seen of these to others. This was explained by Ali ibn Abi Talib, by his words: “Everything has a hidden aspect and an exposed aspect (*jawaaniy wa bawaaniy*). Whoever rectifies his hidden aspect, Allah will rectify his exposed aspect. Whoever corrupts his hidden aspect, Allah will corrupt his outer aspect.” This means that everything has an outward and inward (*dhawaahir wa bawaatin*). Or it means that everything has its public face and secret face (*alaaniyya wa sirr*); whoever covers his faults in secret and rectifies them, Allah will cover his faults in public and rectify them.

It has been related by Muslim, at-Tirmidhi, an-Nisai, Ibn Maja and Abu Dawud, using the latter wording on the authority of Abu Hurayra that the Prophet, صلى الله عليه وسلم said: “Whoever covers a Muslim, Allah will cover him in this world and the Hereafter. For, Allah is in the assistance of the servant as long as the servant is in the assistance of his brother.” This means whoever covers the exposed body of a Muslim, or covers his exposed faults without slandering him and defends his honor, Allah will not disgrace him by manifesting his faults and sins on the Day of Judgment. Whoever looks after the needs of his brother, or assists him in fulfilling his needs, then Allah will look after his needs.

In the narration of Muslim on the authority of Abu Hurayra he said that the Prophet, صلى الله عليه وسلم said: “A servant does not cover another servant in this world except that Allah will cover him on the Day of Judgment.” *Qadi`Iyad* said regarding the meaning of this prophetic tradition: “There are two conceivable meanings being expressed here. The first is covering acts of disobedience and faults from disclosure to people; and the second is avoiding holding them to account for it and avoiding mentioning it.”

It has been related by Abu Dawud and others on the authority of `Uqba ibn `Aamir that once his freedman, al-Haytham said to him: “Indeed our neighbors drink wine, so I am summoning the sheriff so that he can arrest them.” `Uqba then said: “Do not do that. Rather you should admonish them and try and prevent them.” Al-Haytham said: “I have already forbade them from that, but they did not heed me. So, I will

summon the sheriff for them to be arrested!” `Uqba then said: “Woe to you! Do not do that! Indeed, I once heard the Messenger of Allah, صلى الله عليه وسلم say: ‘Whoever covers privacy, it is as though he has given life to the dead in their graves’.”

The meaning of his words: “...**and severely censured following after the privacy of the people**”; is that he, upon him be blessings and peace sternly prohibited people from following after the faults of others and being preoccupied with their sins. This is because this sinful act returns back to the perpetrator. Whoever seeks to expose people, will himself be exposed accordingly.

It has been related by at-Tirmidhi on the authority of Ibn Umar that the Messenger of Allah, صلى الله عليه وسلم said: “O you party who have accepted Islam with the tongues, and whose faith has not seeped into the hearts; do not harm Muslims. Do not dishonor them, and do not follow after their faults. For, whoever follows after the faults of his fellow Muslim, Allah will follow after his faults. Whoever’s faults Allah follows after He exposes them even in the recesses of his baggage.”

In a narration of Ibn Maja on the authority of Ibn Abass: “Whoever covers the faults of his fellow Muslim, Allah will cover his faults on the Day of Judgment. Whoever uncovers the faults of his fellow Muslim, Allah will uncover his faults until He exposes him, even in the recesses of his home.” In the narration of at-Tabaraani: “...Allah will expose him and reveal his faults openly, even if he were in the concealment of his own home.” In another narration: “...Allah will follow after his faults until Allah makes him dread what has occurred inside his home.” This means that even if the person was sitting in the middle of his home hiding from the people. Allah ta’ala says: *“Indeed those who love that indecency be spread regarding those who believe, for them will be a painful punishment in this life and the Hereafter.”*

The blood brother of the author, *Shehu* Uthman ibn Fuduye` said in his *Ihya’s-Sunna’l-Muhammadiyya wa Ikhamad’l-Bid’a’s-Shaytaaniyya*: “He whose aim is to bring shame upon people and be preoccupied with their faults, Allah will question him and reckon with him. For whoever pursues the faults of his brother, Allah will pursue his faults until he exposes him, even if he be in the recesses of his home. Believers ask for excuses while hypocrites pursue the faults of others and Allah helps a person as long as he helps his brother. It is related in the *Muwatta*: ‘Do not examine the faults of people as if you were a Lord, but rather examine your own faults as though you were a slave.’

As-Sulami said in his *Kitaab`Uyub`n-Nafs*: ‘Among the faults of the self (*nafs*) is being preoccupied with the faults of people and being blind to one’s own faults.’ Muhammad ibn Abdullah ibn Shaadan said: ‘I heard Ibn Zaydan say: ‘I saw some of the people who had many faults, and as a result they were quiet concerning the faults of other people. Thus Allah covered their faults and wiped them out. Then I saw some of the people who did not have faults but were preoccupied with the faults of other people, as a result many faults befell them’.”

All of this is evidence that he, upon him be blessings and peace ordered the people to conceal the privacy of others, and he forbade them from following each other’s faults. The foundation for the value of covering the privacy of others and being preoccupied with one’s own faults over following the faults of others, come from what Shaykh Abdullahi eloquently and succinctly described in his *Manan al-Manaan* where he said:

“Then believe that you are not abundant

In the good He has given you; rather you are deficient.
And that you do not truly fulfill the rights that Allah

Has placed upon you; not even an atom's weight – O forgetful one!
How can it not be, when all this good is from Him to you, and believe

After this, ... that you are not better, in the least, than anyone.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He used to say”** by way of giving sincere advice to his Companions, or *Umma*, as it was related by Ahmad on the authority of Abu Hurayra and A`isha; by al-Bukhari, Muslim and Abu Dawud on the authority of Abu Hurayra; by al-Khateeb on the authority of Ibn Shurayh al-Khazaa`iy; at-Tabaraani on the authority of Ibn Abass; by Abu's-Shaykh and Abu Nu`aym on the authority of Anas ibn Malik; and by Abd'r-Razaq ibn Hammam and al-Bayhaqi on the authority of a man from among the Ansaar, that the Prophet, صلى الله عليه وسلم once said: **“Whoever truly believes in Allah and the Last Day...”**, which means that whoever has perfected his belief (*kamaal 'l-Imaan*); i.e.; whoever believes with perfect belief. Here the Messenger of Allah, صلى الله عليه وسلم singled out belief in Allah and the Last Day for mentioning as an indication (*ishaara*) of the beginning and end (*al-mabda' wa'l-mi'aad*) of all affairs. This means that whoever believes in Allah who created him, and believes that He will eventually recompense him for his behavior; then it is necessary for him to perform the following actions. For, if he does not perform these actions then his belief will be deficient (*fa imaunuhu naaqis*). The Messenger of Allah, صلى الله عليه وسلم only cited the two peripheries of belief (Allah and the Last Day) for brevity (*ikhtisaaran*). Or he cited them as a reminder (*'ish'aaran*) that Allah and the Last Day are the foundation of belief (*al-'asl*); or he restricted it to mentioning these two as a form of threat or intimidation (*tahdeed*); as the scholars of the *Sunna* said.

The meaning of his words upon him be peace: **“... (he) should never cause harm to his neighbor...”**; is that he should not cause any danger to befall him (*laa yadurrahu*) or act unjustly towards him (*wa laa yadhlimahu*). In a narration of al-Bukhari he said: “...he should not then cause harm to his neighbor”; where the letter ‘ya’ at the end of the verb ‘yu`adhi’ (harm) to express prohibition (*an-nahyi*) was omitted. Incorporating the letter ‘ya’ at the end of the verb expresses the clear aim of prohibition, and thus it is more articulate (*ablagh*); as Imam an-Nawwawi cited. Thus, the statement means that he should not harm his neighbor with his tongue, hand, or by boasting over him with his worldly possessions or the like. Or it means that he should not harm his neighbor in his religion (*deen*), honor (*ird*), wealth (*maal*), or womenfolk (*hurma*).

The meaning of his words upon him be peace: **“...but should be benevolent towards him”**; is that he should honor him (*yakrimahu*) with his tongue, wealth and other than these from acts of generosity and virtue (*min 'l-juud wa'l-birr*). In the prophetic tradition related by Abu Shurayh he said: “...he should then show honor to his neighbor.” This means that he should show him every type of excellent behavior, nobility and bounty (*bi jamee' anwaa' 'l-khayr wa 's-shurf wa 'l-fadaa'il*). It has been related by Muslim in a prophetic tradition of Abu Hurayra by way of al-Amish on the authority of Abu Saalih (using his wording): “...he should behave excellently towards his neighbor.”

There have been many prophetic traditions narrated which can be interpolated to show respect (*ikraam*) and excellent generosity (*ihsaan*) towards neighbors. Among them

is what was related by at-Tabaraani on the authority of Mu`adh ibn Jabal that one of the Companions of the Prophet, صلى الله عليه وسلم once asked him: "O Messenger of Allah, what is the right of the neighbor upon the neighbor?" He said: "When he seeks a loan from you advance it to him, and when he seeks your help, give it to him. When he becomes ill, visit him, and when he is in need, give him. When he is impoverished, expend towards him. If he is affected with some good, show him your support, and if he is afflicted with some harm, show sympathy for him. When he dies, follow behind his funeral procession. Do not construct a building which overshadows him and blocks the breezes from reaching him, except with his permission. Do not harm him by the scent and smells of your meals, except if you ladle out some for him as well. When you purchase fruit, buy some as a gift for him. If you are unable to do this, then enter the fruits in home surreptitiously, and do not allow your child to go out eating these in order not to annoy his child."

It has been related by Ahmad, al-Bukhari and Muslim: "He will not enter the Garden, whose neighbor is not safe from his misfortunes." 'Misfortunes (*bawaa'iq*) here refer to his evils and dangers (*sharrihi wa ghaa'ilatihi*). In this narration the expression 'misfortune' (*baa'iq*) means 'thirst' (*atash*) and 'injustice' (*dhulm*).

The Prophet صلى الله عليه وسلم prohibited causing harm to neighbors and commanded showing honor, respect and benevolence to them following the example of the words of Allah ta`ala when He says: "*and be good to the parents and to the near of kin and the orphans and the needy and the close neighbor and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful.*" The meaning of His words being good to: "*the close neighbor*" is closeness as a neighbor, closeness in relationship or closeness in religion; as the author, may Allah ta`ala be merciful to him said in his *Quranic* exegesis, the *Diya at-Ta'weel*.

He also said in it: "It has been cited by al-Bukhari on the authority of A`isha, who said: 'I once asked the Messenger of Allah صلى الله عليه وسلم saying: I have two neighbors. Which of them should I be more generous in given gifts to?' He said: 'To the one whose door is nearest you.' The meaning of His words: '*and the alien neighbor*' is the neighbor whose house is far from; or it means the neighbor is far from you in relationship. Az-Zuhri said that furthest neighbor is the one whom there is forty homes between you. Thus, the right of every neighbor is that they be shown honor and respect and not causing them harm. It has been related by al-Bukhari and Muslim on the authority of the Prophet, صلى الله عليه وسلم who said: 'The Angel Jibreel continued to admonish me about treating the neighbors kindly and politely so much so that I assumed that he would order me to make them inherit from me'. In another prophetic tradition, صلى الله عليه وسلم said: 'The best of neighbors are those who the best towards neighbors'."

The bottom line is that the prohibition of causing harm to neighbors, and the obligation of honoring them and being generous towards them differ based upon the difference of personalities and circumstances. It can be an individual obligation (*fard `ayn*) with respect to certain personalities and a collective obligation (*fard kifaayya*) with regard to others. While it can be highly recommended (*mustahiban*) with respect to others; yet with respect to all, this virtuous neighborly behavior is a part of the noble character (*makaarim'l-akhlaaq*) of the Prophet صلى الله عليه وسلم. The brother of the author, *Shehu* Uthman ibn Fuduye` said about the Prophet in his *ad-Daaliyya*:

“O you who attempt to enumerate the remarkable feats of **Muhammad**

You there, are you able to measure the foams of the sea?

Who is there that can count the sand pebbles in their exactitude?

The miracles of Muhammad is even more uncountable than that

Glory be to the One who has given him to us as a gift; the greatest of favors

Who is able to enumerate and count the praises of **Muhammad?**”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He used to command the people...**”; i.e. his Companions, his *Umma* and others among mankind: “**...to keep the ties of kinship.**” The definition of the expression ‘*rahima*’ (relationship) or ‘*rahm*’ (womb) refers to the bonds of kinship and its causes (‘*alaaqat’l-qaraaba wa asbaabuhaa*). Its etymology is from the home which is the origin of one’s birth (*bayt manbat’l-walad*), but also to the receptacle of birth in the abdomen (*wi’aahu fee’l-batan*). Thus, the expression ‘*rahm*’ (ties of kinship) applies to everything which connects a person with his lineage. In the science of inheritance (*faraa’id*) it refers unrestrictedly to the all kinships through women. Now the term is enlarged to include all ties of kinship be they remote or near, by means of and agency or not. Its plural form is ‘*al-arhaam*’. Allah ta’ala says: “*Be fearfully aware of Allah in Whom you claim your rights of one another, and towards the wombs that bore you.*” This means be fearfully aware of Allah by following His commands and avoiding His prohibitions; be fearfully aware of Him regarding what is between you; and be fearfully aware of cutting off the ties of kinship (*wa ataquu ‘an taqta’uu ‘l-arhaam*).

The author, Professor Abdullahi ibn Fuduye`, may Allah be merciful to him said regarding the meaning of the words of Allah ta’ala: “*and towards the wombs that bore you*”; is fear Allah or have fearful awareness of Allah regarding cutting off the ties of kinship to the wombs that bore you. In ancient times people used to praise people regarding the kinship of the wombs that bore them, meaning those close in kinship. Ibn al-Arabi said in his *al-Ahkaam*: “The *Umma* is unanimous regarding that connecting with the ties of kinship is an obligation and that cutting these ties is prohibited.” *Imam* al-Baydawi said: “Allah, glory be to Him, has informed us by connecting the name of the wombs that bore us (*arhaam*) with His Divine Name (*Rahmaan*) that maintaining the ties of kinship has an immense place with Him. It is about this that he, upon him be peace said: ‘The womb which gives birth (*raham*) is connected to the very Throne of Allah and says: ‘Whoever connects with me, Allah will connect him. Whoever cuts off from me, Allah will cut him off’.”

It has been related by at-Tabaraani on the authority of Jaabir ibn Abdallah that the Messenger of Allah, صلى الله عليه وسلم said: “Indeed Allah ta’ala recorded in the Mother of the Book before He created the heavens and the earth: ‘Indeed I am the All Compassionate (*ar-rahmaan*) and the Merciful (*ar-raheem*). I have created the wombs of kinship (*rahm*) and made it a name derived from My two Names. Whoever keeps the connections of kinship I will connect him to My compassion and mercy. Whoever breaks this connection, I will break him from them’.”

There has been related many prophetic traditions regarding the obligation of keeping the ties of kinship and the prohibition of breaking them. It has been related by Muslim on the authority of Abu Ayyub al-Ansaari that the Messenger of Allah, صلى الله

عليه وسلم said: “Worship Allah, and do not associate any partners with Him. Establish the prayer, give the obligatory alms and keep the ties of kinship.”

Imam an-Nawwawī said regarding the meaning of his words: “...and keep the ties of kinship”; this means to behave generously towards your close kin who possess kinship through the wombs that bore you, by expending (*infaaq*) what is easy for you based upon your and their circumstances; or by giving them the greetings of peace, visiting them, obeying them and the like. It has been related by ad-Daylami on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: “Two people Allah will not even look at on the Day of Judgment: the one who cuts the ties of kinship, and the malevolent neighbor.” It is for this reason that the Prophet, صلى الله عليه وسلم ordered his Companions and *Umma* to behave with excellent generosity (*al-iḥsaan*) towards their close of kin (*‘aqaarib*) and in-laws (*‘aṣḥaar*); to show compassion towards them (*ar-rifq bihim*); to pardon their slips (*‘afuw zalaatihim*); to give them sincere counsel (*naṣaḥahum*); and to show affection towards them (*at-tawaddadu ‘ilayhim*). This is of course if they are not disbelieving enemies of Allah.

Allah ta’ala says regarding our master Ibrahim and his relationship with his disbelieving father: “*When it became clear to him that he was an enemy of Allah, he freed himself from him*”; which means that he cut himself off from him (*qata’a ‘anhu*). The Messenger of Allah, صلى الله عليه وسلم used to praise those Companions of his that maintained the ties of kinship, as a way of showing kindness to them, acting courteously with them, and recognizing their virtues and bounty with Allah ta’ala. This is because keeping the ties of kinship is a part of the Muhammadan character traits and among the outstanding ethics of the praiseworthy *Awliyya*.

Qadi ‘Iyad said in his *as-Shifa* quoting him, upon him be peace describing one of his Companions: “...He used to maintain his ties of kinship.” He said this without giving them preference over those who were better than them. He, صلى الله عليه وسلم said: “Indeed the family of the father of so-and-so are not close associates of mine, except that they have with me some ties of kinship. Therefore, I try and refresh relationship with them by behaving with affection with them.” It is reported that once the Messenger of Allah, صلى الله عليه وسلم while Umama, the daughter of Zaynab clung to his neck. Whenever he would make the prostration, he would place her on the ground, and whenever he would stand he would pick her up.

It has been related on the authority of Qatada that a delegation once arrived from the Ethiopian king, an-Najaashi. The Prophet, صلى الله عليه وسلم then commenced to personally serving them. His Companions said to him: ‘We can suffice for you in this.’ He said: ‘Indeed these people honored and respected my Companions, so I desire to recompense them for that.’ This meant that he desired to return the favor to them for showing respect and honor to his Companions. There was no honor more immense than the Messenger of Allah, صلى الله عليه وسلم taking care of their affairs and serving them himself.” This is evidence that showing respect and honor for those who honored one’s relatives and companions is also a part of keeping the ties of kinship (*sillat’r-rahm*).

Connecting with kinship is among the most important of the spiritual courtesies of those traveling the spiritual journey. By means of maintaining the ties of kinship, the spiritually elite are able to behave and interact on the level of the common among the righteous servants of Allah. *Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye’* said in his *Majmu’ an-Nasab*: “Realize that keeping the ties of kinship (*sillat’l-arhaam*) is

among the most sublime spiritual stations (*'ajal'l-maqaamaat*) and the most exalted forms of drawing near to Allah (*wa 'aalaa'l-qaruubaat*); while cutting the ties of kinship (*qata`ahaa*) is among the most severe causes of destruction (*'ajal'l-mawbuqaat*) and the greatest of the major sins and evil (*wa 'akbar'l-kabaa'ir wa's-say'aat*).” It is for this reason that the Prophet صلى الله عليه وسلم used to order the people to maintain the ties of kinship. The author, may Allah be merciful to him said about the Prophet صلى الله عليه وسلم: “By means of him, the most defensive robe is worn, he is the most momentous appeal

The light of guidance, flowing from the most noble of ancestry
The refuge of orphans and the succor of the weak

The ocean of generosity, who quenches those thirsting for the watering place.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He would encourage people**”; that is to say, he would urge or exhort the people (*wahadu 'n-naas*) or that he would motivate them (*yahraduhum*): “**...to take care of the needs of the Muslims**”; by his words, upon him be blessings and peace in many prophetic traditions; among them being what was related by al-Bayhaqi in his *Shu'b'l-Imaan* on the authority of Ibn `Amr: “When Allah desires good for a servant He causes him to be preoccupied with fulfilling the needs of people.” This means that He places him at the service of fulfilling the needs of others (*astikhdamahu `ala dhalika*). In a narration of ad-Daylami on the authority of Anas ibn Malik: “When Allah desires good for a servant, He places the needs of the people upon his shoulders.” This means that He makes their needs and requirements his responsibility.

It has been related by al-Khateeb also on the authority of Anas ibn Malik that he said that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever fulfills a need from the worldly needs of his brother Muslim, Allah ta`ala will fulfill seventy-two of his needs, the least of them being forgiveness.” In another narration by Ibn Abi ad-Dunya again on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever fulfills a need of a Muslim will have the reward in the Hereafter like one who served Allah his entire lifetime.” In the narration of Ibn `Asaakir: “Whoever fulfills a need of a Muslim for the sake of Allah, Allah will record for him to the extent of the age of this world, which is seven thousand years, as if he had fasted all of its days and stood in prayer all of its nights.” These prophetic traditions prove that he upon him be blessings and peace used to persuade people to fulfill the needs of Muslims by expending their selves and their wealth in their religious and worldly affairs.

The meaning of his words: “**...cause happiness to enter among them**”; is that he upon him be peace used to encourage his Companions to cause genuine joy (*rakhaa'*) and cheerfulness (*bahja*) to enter the hearts of the people, by concealing their faults (*bi sitr `awraatihim*), feeding the hungry among them (*wa 'ashba'a jaw`atihim*), fulfilling their needs (*wa qadaa lahum hawaa'ijahum*) and other similar acts of praiseworthy character in serving the people. It has been related by at-Tabaraani on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “The most beloved of behaviors to Allah after performing the obligations is entering happiness among Muslims.” In another narration he said: “...among the believers.” This means by fulfilling a worldly requirement of his, taking care of a need of his, or removing a distress from him; as it was explicitly stated in a *mursal* prophetic tradition on the authority of Ibn al-Munkadir.

It has been related by Ibn Abi ad-Dunya on the authority of Ja`far as-Saadiq on the authority of his father, Muhammad al-Baqir ibn Ali Zayn'l-`Abideen ibn al-Husayn

on the authority of his grandfather, Ali ibn Abi Talib that the Messenger of Allah, صلى الله عليه وسلم once said: “There is no believer who causes happiness to enter the heart of another believer, except that Allah creates from that cause of happiness an Angel who worships Allah, extols Him and unifies Him. When that believer dies and is brought to his grave, that happiness which he caused to affect the believer comes and enters the grave with him. It will say to him: ‘Do you not recognize me?’ The servant will say: ‘Who are you?’ It will say: ‘I am the happiness which you caused to enter into the heart of so-and-so. This Day, I will be the intimacy which removes the alienation of the grave. I will provide you with your evidence. I will establish you with a well established word. I will bear witness for you at the scene of the Day of Judgment. I will intercede for you with your Lord, and I will show you your place in the Garden’.”

The expression ‘happiness’ (*suruur*) is the opposite of ‘sadness’ (*huzin*), thus there is no behavior superior to lifting sadness from the hearts of the believers. Ibrahim ibn Adham, may Allah be merciful to him once said: “Causing happiness to enter the heart of a believer and fulfilling their needs, is more beloved to me than worshipping Allah one’s entire lifespan.” This is because the servant cannot achieve the perfections of saintliness (*kumaal’l-wilaaya*) through his worship of Allah alone; but by expending himself in the service of the poor, the destitute, widows, orphans and the strangers among the Muslims, fulfilling their needs, and giving sincere counsel to them.

There has been related a prophetic tradition from at-Tabaraani on the authority of Abdallah ibn Mas`ud that he, upon him be blessings and peace said regarding the perfected sages, the ‘*abdaal*’: “...By means of them Allah defends the people of the earth. They are called the ‘*abdaal*’. They do not achieve this station by prayer, fasting or giving alms.” The Companions said: “Then, by what do they achieve this?” He said: “By means of generous openhandedness, peaceful hearts and giving sincere counsel to Muslims.” In another narration he said: “...rather by the philanthropy of their souls, peaceful hearts and giving sincere counsel to Muslims.” In another narration he said: “...They attain this station by munificence toward others, sound and healthy hearts and being the source of sound advice to all the Muslims.”

The meaning of his words: “**...showing compassion towards humanity and animals**”; is that he, upon him be blessings and peace used to encourage the people or motivate them to show mercy (*rahma*), sympathy (*hanaan*) and affection (*‘atf*) towards people and the creatures of Allah because these traits are among the eternal qualities of Allah (*akhlaaq Allah*), exalted and majestic be His Name, and these are among the noble traits of His Prophet, صلى الله عليه وسلم. Shihab’d-Deen said in his *Naseem’r-Riyaad*: “Indeed compassion (*shafaqa*) means showing mercy (*rahma*), being soft hearted (*riqqat qalb*) and fearing the befalling of misfortune upon those for whom one has sympathetic compassion (*khawf min nuzuul makruuh bi man yashaffaqa `alayhi*).” For, by means of sympathetic compassion (*shafaqa*), the servant is able to behave with the qualities of Allah (*yatakhalluqu bi akhlaaq Allah*).

Allah ta`ala says describing Himself: “*Indeed Allah is Kind and Merciful to humanity.*” He ta`ala also describes His Prophet, صلى الله عليه وسلم with His words: “*There has come to you a Messenger from yourselves, dear to him is what afflicts you, deeply concerned for you, and to the believers he is kind and merciful.*” Both kindness and mercy embrace the meaning of sympathetic compassion (*shafaqa*). Thus, Allah ta`ala gave him two names from His Names: Kind and Merciful, and made him behave in

accordance with His qualities (*ja`alahu yatakhalluq bi akhlaaqihi*), by his giving sincere advice to humanity (*bi naṣeeḥatihi li'-naas*), by his concern in guiding them (*hirsīhi `ala hidaayatihim*) and by the severity of his dislike for any harm afflicting them in this life and the Next. It is for this reason that he upon him be blessings and peace motivated the people to follow him in his nobility (*sharf*), benevolence (*fadl*) and integrity (*'amaana*) towards Allah's creatures.

It has been related by at-Tirmidhi on the authority of Jaabir ibn Abdallah that the Messenger of Allah, صلى الله عليه وسلم once said: "There are three things that whoever has them, Allah will protect him and enter him into the Garden: being gentle with the weak and oppressed; being sympathetic towards parents and showing excellent generosity towards those under one's charge." Those which fall under one's charge (*mamluuk*) include all humans and animals that are under one's responsibility. It has been related by at-Tabaraani on the authority of Abdallah ibn `Amr that the Messenger of Allah, صلى الله عليه وسلم said: "There is no creature which flies or other than it which is killed without right, except that it will argue on its behalf with Allah on the Day of Judgment." Just as it is obligatory for a Muslim to be merciful and compassionate towards human beings, likewise it is obligatory for him to behave with the same character towards all animals.

For, sympathetic compassion (*shafaqa*), mercy, (*rahma*), liberality (*juud*) and excellent generosity (*ihsaan*) are among the praiseworthy redemptive character traits that it is obligatory for every Muslims to behave with. Allah ta'ala says: "*And encourage one another to perseverance and encourage one another to compassion. These are the companions of the Right Hand.*" Thus, showing mercy and sympathetic compassion towards creatures, such as freeing the enslaved, assisting the oppressed against oppressors, feeding the orphan, the destitute and weak; or by doing those things which necessitate the descent of the mercy of Allah, such as: establishing the punitive punishments, exacting retribution for the victims of injustice and establishing the *jihad* against the disbelievers are all a part of the mercies that the servant shows to humanity.

It has been related by at-Tirmidhi and Abu Dawud on the authority of Abdallah ibn Umar that the Messenger of Allah, صلى الله عليه وسلم said: "*The compassionate, the Compassionate One tabaarruk wa ta'ala will show compassion to them; so be compassionate towards those in the earth and the One who is in the heavens will be compassionate to you.*" It is concerning the meanings of this blessed prophetic tradition that Ibn Bataal said: "In it is encouragement (*had*) to behave with merciful compassion to all creatures. This includes the believer, the disbeliever, animals, those under one's charge and those outside one's charge. Included in this showing of mercy is making pledges (*ta'aahid*) to feed food and provide drink to others, to lighten burdens, and to avoid infringements by unjustly beating creatures. For, compassion towards humans, highly regarded domesticated animals, but rather, all creatures by being sympathetic, liberal and consoling to them are all a part of the requirements of the descent of the mercy of Allah, and are among the causative factors for the attainment of the greatest sagehood (*min asbaab 'l-wilaayat 'l-kubraa*)."

Imam at-Tayyibi said: "In this prophetic tradition the use of the comprehensive wording (*seegha 'l-umuum*) is inclusive of every category of creatures. Thus, one is required to be merciful to the virtuous and the wicked, to rational creatures and dumb beasts, to wild animals and birds." In this prophetic tradition is indications that Allah, His

Angels and other spiritual beings will supplicate for him, and for those on earth to attain His *baraka*, mercy and forgiveness.

It is in regarding this that the Knower of Allah, *Shaykh* Abd'l-Qaadir ibn Mustafa said in his *al-'Uhuud wa'l-Mawaatheeq*: "I have taken a solemn oath and covenant to spread the wing of compassion to everything in creation, and to look upon them with the Eye which the Absolute Being looked upon them when He desired to create them; to desire for them gentleness (*rifq*); to extend to them pity (*hanaan*) and kindness (*lutf*), regardless if they be believer, disbeliever, righteous, wicked, human, *jinn*, animal, vegetation, rock or mineral. For this reason, every day I have necessitated on myself a universal supplication (*'iltazamtu fee nafsiy ad-da'awat 'l-'aama*) for good for the whole of creation by saying: 'O Allah be merciful to the whole of Your creation and suffice them where they are unable.' I say this three times each day, intending by that to perform this all embracing covenant to ward off, where I am able, and the enactment of the destructive decrees upon them." This kind of solemn covenant is among the special responsibilities of the compassionate *Awliyya* who are the locus of the manifestation of the station of the mercy of the Messenger of Allah, صلى الله عليه وسلم, when He *'izza wa jalla* says: "We have not sent you except as a mercy to all the worlds." This refers to the protected friends, those who have inherited from him from among the compassionate ones. A poet said:

"Be compassionate, O brother, to the servants of Allah, all of them

And look upon them with the eye of genuine affection and sympathy

Show respect and honor to the elders among them and be merciful to their young

And be a shepherd to all of creation with the same countenance of their Creator."

The meaning of his words: "**...endeavoring to take care of the welfare of all**"; is that he upon him be blessings and peace used to encourage the people, or to motivate them to expend their energies in taking care of the welfare of the people and all creatures, by means of their intercession on their behalf, their assistance to them, their fulfilling their needs, their clarifying to them what is best for them in their worldly and religious affairs, and eradicating all of their difficulties. For, striving in the welfare of the whole creation of Allah is from the signs of love of the Prophet, صلى الله عليه وسلم, and it is among the marks of the *Awliyya* of Allah, and finally it is a part of the obligatory responsibilities of the rulers of the Muslims and their governments.

The meaning of his words: "**...bringing about reconciliation between people**"; is that he upon him be blessings and peace used to encourage the people or motivate them to judge between people with equity by warding off oppressors and adjudicating into what occurs between two disputing litigants. Allah ta'ala says: "...and ameliorate what occurs between you." That is to say, in order to ward off the powerful from the weak, and to adjudicate between them with justice and impartiality. Allah ta'ala says: "So therefore ameliorate between your brothers"; which means between your fellow Muslim brothers, when there occurs between them fighting (*qitaal*) or disputes (*'ikhtilaaf*). It has been related by al-Haakim and Abu Ya'ala on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: "Fear Allah and ameliorate what is between yourselves. Indeed Allah will ameliorate between the Muslims on the Day of Judgment."

The most decisive evidence (*ad-daleel 'l-qaati'i*) that the Prophet, صلى الله عليه وسلم used to urge the people to fulfill the needs of the Muslims, to cause happiness to enter their hearts, to have sympathy for all of Allah's creatures, to endeavor in all of their

affairs, and to ameliorate between them is what was related by Ibn Abi ad-Dunya and at-Tabaraani on the authority of Abdallah ibn Umar that the Messenger of Allah, صلى الله عليه وسلم said: “The most beloved of people to Allah are those who are most beneficial to the people. The most beloved of actions to Allah *‘izza wa jalla* is the happiness that one brings to a Muslim; removing distress from him; paying off his debts; or banishing hunger from him. That I go with my brother Muslim in order to fulfill his need is more beloved to me than spending the nights for a full month in solitude in this *masjid* of mine. For, whoever restrains his anger, Allah will conceal his faults. Whoever controls his wrath, even when he has the right to carry it out, Allah will fill his heart with contentment on the Day of Judgment. Whoever goes with his brother Muslim in order to fulfill a need of his until it has been accomplished, Allah ta’ala will establish his feet firm on a Day when feet will slip. For, indeed evil character spoils righteous actions the way vinegar spoils honey.”

Qadi`Iyad said in his *as-Shifa*: “Among the true signs of love for the Prophet, صلى الله عليه وسلم is showing sympathetic compassion for his *Umma*, giving them sincere counsel, endeavoring in their welfare, and lifting from them all dangers and harm; just as the Messenger, صلى الله عليه وسلم was: ‘...with the believers kind and merciful’.” It is thus, obligatory for us to imitate and follow him in that, and to behave in accordance with his noble character traits; as *Shaykh* Shihab’d-Deen al-Khufaaaji said in his *Naseem’r-Riyaad*.

The meaning of his words: “**...and acceptance of the excuses of those who proffered excuses whether their excuses were genuine or bogus**”; is that he upon him be blessings and peace used to encourage the people or motivate them to accept the excuses from those who gave excuses, regardless if their excuses were sound (*saheeh*) or false (*baatil*). This is because this noble behavior is a part of covering the faults of the people, forbearance, pardoning, kind, merciful, lenient and it is the perfection of manliness.

Qadi`Iyad related in his *as-Shifa* on the authority of *Jareer* ibn Abdallah that he once described our master Muhammad, صلى الله عليه وسلم with the following words: “...and he used to accept the excuses of those who offers excuses.” That is to say, that he would accept everyone who gave him an excuse regardless if that excuse was true (*haqeeqa*) or not; and regardless if it was in his best interest to accept his excuse or not. For, the Messenger of Allah, صلى الله عليه وسلم accepted the excuses of those who wanted to stay behind in the battle of Tabuk, when some of them said to him: “Give me permission and do not tempt us with the women.” Thus, Allah ta’ala revealed His words about them: “*And among them are those who say: ‘Give us permission, and do not tempt us.’*” Thus, the Prophet, صلى الله عليه وسلم accepted their excuses, and simply consigned what was concealed in their souls to Allah ta’ala. Similarly, he, upon him be peace accepted the excuse of *Haatib* ibn *Abi Balta’a* when he wrote a letter to the people of Mecca informing them of the way that the Messenger of Allah, صلى الله عليه وسلم would take in order to conquer Mecca. There was also the acceptance of the Messenger of Allah, صلى الله عليه وسلم of the many excuses of the hypocrites, even their denial of Allah ta’ala; as *Shaykh* Shihab’d-Deen al-Khufaaaji explicitly stated in his *Naseem’r-Riyaad*.

All of these praiseworthy character traits and noble courtesies are from the portion of prophethood. They are from the innate character of our Prophet, صلى الله عليه وسلم which he behaved with and encouraged humanity to act upon, in order to perfect noble character

in them. The nephew of the author, *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye` said about the Prophet صلى الله عليه وسلم in his Takhmees al-Burda as-Shareef:

“Indeed, prophethood exceeds the sun in transcendence

Rather, it transcends in rank what no part of creation as attained

While the Prophets transcend in nobility every exceptional thing

He (Muhammad) transcends the Prophets in physical and character traits

For none of them ever attained his level of knowledge nor traits of nobility.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He used to command the people...**”; that is to say, he used to order his Companions and *Umma* with a command that was legally highly recommended (*‘amran mustahiban*) and not a command that was legally obligatory (*laa waajib*). He commanded them: “**...to visit brothers...**”; meaning friends, acquaintances and close relatives who were loved for the sake of Allah. The Prophet, صلى الله عليه وسلم commanded the people to visit one another purely and sincerely for the sake of Allah; not in order to gain from the one visited (*mazuur*) any recompense or thanks. Rather, they were ordered to visit one another out of love for Allah. For, the expression ‘*ziyaara*’ (a visit) is taking from the expression ‘*zawar*’ (inclination) and means ‘*mayl*’ (predilection/ tendency), like when you say: ‘*zaar fulaan fulaanan*’ (So-and-so is fond of so-and-so); where the expression means ‘to be partial towards him’ (*mayl ‘ilayhi*), or ‘to love him’ (*yuhubbahu*). It has been related by Malik with a sound chain of authority going back to the Messenger of Allah, صلى الله عليه وسلم that he said: “Allah ta’ala says: ‘*My love is obligatory for those who love each other for My sake; who sit with one another for My sake; who visit one another for My sake and who expend themselves freely on one another for My sake*’.”

There have been transmitted many prophetic traditions regarding the merits of visiting brothers for the sake of Allah. Among them is what was related by Abu Nu’aym in his al-Hilliya on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “Visit one another for the sake of Allah. Indeed the one who visits someone for the sake of Allah is escorted by seven thousand Angels.” It has been related by at-Tabaraani in his al-Awsat on the authority of Abu Razeen al-`Aqili that the Messenger of Allah, صلى الله عليه وسلم said: “O Abu Razeen, indeed when a Muslim visits his brother Muslim, he is escorted by seventy thousand Angels who pray for him, saying: ‘O Allah just as he has established a relationship for Your sake, make a relationship with him’.” That is to say, befriend him and make him Your intimate acquaintance, Your close associate and Your protected friend.

It has been related by at-Tirmidhi on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever visits an ill person, or calls upon his brother for the sake of Allah, a caller calls out: ‘You have been cured, your passage has been made pleasant and you have prepared a home for yourself in the Garden’.” It has been related by at-Tabaraani on the authority of Safwaan ibn `Asaakir that the Messenger of Allah, صلى الله عليه وسلم once said: “Whoever visits his brother believer, actually plunges into one of the meadows of the Garden until he returns to his home.”

It has been related by *Imam Ahmad*, Muslim and al-Bukhari in his al-Adab on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “Once a man visited a brother of his in a distant village, then Allah assigned an Angel to him and met him on his way, and said: ‘Where are you headed?’ He said: ‘I am visiting a brother of

mine in that village.’ The Angel said to him: ‘Does he have some favor for you from which you can profit?’ He said: ‘No, it’s just that I love him for the sake of Allah.’ The Angel then said: ‘I am a messenger of Allah to you announcing that Allah loves you just as you have shown your love for him for His sake’.”

There are correct courtesies (*adab*) in visiting brothers. Among them is that the one visiting must sit wherever the host (*mudeef*) invites him to sit, and he must guard his eyes from looking at the host’s womenfolk (*wa yahfadhu `aynayhi min hurmatihi*). It has been related by ad-Daylami in his *Musnad’l-Firdaws* on the authority of Ibn Umar that the Messenger of Allah, صلى الله عليه وسلم once said: “When one of you visits his brother, he should then sit with him and not stand to leave without first asking his permission.” Among the courtesies of the visitor (*adab’z-zaa’ir*) is that if he happens to be fasting a superogatory fast (*saa’iman taw’iyyan*), he should break his fast (*yaftur*). It has been related by ad-Daylami on the authority of Salman al-Farsi that the Messenger of Allah, صلى الله عليه وسلم said: “There is no visitor fasting who visits his brother, and then as a result breaks his fast, except that Allah ta’ala records that he fasted that day.” Among the courtesies of the visitor (*adab’z-zaa’ir*) is that he must supplicate for his brother. *Shaykh* Muhammad ibn `Anaan, may Allah be merciful to him once said: “It has reached us on the authority of *Imam* Ahmad that when one of the early ancestors (*salaf*) used to gather with one of their brothers, they would not depart except after reciting the *Qur’anic* chapter: ‘By the time, surely mankind is at a lost...’; to the end of the chapter. It is thus necessary to be assiduous in performing that.”

The meaning of his words: “**...and the righteous**”; is that the Prophet, صلى الله عليه وسلم used to command his Companions and *Umma* to visit the righteous among the living *Awliyya* of Allah, and right acting scholars (*`ulama’ `aamileen*) in order to benefit from their knowledge, gnosis of Allah, correct courtesies, character and spiritual states. He ordered them to visit those who were deceased among them in order to gain blessings from their *baraka*. *Shaykh* Abd’l-Haleem ibn Muslih, may Allah be merciful to him said: “No one departs in order to visit a scholar or a righteous person in order to benefit from their knowledge or learn from their correct courtesies, except that he returns with benefits far above what he hoped for.” It has been related by ar-Raafiyy on the authority of Buhz ibn Hakeem on the authority of his father, on the authority of his grandfather, Mu’awiyya ibn Jayda that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever sits facing the scholars has actually sat facing me. Whoever visits the scholars has actually visited me. Whoever sits with a scholar, has actually sat with me. Whoever sits with me, it is as though he sat with my Lord.”

In visiting the righteous and the scholars there are correct courtesies. Among them is what the author, *Shaykh* Abdullahi ibn Fuduye`, may Allah ta’ala be merciful to him said in his *Diya’l-Qawaa`id*: “It is that the one making the visitation that he discard any sense of possessing knowledge; and in all affairs indicated to him he should defer to the knowledge of the one he is visiting. He should consider that their knowledge is more perfect and complete than his own. He should behave as if he is in need of them and their knowledge, even when he is actually higher than them in the outward. Along with this is that he should diminish his lower soul, and prepare himself for the acceptance of everything which comes from him by listening attentively with his entire being. He should manifest his need for everything that he possesses, whether it be insignificant or momentous. This should be demonstrated sometimes by his asking and questioning him

and sometimes by his making hints and indirect references. When the *waliy* he is visiting speaks words which are average and conventional, he should engage him and endeavor to preserve what he says. When he speaks on the Divine realities and religious sciences, he should make his soul present and attentive and avoid talking. If he must speak, then he should do as little as possible in that regard. It is highly recommended for the one visiting the *waliy* to seek for his supplication, even when the one seeking it is seemingly outwardly better than the one from whom the supplication is being sought. This is because the Prophet, صلى الله عليه وسلم once said to Umar ibn al-Khataab, may Allah be pleased with him, when he sought permission from him to make the lesser pilgrimage: 'Do not forget us, O my brother in your supplications.' And in another narration he said: 'Include us O brother in your supplications'."

The Knower of Allah, *Shaykh* Abd'l-Wahaab as-Sha`rani said in his *al-'Uhuud'l-Muhammadiyya*: "It has reached us from the early community (*salaf*) that when they would visit a scholar or a righteous person, they would first give some alms (*sadaqa*), desiring from that that Allah ta`ala would blind them to ill fortunes of that person being visited (*ya`ameeyahum `an masaawi'iy dhalik 'l-mazuur*). As a result, they would never depart from him without some benefit. Even when the person was not actually from the scholars and the righteous, Allah ta`ala would cause wisdom to flow on their tongues due to the sincerity of the visitor."

Again the author, *Shaykh* Abdullahi ibn Fuduye`, my Allah be merciful to him said in his *Diya'l-Qawaa'id*: "One of the righteous once saw the Prophet, صلى الله عليه وسلم in his sleep, and he said to him: 'O Messenger of Allah I do not want to lose this encounter with you without having asked you about the most superior of actions?' The Prophet, صلى الله عليه وسلم said to him: 'The most superior of actions is your sitting with a *waliy* from the *Awliyya* of Allah, to the extent that it takes to milk a sheep.' The man then said: 'Alive or deceased O Messenger of Allah?' He said: 'Alive or deceased.' Muhammad ibn Naasir said in his *Ajwiba*: 'This refers to the least amount of time that it is necessary for the visitor to stay in the presence of a *waliy* from among the righteous. However if he increases in the time he stays with them it is better.' Ahmad Zarruq said: 'If mercy descends with the mentioning of the *Awliyya*, then what is your view of the places in which they have gathered with their Lord after exiting this worldly abode? For visiting them is highly recommended as long as these visitations are free of forbidden and reprehensible deeds.'

It is necessary for the one visiting the righteous who are deceased, that he sits at the head of the *waliy* facing his face, where his own back is to the *qibla*. He should then say: 'Greetings is to Allah, purification is for Allah, and excellent prayers are for Allah. Peace upon you O Prophet, and the mercy of Allah and His *baraka*.' He should repeat the sending of *salaam* upon the Prophet, صلى الله عليه وسلم, three, or seven times. He should then say: 'Peace be upon us and upon the righteous servants of Allah. Peace be upon you O *waliy* of Allah O master so-and-so, and the mercy of Allah and His *baraka*. I bear witness that there is no deity except Allah, the One without partner, and I bear witness that Muhammad is His servant and messenger.' When the visitor reaches this point in his words, indeed the *waliy* will be sitting in his grave ready to take care of the needs of the visitor. He should then recite what is easiest for him to recite from the *Qur'an*. He should then send blessings upon the Prophet, صلى الله عليه وسلم, and then ask that the reward of all of this be given over to this *waliy* of Allah. He should then say: 'O Allah by the truth of

those whom you gaze upon and Your anger is abated; by the truth of those who are gathered around Your Throne, by the *Awliyya* wherever they are, in the east, west, north or south, by the truth of our master Muhammad, صلى الله عليه وسلم, and by the truth of this *waliy* of Yours, fulfill my needs.’ He should then recite *al-Faatiha* three times. This is the correct courtesy of visiting the deceased from among the righteous.”

Regarding this as well, is the merit of visiting the deceased among parents (*ziyaarat’l-maytat min’l-waalidayn*). The Knower of Allah, *Shaykh* Shihab’*d*-Deen al-Khufaa*ji* said in his *Naseem’r-Riyaad*: “The entire objective of visiting is to be dutiful and to show honor and respect; like visiting the grave of parents and those who have a right to be honored and respected. For, indeed the deceased are to be respected and honored just like the living. Thus, the objective in visiting is in order to be kind to the deceased and show them mercy. This is also highly recommended (*mustahab*) based upon what was transmitted from the Prophet, صلى الله عليه وسلم: ‘Indeed the deceased is treated kindly when he is visited by someone who loved him in the abode of this world’.” It has been related by Ibn `Adiy in his *al-Kaamil* on the authority of Abu Bakr as-Siddiq, may Allah ta`ala be pleased with him that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever visits the graves of his two parents or one of them on Friday and recites the *Qur’anic* chapter *YaaSeen*, he will be forgiven.”

It has been related by Muslim and others on the authority of Abu Hurayra that once the Prophet, صلى الله عليه وسلم visited the grave of his mother and wept, and all those around him wept as well. He then said: “I asked permission of my Lord if I could ask for forgiveness for her, but He did not give me permission. Then I sought permission to visit her grave and He granted me permission. Therefore, visit the graves, for indeed it is a reminder to you of death.” In another narration from Ahmad, he said: “Indeed I forbade you to visit the graves, therefore visit them, for indeed in visiting the graves there is a moral lesson.” This means that there is admonition from the reminder it brings of death and what comes after it, as well as *baraka* that the visitor gains.

In the narration of the same prophetic tradition from Ibn Maja, he upon him be blessings and peace said: “...for indeed visiting the graves is a part of having austerity in this world and it reminds you of death.” Al-Haafidh al-Mundhari, may Allah be merciful to him said: “The Prophet, صلى الله عليه وسلم used to forbid people visiting graves with a general prohibition that included women and men. Then he gave permission for the men to visit graves, and the prohibition remained with regard to women. It is said that this allowance was a general license for both men and women alike. In this legal issue there has been extensive debates and discussion among the scholars, and Allah knows best.”

Realize that the best grave which it is highly recommended to visit (some say it is obligatory) is the tomb of our master Muhammad, صلى الله عليه وسلم. The author, *Shaykh* Abdullahi ibn Fuduye`, may Allah be merciful to him said in conclusion of his work *Diya’l-Hukaam*: “It is necessary that every Muslim not let his years pass without making the pilgrimage to the House of Allah nor visiting the Messenger of Allah, صلى الله عليه وسلم. Al-Fazaazi said: ‘For when the *deen* is incomplete, then there is no *dunya*.’ That is to say, it is not complete without the *hajj* and visiting the Prophet, صلى الله عليه وسلم, when he finds the ability to do so.” He also said after a little: “In the *al-Qawaneen* it says: ‘It is necessary for the one performing *hajj* that he intends to visit al-Medina. He should enter the mosque of the Prophet and pray his prayers in it. He should give the *salaams* to the Prophet and to his two comrades, Abu Bakr and Umar. He should also seek the

intercession of the Prophet with Allah and pray between his grave and the *minbar*.' He then said: 'Among those things which are necessary for him, is to intend to visit the grave of Isma'il upon him be peace and his mother who are buried in the *Hijr*; the grave of Adam, upon him be peace in the mountain of *Abu Qubays*, the cave which is mentioned in the Qur'an in the mountain of *Thawr*, and the cave in the mountain of *Hirra* where the Qur'an was first revealed. He should also visit the graves of those buried in Mecca and al-Medina from among the Companions, the *Tabi'een* and the *Imams*.'

Qadi`Iyad said in his *as-Shifa*: "Visiting the grave of the Messenger of Allah, صلى الله عليه وسلم is a *Sunna* from the *sunnan* of the Muslims, which is agreed upon (*majmuu`alayhi*). It is a spiritual merit highly sought after (*wa fadeela marghuub feehaa*). The judge Abu Ali narrated to us, saying that Abu'l-Fadl ibn Khayruun narrated to us, saying that al-Hassan ibn Ja'far narrated to us, saying that Abu'l-Hassan Ali ibn Umar ad-Daraqutni narrated to us, saying that *Qadi al-Mahaamili* narrated to us, saying that Muhammad ibn Abd'r-Razaq ibn Hammam narrated to us, saying that Musa ibn Hilaal narrated to us on the authority of `Ubaydallah ibn Umar on the authority of Naafi' on the authority of Ibn Umar, may Allah be pleased with them that the Messenger of Allah, صلى الله عليه وسلم said: 'Whoever visits my grave, then my intercession is obligatory for him.' It has been related on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: 'Whoever visits me in al-Medina, while reckoning his own soul, is considered my neighbor; and I will be an intercession for him on the Day of Judgment.' In another prophetic tradition he said: 'Whoever visits me after I die, it will be as if he visited me when I was alive.' Malik, however considered it reprehensible to say: 'We visited the grave of the Prophet, صلى الله عليه وسلم.'

There is considerable dispute regarding the meaning of what Malik said. It is said that what is reprehensible is the cognomen 'visit' based upon his saying صلى الله عليه وسلم: 'Allah curses the women who visit graves.' However, what refutes that is his saying: 'I once forbade you from visiting the graves, therefore visit them'; and his words: 'Whoever visits my grave...', where he utilizes the expression 'visit' unrestrictedly. Or he considered it reprehensible to say it due to what is said that the one visiting is naturally better than the one being visited. However, there is nothing to this opinion, since not every person who visits another share that description and it cannot be considered a general legal principle. Abu `Imran, may Allah be merciful to him said: 'What Malik considered reprehensible in this is saying: 'the circumambulation of visitation' (*tawaaf`z-ziyaara*) and 'we visited the grave of the Prophet, صلى الله عليه وسلم', due to the fact that people use these same expressions to refer to visiting one another. Thus, what he considered reprehensible was equating the Prophet, صلى الله عليه وسلم with other people using that particular expression. What is preferable to say in this regard is: 'We gave the greetings to the Prophet, صلى الله عليه وسلم.' Another consideration is that visitation is lawful between people, and it is obligatory to drive the caravans to his grave; where the meaning of 'obligation' (*wujuub*) here is recommendation (*nadab*), desirable (*targheeb*) and assurance (*ta'keed*), and not the incumbent obligation (*wa laa wujuub fard*). The most preponderant opinion with me is that the expression is prohibited and that Malik considered it reprehensible due to its connection to the grave of the Prophet, صلى الله عليه وسلم. For, if the person had said: 'I visited the Prophet'; then Malik would not have

considered his words reprehensible, based on the words of the Messenger of Allah, صلى الله عليه وسلم: ‘O Allah do not make my grave into an idol that will be worshipped after me. For, Allah is severe in His anger against a people who take the graves of their prophets as *masaajid*.’ Thus, what angered him is attributing that expression to the actual grave and also resembling those described in the above prophetic tradition, in order to prevent the pretext (*qat`an li`d-dharee`a*) and to cut off the door (*hasman li`l-baab*) from this happening; and Allah knows best’.”

Here ends what *Qadi`Iyad* said in his *as-Shifa*, and in it is refutation against the devils among men in these times in our blessed country of Mali who have prevented the people of Timbuktu from visiting the graves of the righteous and who have destroyed the tombs of our master, the *Shaykh`l-Islam* the judge, the jurist Abu`l-Barakaat Mahmud ibn Umar ibn Muhammad `Aqit, may Allah ta`ala be pleased with him, and the tomb of the our master, the bountiful sage, the perfect *qutb*, the *shareef* Yahya at-Tadaalisi, may Allah ta`ala be pleased with him. It says explicitly in the *Tarikh`s-Sudan*: “Qadi Mahmud's son, the ascetic *waliy*, the jurist and preacher Abu Zayd Abd`r-Rahman ibn `l-faqih Mahmud said: ‘It has been instituted as a daily duty upon the people of the region of Timbuktu to visit the tomb of *Sidi* Yahya to take from his *baraka*. Even if the person is three days travel from it.”

O Allah just as they destroyed the gardens of Your *Awliyya* in Timbuktu, destroy their hopes and objectives. O Allah expel them from the city of Timbuktu and from all the surrounding lands. O Allah breakup their unity and diminish their measure. O Allah place a circle around them and send punishment upon them. O Allah expel them from the realm of Your forbearance, spoil any chance of respite for them, manacle their hands, lock up their hearts and do not let them realize their hopes and objectives. O Allah rend them a part with every kind of disruption. O Allah give victory to the People of Allah in Timbuktu with a mighty victory as You gave victory to Your *Awliyya*, Your prophets and Your messengers. O Allah give victory to the people of Timbuktu with the victory You give to those You love against Your enemies. O Allah do not let the enemies get a firm footing and do not give them authority over the people of Timbuktu due to their sins. O Allah by means of the assaulting power of Your vanquishing, by means of the speed of Your response and the succor of Your help, and by means of Your protection which You give to those who take shelter with Your *Qur`anic* verses, I ask You O All Hearing, O Near, O Answerer, O Prompt in answering, O Avenger, O Severe in destroying, O Anguished in seizing, O One who is not impotent in destroying oppressors or who is not dismayed in obliterating insurgents from the fractured kingdoms; that You assist and give victory to the people of Timbuktu against the belligerent disobedient warmongers among the Muslims. Give them victory and assistance O Allah against the disbelieving armies of the colonialist from Europe and America; by the sanctity of the burial place of our master the *Shaykh`l-Islam* the judge Mahmud ibn Umar ibn Muhammad `Aqit; by the sanctity of the earthly garden of our master the *shareef* Yahya at-Tadaalisi, by the sanctity of all of Your *Awliyya* buried in the precincts of the Sankore *masjid*, the *masjid* of our master Yahya at-Tadaalisi, and the Jenkebere` *masjid*; and by the sanctity of our master Muhammad, صلى الله عليه وسلم. Amen

Included in the issue of visitation (*az-ziyaara*) is visiting the people of spiritual bounty from among the governors of the Muslims, with the condition that they are righteous; to give them sincere counsel, and to assist them in establishing the general

welfare of the Muslims. It is also lawful to visit the virtuous among the governors of the Muslims in order to have one's needs fulfilled. *Shaykh* Abu's-Su'ud al-Jaarihi said: "When one of you visits a governor (*amir*), you should request supplication from him. For, indeed Allah ta'ala is unwilling to turn away the supplication requested from the notables in this temporal world. Therefore, my brother, let nothing preempt you from asking for their supplication." He also said: "Indeed the request of a governor from his Lord regarding a worldly matter is more apt to be answered than the supplication of a virtuous person for the same worldly matter. This is because the concern of a governor in matters of this world is ensured, unlike that of a virtuous person." Indeed, with the governors of the Muslims is an accepted and guaranteed supplication (*du'a mustajaaba*) with Allah 'azza wa jalla with regard to the worldly affairs of their subjects and society. Understand this and undertake it!

The meaning of his words: "...and to honor and respect the visitor"; is that the Prophet, صلى الله عليه وسلم commanded his Companions and *Umma* to respect every visitor and guest by showing them a cheerful face, pleasant speech, providing meals, and behaving with every variety of virtuous behavior; as it was explicitly stated in a prophetic tradition related by at-Tabaraani on the authority of Salman al-Farsi that the Messenger of Allah, صلى الله عليه وسلم said: "The right of the one being visited is to respect and honor the visitor." In the narration of Ibn Maja on the authority of Anas that the Messenger of Allah, صلى الله عليه وسلم said: "Whenever a visitor comes to you, then honor and respect him." It has been related by ad-Daylami in his *Musnad'l-Firdaws* on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: "The visitor of his Muslim brother gets a greater reward than the one being visited." *Shaykh* Abd'l-Wahaab as-Sha'raani once said: "Whenever someone visited my master Muhammad ibn 'Anaan he would not allow them to depart until after presenting them with a meal. If he had no food to give them, he would present them with water to drink. He would say: 'You should try and revive this *Sunna* because by means of it hearts are made affectionate, the rites of the way of life are strengthened and the hearts are fortified one with another'."

I say: a widespread destructive quality which has become prevalent in these times of ours which people have contrived in the lands of Islam is the complete neglect of honoring the guest. Rather, people view guests as if they were a liability and an inconvenience. For, honoring and showing respect to the guest is among the most superior rites of the religion, and is one of the causative factors for the descent of good upon the hosts, the removal of his sins, and the increase in his wealth. It has been related by Abu's-Shaykh on the authority of Abu'd-Darda' that the Messenger of Allah, صلى الله عليه وسلم said: "The guest comes with wealth and departs with the sins of the people. By means of him their sins are wiped away." In a narration on the authority of Abu Qursaafa: "When Allah desires good for a people, He gives to them a gift of a visitor, who is the cause for wealth descending upon them, and when he departs, Allah forgives the people of that household." When people neglect to honor and respect a guest in their home, and they harm him in some way, then only constriction of wealth and increase in sin will descend upon them. When the guest departs all the good of the hosts departs with him and there then descends upon the people of that household tribulation and affliction; especially if the host invites him to his place, agrees in some way to help him, and then abandons him leaving him in narrow circumstances; as we have witnessed with our own eyes in these times.

This blameworthy treatment of the guest is a clear sign that Allah ta'ala only desires harm for the people of that household. Moreover, the guest has an assured and accepted supplication with Allah ta'ala against that host, even after a long time has passed. We seek refuge with Allah. The poet, Jarir al-Ma'ariyyu once said:

“Honor your guest and beware of causing him any danger

During evil, even your closest friend cannot be expected to be reliable

The eyes of the people are sleep on their own treasures

While the eyes of those who seek to harm them do not sleep.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He commanded the people”**; i.e. his Companions and his *Umma* with a command that was legally obligatory according to the necessities of the divine law (*bi ‘amrin waajibin laazimin shar’in*) **“...to seek proper permission when entering homes and to act in that with proper courtesy.”** That is to say, that he ordered them to seek permission from the owner of a home in order to enter it. The expression ‘*ist'idhaan*’ (seeking permission to enter) is from the verb ‘*ast'adhana*’ (to ask consent for something) which means ‘*abaaḥa*’ (to ask for allowance to do something). Thus, the Messenger of Allah, صلى الله عليه وسلم commanded his Companions and *Umma* to always seek permission to enter someone's home, as a way of teaching them correct courtesy. He did this following the words of Allah ta'ala: *“O you who believe, do not enter homes which are not your own without first announcing your presence and giving the greetings of peace to its people. That is best for you so that you may be mindful.”*

The majority of the scholars of the early community (*salaf*), such as Ibn Abass, 'Ikrama, 'Amr ibn Sa'd at-Thaqafi and others held the view that inclusive in the meaning of His words: *‘without first announcing your presence’* is your seeking permission. Abu Ayyub al-Ansari said: “The Prophet, may Allah bless him and grant him said: ‘Announcing your presence means that a person should first speaks out with *tasbeeha*, *takbeera*, *tahmeeda* and clearings his throat; then he should seek permission to enter from the people of the household’.” In addition there are the words of Allah ta'ala: *“O you who believe, let those from among you whom your right hands possess and those who have not yet reached puberty to first seek your permission at three designated times before entering upon you: before the dawn prayer; at the time you discard your clothing during the noon heat; and after the evening prayer. These are the three times of privacy for you. There is no offense on you or them outside of these times, when some of you make your rounds attending upon others”*; and His words: *“When your children reach the age of puberty, they should also seek permission to enter upon you, just as those before them did.”* The meaning of His words: *“they should also seek permission to enter upon you, just as those before them did”*; is that they should always ask permission to enter on you during the three cited times, just as the older children of a man and the mature among his close relatives have to ask permission.

It has been related by Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi in his as-Sunnan on the authority of Ibn Abass who said regarding His words: *‘let those from among you whom your right hands possess and those who have not yet reached puberty to first seek your permission’*: “When a man is alone with his wife after the evening prayer, then neither his servant or child should enter upon him without permission until he has prayed the early morning prayer. It is the same when he is alone with his wife

during the noon heat. They have a license to enter upon him without permission at times between these. This is based upon His words: *'There is no offense on you or them outside of these times'* As for those who have reached the age of puberty, under all circumstances they should not enter upon a man and his wife except with their permission.; based upon His words: *'When your children reach the age of puberty, they should also seek permission to enter upon you, just as those before them did'.*"

The Messenger of Allah, صلى الله عليه وسلم further established the obligation of seeking permission to enter (*wujuub 'l-'isti'dhaan*) by his words as related in the Saheeh of al-Bukhari on the authority of Sahl ibn Sa'd who said: "A man once peeped into one of the rooms of the Prophet, صلى الله عليه وسلم; and the Prophet had a comb with which he was scratching his head. He said: 'Had I known you were peeping, I would have used this to poke your eyes. Seeking permission was established in order to guard the sight'." In a narration of at-Tabaraani on the authority of Sa'd ibn 'Ubaada: "A man once came and stood at the door of the Prophet, صلى الله عليه وسلم seeking permission at the front of the door. The Prophet, then said: 'This is what is incumbent from you, for indeed seeking permission to enter was established to protect the vision'." That is to say, in order to guard the eyes from seeing the womenfolk and privacy of the homes of the people. It has been related by Abu Dawud with a strong chain of authority from Ibn Abass who said: "In the past the people did not have screens covering the doors of their homes. Then Allah ordered the seeking of permission to enter homes." Ibn Abd'l-Barr said: "I assume that they sufficed with knocking on the doors in order to seek permission." In a prophetic tradition from Abdallah ibn Bisir who said: "Whenever the Messenger of Allah, صلى الله عليه وسلم used to come to door of people he would not stand directly facing the door, but he would either stand at its right or left pillar. This was because doors at that time did not have screens coverings them."

In the ar-Risaala of Ibn Abi Zayd it says regarding seeking permission to enter: "Seeking permission to enter homes is an obligation (*al-'isti'dhaan waajibun*). You should not enter a home in which there is someone until you have first sought permission three times. If you are giving permission, then enter; if not then return." *Shehu* Uthman ibn Fuduye` said in his Mir'at't-Tulaab: "The consensus is unanimous (*qad in`aqada al-'ijmaa`*) that whoever neglects seeking permission to enter homes, is disobedient to Allah and His messenger. We seek refuge with Allah." The Messenger of Allah, صلى الله عليه وسلم ordered his Companions and *Umma* to seek permission before entering homes with correct courtesy as a legally binding obligation according to the necessities of the divine law; in order to teach the people how to guard their sight and how to protect the inviolable privacy of one another. Allah ta'ala says: *"There has come to you a light from Allah and a Clear Book, by which Allah guides those who follow His pleasure, the Ways of peace, and to take them out of the darkness into the Light by His permission, and to guide them to the Straight Path."*

Indeed, the Messenger of Allah is the light which came from Allah in order to take us out of the darkness into the light, by commanding us regarding the social behavior of seeking permission, hosting the guest, showing filial kindness towards neighbors, and other than these from elevated social courtesies and praiseworthy character. *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his Takhmees al-Burda as-Shareefa:

"He is the sun of prophetic guidance that is complete in its wonders

And the messengers came like a second hemistich in their rank to him
And when he came, he took precedence in the procession of messengership
And all the miraculous Signs which the noble messengers came with
Indeed, are interconnected with them originating from his primordial light.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He used to command the people”**; i.e., he would order his Companions and his *Umma* with a command that was highly recommended not a command of obligation (*‘amran mustahban laa waajiban*); **“...to be cheerful in demeanor...”** This means that he would exhort them to maintain a happy bearing, to be joyful, to be pleasing and to be agreeable with one another when meeting. The author of the *Taaj’l-Uruus* said: “A man is cheerful in his demeanor when he is optimistic and outgoing and expansive in his deportment with others.” It has been related by al-Bayhaqi on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: “Indeed Allah loves the person who is simple/easy going (*sahl*) and stress-free (*taleeq*).” That is to say, that Allah ta’ala loves a person who is giving with his hands and generous in his demeanor and He loves a person who is mellow and tender in his character.

It has been related by at-Tirmidhi on the authority of Abu Hurayra as well, that the Messenger of Allah, صلى الله عليه وسلم said: “None of you should disparage giving anything of good; and when it cannot be found, he should at least meet his brother with a happy demeanor.” The expression *‘wajh talaaq’* (happy demeanor) is the opposite of moroseness and despondency (*‘ubuus*); and is a kind of behavior which comprises happiness and genuine joy. It is the causative factor for genuine joy entering the hearts of others. There is no doubt that communicating joy to the heart of a Muslim is an excellent deed as we previously cited in the prophetic tradition of at-Tabaraani on the authority of Ibn Abass: “The most beloved of actions to Allah, after the performance of the obligations is causing genuine joy to enter the life of a Muslim.”

Thus, meeting or encountering a Muslim with a cheerful demeanor is among the traits of true belief (*shu’b’l-imaan*) as it was related in a prophetic narration: “The most superior form of belief is to speak to your brother, while you are smiling and easy going.” That is to say, that the highest level of faith is to speak with your brother with an optimistic and out-going demeanor. Imam Ali ibn Abi Talib, may Allah be pleased with him once said: “When two Muslims meet one another and are mindful to one another, Allah ta’ala will forgive them for being the source of happiness to his companion.”

The meaning of his words: **“...to speak with pleasant speech”**; is that he, upon him be peace used to command his Companions and *Umma* to speak leniently to every human, friend and foe alike; even towards the sinful Muslim who is a renegade from his religion. Allah ta’ala says: *“It is by the mercy of Allah that you are lenient towards them, for if you were harsh and hard hearted they would flee from around you.”*

Shaykh Ali al-Khawaas, may Allah be merciful to him said: “A part of the prerequisites of a person who invites people to Allah ta’ala is that they must not be harsh and uncivil towards those who are sinful and renegade. On the contrary, it is incumbent upon him to be lenient in speech and draw near to their hearts by showing excellence towards them until they eventually incline to him. Once they have become inclined to him, it is then that he is able to give them sincere advice.”

It has been related by al-Bayhaqi on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: “The true believer is easy-going and lenient, until it is thought that he is foolish as a result of his leniency.”

Indeed pleasant speech is among the specific qualities required of scholars and governors; as Umar ibn al-Khataab once said as it was related by Abd'r-Razaaq ibn Hammam in his al-Jaami': “It is essential to only give this affair to a man that has four qualities: [1] leniency without being weak; [2] severity without being brutal; [3] prudence without being stingy and [4] openhandedness without being wasteful. For, if a single one of these qualities is lacking, then it will spoil the remaining three.” His son, Abdallah ibn Umar, may Allah be pleased with both of them said: “True virtue includes: being easy-going, having a cheerful demeanor and a lenient tongue.” All of these qualities encourage people to avoid rough and discourteous speech (*kalaam 'l-jaaf*) and crude and indelicate words (*ghaleedh 'l-qawl*).

The meaning of his words: “**...and to shake hands**”; is that he, upon him be peace used to command his Companions and *Umma* to shake hands (*bi'l-musaafaha*) when meeting one another, in order to spread affection among them and in order to remove rancor and enmity from between them. It has been related by Ibn 'Asaakir on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: “Give gifts to one another. Show affection for one another. Shake hands with one another; and this will remove rancor from between you.” In another narration on the authority of Abdallah ibn Umar: “Shake hands with one another, for indeed the shaking of hands removes grudges. Give gifts to one another, for indeed the giving of gifts removes rancor (*al-ghilla*).”

The custom of shaking hands when meeting is a part of the complete greetings of Muslims; and it is a confirmed *Sunna* about which there is unanimous agreement. In this regard, the shaking of hands is superior to kissing, embracing, hugging and any other custom of greetings. It has been related by ad-Daylami in his Musnad'l-Firdaws on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: “The kissing of the Muslim of his fellow brother, is his shaking hands.” This means that shaking hands with Muslims when meeting one another is equivalent to what kissing is with non-Muslims.

In another narration which explicitly explains this meaning on the authority of al-Hassan ibn Ali ibn Abi Talib, may Allah be pleased with both of them, who said: “The kissing of the hand of a fellow Muslim is shaking his hand.” As for the merits of shaking hands, I previously cited in a prophetic narration related by Ibn Bilal in his Mukhaarim'l-Akhlaaq on the authority of Jaabir ibn Abdallah that the Messenger of Allah, صلى الله عليه وسلم said: “Indeed a part of the noble character of the Prophets, the champions of truth, the martyrs and the righteous is having a happy demeanor when visiting one another; shaking hands and being welcoming when meeting one another.”

Thus, it is highly recommended, as I cited previously, that when meeting one another to shake hands, praise Allah ta'ala, seek forgiveness for one another, make supplication for one another, and to give sincere advice to one another. The Prophet, صلى الله عليه وسلم ordered humanity to be cheerful in demeanor, to maintain pleasant speech and to shake hands when meeting in order to perfect in them noble character; as he said: “Indeed Allah sent me to perfect noble character.”

The blood brother and spiritual guide of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to both of them said in poem ad-Daaliyya about his attributes, upon him be blessings and peace:

“How many straying in darkness have been guided by him?

For his illuminations, reside in the heart of every unifier.

No person has come with the likeness of his character,

Who can encompass the nobilities of Ahmad?

Who can enumerate the amount of his miraculous signs?

Like the grains of sands are the numbers of the miracles of **Muhammad**.

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He used to command the people”**; i.e. he would command his Companions and *Umma* with a command that was either highly recommended (*‘amran mustahiban*) or a command that was obligatory (*‘amran waajib*), based upon the differences among the early community regarding this (*li ikhtilaaf ‘s-salaf feehi*); **“...to seek righteous companions...”** This means that he upon him be peace, used to order them to seek out a righteous friend; for a righteous companion is a companion known for goodness, dutifulness, noble character, scrupulous piety, knowledge and correct courtesy; as Allah ta’ala says: *“These are with those whom Allah has favored from among the Prophets, the champions of truth, the martyrs and the righteous. These are excellent friends.”* This means that each of these people are the best of companions or intimate friends.

Imam Qurtubi said in his exegesis that a companion is called a friend due to the kind treatment he renders in his companionship to him. For, kind treatment means being lenient and forbearing. Thus, the meaning of the above cited verse is that a person is with the one he loves; he will be gathered with his beloved; and is indulgent regarding his desires and wants. The Prophet, صلى الله عليه وسلم ordered his Companions and *Umma* to seek out righteous associates because the person with whom one sits (*jalees*) has an influencing effect (*mu’athira*) upon either the virtuous state or sinful state of his intimate friend.

The meaning of his words: **“...and to avoid evil companions”**; is that the Prophet, صلى الله عليه وسلم used to order his Companions and *Umma* to stay away from evil companions (*al-‘ibti’aadu ‘an saahib’s-suu’*). This refers to the person whose close association causes sins to be attached to one. The Messenger of Allah, upon him be blessings and peace said: “Indeed a person is judged by his intimate friend. Therefore a person should look carefully at who he befriends.” This means that a person is known by his intimate friend. If you desire to know a person in truth then you must examine who are his close friends, intimate associates and companions. For, then you will come to realize his true reality in truth. *Adiy ibn Zayd* once said in poetic verse:

“Do not inquire about a person, but look carefully at his close mate

For indeed the close mate naturally imitates the one he is attached to.”

It has been related in another prophetic narration: “A man is upon the religion of his intimate friend. Therefore, each of you should examine closely who he takes as a friend.” This means that a human being is judged based upon the customs, path and personal behavior of his close associate. Therefore, a person should closely regard and be carefully attentive about the company he chooses to keep. This is because association (*mukhaala*) by definition includes fellowship, fraternity and companionship. It has been

related by Muslim on the authority of Abu Musa al-Ash`ari that the Messenger of Allah, صلى الله عليه وسلم once said: “Indeed the similitude of the righteous companion and the evil companion is like the bearer of musk perfume and the one who blows in iron bellows. With the bearer of musk, he will either give you some, or you will purchase some from him, or at the very least you will get from him a pleasant fragrance. With the one who blows in iron bellows, he will either scorch your clothing or at the very least, you will get from him a foul smell.” This means that the righteous companion brings advantage by sitting in his company, and the evil companion brings corruption by sitting in his company.

In the narration of al-Bukhari, he upon him be peace said: “The similitude of the righteous companion and the evil companion is like the bearer of musk and the carrier of iron bellows. The bearer of musk will in no way deprive you. Either you will purchase from him, or at the very least you will attain his fragrance. But the carrier of iron bellows will either burn your body, scorch your clothing or at the very least, you will attain a foul odor.” Ibn Hajar said in his al-Fath: “In this prophetic tradition is the prohibition of sitting in the company of anyone whose company causes you harm either in the religion or the worldly life.”

It has been related on the authority of Ali ibn Abi Talib, that he once wrote a letter to his son, al-Hassan in which he said: “A part of the best portion of a person is his having a righteous close mate (*qareen saalih*). Therefore, take the people of goodness as close mates and you will be among them; and make a clear distinction between you and the people of evil and you will be distinguished from them.” The knower of Allah, *Shaykh* Abd’l-Wahaab as-Sha`raani said in his al-Uhuud’l-Muhammadiyya: “Being in solitude (*wahda*) for an entire day is better than sitting in the company of people; except when keeping company earmarks for you a path to the Divine Law. Therefore, brother search out the virtuous and sit in their company. If you are unable to find them, then sit by yourself.”

It has been related by al-Haakim and al-Bayhaqi that Abu Dharr once said: “Being in solitude is better than having an evil companion. A virtuous companion is better than being in solitude. The transmission of goodness is better than being silent. Silence is better than the transmission of evil.” Umar ibn al-Khataab once said: “Do not keep company with one who is immoral (*faajir*) or he will teach you his immorality; and never expose your secret to him. Take mutual counsel with those who fear Allah `izza wa jalla.” A part of the excellence of having a righteous companion is that he keeps the secret of his associates. It is for this reason that the author, may Allah be merciful to him connected the affair of close associates with what is to follow.

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He used to command the people”**; i.e. he would command his Companions and *Umma* with a command that was either highly recommended (*‘amran mustahiban*) or a command that was obligatory (*‘amran waajib*), based upon the differences among the early community regarding this (*li ikhtilaaf ‘s-salaf feehi*) **“...to conceal secrets”**; that is to say, the preserving of secrets on behalf of its owner and not exposing it to others. The Messenger of Allah, صلى الله عليه وسلم ordered humanity to do this following the words of Allah ta`ala related on the tongue of Ya`qub, upon him be peace: “*O my son, do not relate your dream vision to your brothers, or they will plot a plot against you, indeed Satan is an avowed enemy of humanity.*” It has

been related by al-`Aqili ibn `Adiy and others on the authority of Mu`adh ibn Jabal, Umar ibn al-Khataab and Ali ibn Abi Talib that the Messenger of Allah, صلى الله عليه وسلم once said: "Seek assistance in accomplishing your needs through concealment; for indeed, every possessor of a blessing is envied." The sage of Allah, Sahl ibn Abdallah, may Allah ta`ala be merciful to him once said: "The foundation of intelligence is silence. The branch of intelligence is well being. The inward of intelligence is concealing secrets; and its outward is following the Prophet, صلى الله عليه وسلم."

Imam al-Ghazali said in his *al-Ihya* regarding exposing secrets (*'ifshaa's-sirr*): "It is a matter that is prohibited because of what is in it of causing harm and being reckless regarding the rights of acquaintances and close friends. The Prophet, صلى الله عليه وسلم once said: 'When a man utters secretive words to someone and then he spreads it; then these words are a confidential trust.' He, upon him be peace also said unrestrictedly: 'The conversations between you are a confidential trust.'

Al-Hassan once said: 'A part of treachery is relating the secret of your brother.' It was related that once Mu`awiyya, may Allah be pleased with him, secretly related to al-Walid ibn `Utba a report. Then al-Walid said to his father: 'O my father, the *Amir'l-Mu'mineen* secretly related an account to me. What is your view regarding the fact that he has kept from you what he has divulged to others?' `Utba said: 'Do not relate it to me, for whoever conceals his secret, it will be excellence for him; and whoever reveals it, then it will be excellence held against him.' Al-Walid then said: 'O my father, even when this account can come between a man and his son?' `Utba said: 'No! By Allah! My son, but I desire that you not humiliate your own tongue with the utterances of secrets!' Al-Walid then said: 'I then went back to Mu`awiyya and informed him about that, and he said to me: 'O Walid, your father has freed you from the enslavement of errors; for revealing secrets is treachery'."

The brother of the author, *Shehu* Uthman ibn Fuduye `said: "Realize that concealing secrets is among the praiseworthy traits for all creatures. It is a part of the essential prerequisites in the rights of governments and it is among the incumbent obligations for chief ministers, government assemblies and adherents." He also said: "Realize that those who can be entrusted with secrets are more severe and harder to find than those who can be entrusted with wealth, since protecting wealth is far easier than concealing secrets. Ali ibn Abi Talib, may Allah be pleased with him and ennoble his face once said: 'Your secret is your captive as long as you do not utter it. For, once you utter it, then you become its captive.' The *mujaddid*, Umar ibn Abd'l-`Aziz once said: 'Hearts are safety boxes, lips are their locks and tongues are their keys. Therefore let every person protect the keys of his secrets'." All of this was transmitted in an abridged form from the *Bayaan Wujub'l-Hijra `Ala'l-`Ibad* of *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be pleased with him.

Also a part of concealing secrets is having an preference for obscurity (*raghbatu fee al-khumuul*), disliking being prominent among people (*kiraahiyyat 'd-dhuhuur li'n-naas*), hiding one's spiritual bounties from them (*khifaa'l-fadaa'il*), and obscuring one's sagehood (*wilaaya*) , gnosis (*ma'aarif*) and Divine realities (*haqaa'iq*) except from those deserving of them. The knower of Allah, *Shaykh* Ahmad ibn `Ajiba said in his *'Iqaadh'l-Himmam*: "Obscurity is the falling of one's rank with people and the concealing of the secrets of saintliness. Whenever one's rank falls with people and the claim of saintliness is negated, then this is the essence of obscurity." The knower of Allah, *Shaykh* Abd'l-

Qaadir ibn Mustafa said in his Salwat'l-Ikhwaan: "Indeed the majority of the masters of this affair, i.e. the affair of saintliness, build their foundation on secrecy and the concealing of trust; until Allah manifest them by His command. For, then they become manifest by the Truth, for the Truth and speak by means of the Truth regarding the Truth." Ali ibn Abi Talib, may Allah ennoble his face once said in verse:

"If you are entrusted with secrets, then conceal them

And conceal the faults of your brother when they appear

Do not be worried over the vicissitudes of time, for indeed

Men cause the vicissitudes of time to flee in fright

And obey your father in everything that he advises

Indeed, the one who obeys his father will never be debilitated."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: "**He prohibited people from sitting in the roads.**" That is to say, that he, upon him be peace forbade the people from sitting in the street without fulfilling its prerequisites. The expressions '*turuqaat*' and '*turuq*' are both plural for '*tareeqa*'. Its etymology is from the verb '*taraqa*' (to tread/beat) and means to pace (*saara*) and to walk (*mashaa*); like when you say: '*taraqtu 't-tareeq*' (I tread the road). He prohibited them from this in order to protect their sight from gazing at strange women, looking at worldly people with exaltation or envy, or looking at the common people with disdain. He prohibited them from this in order to protect their tongues and ears from lying, backbiting, slander, calumny, making mockery and abandoning mutual greetings. He prohibited them from this in order to protect their hearts from being engrossed in anything besides the rights of Allah. His prohibiting them from sitting in the roads was from the excellence of his character because a part of excellent character is giving sincere advice to humanity and restraining them from all kinds harm.

Allah ta'ala says: "*There has come to you a messenger from yourselves, dear to him is what afflicts you, deeply concerned for you.*" This means that what is dear to him is your suffering hardships and entering the Hell Fires; and he is deeply concerned that you truly believe and enter the Garden. Allah ta'ala says: "*...and he recites to them His signs, purifies them and teaches them.*" Allah ta'ala says: "*...so that he can extract those who believe and do good deeds from the darkness into the Light.*"

The meaning of his words: "**...except out of necessity**"; is that he upon him be peace prohibited the people from sitting in the roads except out of a necessity established by the *shari'a*, or except after sound prerequisites, or except with pleasing and acceptable courtesy. The meaning of his words: "**...and then he required them to give the public roads its due diligence**"; is that if it was a necessity to sit in the roads because of some need, and if this could not be avoided; then they should perform the rights that are due the roads: "**...such as...**"; i.e. among the rights of sitting in the roads is: "**...lowering the gaze.**" Here, is an indication of being safe from encountering or being exposed to the temptations of the eyes such as gazing at women, worldly people and other than these. Among the rights of sitting in the roads is: "**...preventing harm**", through backbiting; having an evil opinion of others; showing contempt for those passing on the road; making the road too congested for those passing; showing gratuitous awe of those passing or fearing them; precluding women and other than them from going out on the roads to fulfill their responsibilities due to those sitting in the roads ; sitting close to the entrances

of the homes of people resulting in some inconvenience for them or being exposed to anything of the conditions of the people which they may dislike.

Among the rights of sitting in the roads is: “**...returning the greetings of peace**”; in order to show proper respect for those passing and in order to extend the greetings of peace. The author cited ‘returning the greeting of peace’ to indicate that it is a *Sunna* for those passing to first give the greetings of peace to those sitting. Among the rights of sitting in the roads is: “**...commanding the good and forbidding evil**”; by behaving in accordance with everything which has been ordained by the *shari`a* and ordering the people to do the same; and by avoiding everything not ordained by the *shari`a* and forbidding the people from the same.

Among the rights of sitting in the roads is: “**...guiding those who are lost**”; which means giving proper direction to those who have lost their way, giving proper supervision to the simple-minded and helping to find lost property. Among the rights of sitting in the roads is: “**...giving succor to those aggrieved**”; which means giving assistance to those who have grievances, misfortunes, and dire needs by extending to them kind words, good deeds or both: “**...and...**”; finally among the rights of sitting in the roads is: “**...speaking with benevolent speech**”; which means having pleasant speech when conversing with one another; void of backbiting, slander, lying, speech which diminishes a person’s dignity, or other than these from blameworthy speech. Included in this also, is their speaking to those passing, such as returning the greetings, being kind in responding to people, directing others on the road, their guiding people for their general welfare and the like.

It has been related by Ahmad, al-Bukhari, Muslim and Abu Dawud on the authority of Abu Sa`id al-Khudri that the Prophet, صلى الله عليه وسلم once said: “Beware of sitting in the roads.” The Companions said: “O Messenger of Allah, it is necessary that we sit in the roads conversing with one another.” The Messenger of Allah, صلى الله عليه وسلم said: “Well, if you insist on assembling, then give the road its rights.” They said: “What are its rights?” He said: “Lowering the gaze, warding off harm, returning the greetings of peace, commanding the good and forbidding indecency.”

In the narration of Muslim on the authority of Abu Talha who said: “We used to sit in the open spaces in front of the houses conversing with one another, when once the Messenger of Allah, صلى الله عليه وسلم came and said: ‘What is with you, that you are sitting in the open roads? You should avoid sitting in the open roads.’ We then said: ‘Indeed our sitting causes no harm. We only sit reminding one another and conversing with one another.’ He said: ‘If you cannot avoid it, then you should give the roads its rights, such as lowering the gaze, returning the greetings and speaking with agreeable speech’.” These two prophetic traditions give evidence that he, upon him be peace disliked people sitting in the roads without a valid reason.

The Prophet, prohibited his Companions and his *Umma* from sitting in the open roads without necessity and commanded them to give the open roads their rights by behaving with praiseworthy character; because he was sent in order to guide those who would follow the pleasure of Allah and in order to extract them out of the darkness into the light. The author, the professor, may Allah be merciful to him said in praise of the Prophet in his *ad-Daaliyya* poem:

“He is the time-honoured promise from Allah to Ibrahim the bosom friend

Muhammad, the most Beloved of the Lord of all the worlds

Refuge is taken by him, destruction averted, he is the source of generosity

The light of true guidance, beautiful, and noble of ancestry

The homeland of orphans and the oppressed; and their sheltering patron

The ocean of generosity, quenching the burning thirst of the thirsty.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He prohibited two people speaking intimately excluding a third person...”** This means that he upon him be blessings and peace forbade two people from speaking confidentially and secretly in the presence of a third person. The meaning of the expression ‘*najwaa*’ (secret conversation) is passing a secret between two people. Allah ta’ala says: *“There is no good in much of their secret converse.”* That is to say, there is no benefit in their speech which they hold secretly amongst themselves.

The meaning of his words: **“...due to the fact that this would cause the latter to be dismayed.”**; is that two people speaking secretly excluding a third person who is present causes the latter to be distressed because he may misconstrue that the cause of the private discourse is due to their evil opinion concerning him; or that they could be making some intrigue against him.

It has been related by Muslim on the authority of Abdallah ibn Umar that the Messenger of Allah, صلى الله عليه وسلم once said: “If there are three people, then two of them should not speak secretly to one another excluding the third person.” In another narration he upon him be peace added: “...until they intermix with other people, or this will cause him to be dismayed.” In the narration of al-Bukhari he said: “If there are three people, two of them should not speak privately excluding the third.”

The meaning of his words: **“In this regard, Ibn Umar...”**; that is to say, that the original narrator of these prophetic traditions was Abdallah ibn Umar ibn al-Khataab, may Allah ta’ala be pleased with both of them, as it was cited in the narration by Sufyan at-Thawri in his *Jaami`* on the authority of Abdallah ibn Dinar who said: “Whenever Ibn Umar wanted to speak privately to someone and there were two people present he would call a third over, and then speak to the one he wanted to privately.” In the narration of Naafi’: “Whenever Ibn Umar wanted to speak privately to someone and there were three, he would invite a fourth person.”

This is the meaning of his words: **“...whenever there were two people with him, and a third person came in order to seek council from him; he would say to the two people: “Hold on for a bit.”** This means that he would wait for a little until a fourth person came. He did this following the command of the Messenger of Allah, صلى الله عليه وسلم. The meaning of his words: **“And when he was with one person who desired advice he would seek out a second person in order to take council with the one who entered upon him”**; can be extracted from what was related on the authority of ‘Ash’hab on the authority of Malik ibn Anas who said: “Three people should not speak confidentially where one of them is excluded and neither should ten people do the same, because it has been prohibited to leave one person out of a conversation.”

Indeed this is a part of excellent courtesy in order to prevent animosity and alienation between people; as the Messenger of Allah, صلى الله عليه وسلم said: “...due to the fact that this would cause the latter to be dismayed”; or as he said in another narration: “...in order for him not to be troubled.” From these prophetic narrations we know that causing sadness and emotional depression of a Muslim is an immense sin. Thus, the

Messenger of Allah, may Allah bless him and grant him peace prohibited us from this out of sympathy for us and as a mercy upon us. For, most dear to him are the things that could harm us in this life and the hereafter. All of this was a part of the excellence of his courtesy and comportment with people, صلى الله عليه وسلم.

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He, upon him be peace, used to prohibit standing for a person who entered an assembly.”** This means that he upon him be blessings and peace forbade people in an assembly from standing out of veneration or exaltation for a person who entered upon them. **“He said...”**; that is to say, the Messenger of Allah, صلى الله عليه وسلم said this in order to explain and elucidate the prohibition of standing for one who entered; as it was related by Ahmad, Abu Dawud, Ibn Maja and Ibn Jareer on the authority of Abu Amaama ibn Hunayf ibn Sahl al-Baahili who said: “The Messenger of Allah, صلى الله عليه وسلم once came out to us leaning upon his walking stick. We all then stood up for him, and he said: **‘Do not stand the way the foreigners stand...’**” This means: do not stand out of veneration or exaltation for me, and do not stand out of veneration for one another, as the foreigners from the people of Rome, the Persians and others who stand in order to venerate and exalt their leaders.

The meaning of his words, upon him be peace: **“...in exalting one another”**; is that showing-off and exaltation were the original causes for foreigners standing for one another. Consequently, the Messenger of Allah forbade this, but did not prohibit standing in and of itself. There have been many prophetic traditions transmitted regarding the lawfulness of standing for others out of respect to them. Among this genre is what was related by al-Bukhari and Muslim on the authority of Abu Sa’id al-Khudri who said: “The people of the Quraydhah decided to surrender to the judgment of Sa’d ibn Mu’adh regarding them. So the Prophet, صلى الله عليه وسلم sent for him. When he came, the Prophet said: ‘Stand for your leader.’” Among this type as well, is what was related by Abu Dawud, at-Tirmidhi, an-Nisaai’ and others on the authority of A’isha who said: “I have not seen anyone who most resembled the Messenger of Allah, صلى الله عليه وسلم in demeanor, manner and conduct than Fatima. Whenever she would enter upon him, he would stand for her, take her hand and kiss it, and then have her sit in his place. Similarly, when he would enter upon her, she would stand for him, take his hand, kiss it and have him sit in her place.”

Regarding this, as well, is what *Imam* an-Nawwawi said in his al-Adhkaar: “As far as showing respect to those who enter by standing for them; we accept this to be highly recommended, especially for those who possess apparent virtue, such as knowledge, uprightness, nobility, saintliness or the like. Standing in this case is out of dutifulness, honor and respect; and not showing-off and exaltation. It was in this manner that the early and latter generations continued to adhere to.”

Our spiritual master, *Shaykh* Abu’l-Hudaa Muhammad al-Ya’qoubi adheres to this judgment in order to instruct the students and the new Muslim about the courtesies of the *mureeds* and spiritual disciples with their *shaykhs*. However, *Shaykh* ibn al-Haaj said in his al-Madkhal regarding the judgment behind the Prophet, صلى الله عليه وسلم ordering the people to stand for Sa’d ibn Mu’adh: “Indeed there is some dispute (*an-nizaa*) regarding the command to stand for another. In this particular case they were ordered to stand in order to help him descend from his riding beast due to a sickness he was suffering; as it has been related in some prophetic narrations”; such as the narration of

Ahmad on the authority of A'isha where the Prophet, explicitly said: "Stand up for your leader, and help him dismount." This prophetic tradition was further corroborated by what at-Tuurabshati said: "The meaning of his words: 'Stand up for your leader' (*quumuu 'ilaa sayyidkum*) is to stand in order to assist him to descend from his riding beast. If he intended by his words exaltation or veneration (*ta'dheeman*), he would have said: 'Stand on behalf of your leader' (*quumuu li sayyidikum*). That is to say, stand up in order to exalt your leader (*li ta'dheem sayyidikum*), or stand up out of exaltation of your leader (*ta'dheeman li sayyidum*)."

Ibn al-Haaj said regarding the possible reason for the Messenger of Allah, صلى الله عليه وسلم regularly standing up for Fa'tima and her standing for him: "It is probable that his standing for her was in order to have her sit in his place, out of respect for her; and not from the viewpoint of the idolizing standing which is in dispute here; especially since the narrow confinement of his home and the few cushions in it was well known. Thus, perhaps what was meant that his sitting her in his place necessitated him standing." Further, Ibn Hajr explained that a man standing in order to assist an ill person from their ride, to meet and greet the arrival of a traveler, to congratulate a person who has obtained some blessing, or in order to make the assembly wider; is all lawful by unanimous consensus.

It was on this legal perspective that the brother of the author, *Shehu* Uthman ibn Fuduye', may Allah be pleased with him adhered to as he said in his *Bayaan 'l-Bid'a 's-Shaytaaniyya*: "Among the innovations of giving greetings, is the standing which some of us customarily make for others in the assemblies and gatherings when giving the greetings. This is a reprehensible innovation (*bid'at makruuha*). It is said that it is a lawful innovation. The correct view is that it is reprehensible. An example of this reprehensible standing is standing for recitation of the scripture. This is also a reprehensible innovation."

Likewise, the author, *Shaykh* Abdullahi held to this legal view since he brought an additional proof by citing a prophetic tradition related by Ahmad, Abu Dawud, at-Tirmidhi and Ibn Jareer on the authority of Abu Majliz who said: "**A man once stood for Mu'awiyya, may Allah be pleased with him.**" Now, in this narration, there was no mention of the name of the man who stood, but in the narration related by at-Tirmidhi he said: "Mu'awiyya once came out to the people, and Abdallah ibn az-Zubayr and Ibn Safwaan stood up when they saw him."

However, in the narration of Abu Dawud and others it gives clear evidence that Abdallah ibn az-Zubayr did not stand, but it was only Safwaan who stood. This was further corroborated by Sufyaan at-Thawri who said: "It is unanimously agreed that Ibn az-Zubayr did not stand." The meaning of his words: "**...and he then ordered him to sit down**"; is that Mu'awiyya ordered Ibn Safwaan to sit down. In another narration he said: "You two have a seat"; which means that he ordered Ibn a-Zubayr and Ibn Safwaan to have a seat. However the soundest view is the first: "**...and then said: 'I once heard the Messenger of Allah, صلى الله عليه وسلم say: 'Whoever likes...'**"; that is to say, whoever desires that it be a requirement to stand for him in ranks by way of arrogance, solicitude, vanity and the like from the forms of exaltation. In another narration he said: "Whoever is gratified..."; meaning whoever delights and is made happy for: "**...people to treat him...**"; i.e. formally establish for him or to typify a manner for him: "**...such that they stand for him...**" In another narration he said: "...that men stand for him..."; meaning

that they stop immobilized before him standing in order to exalt and venerate him, like their saying: 'He presented himself before him standing erect'; meaning he stood up erect and formal before him. The meaning of his words: "...has then prepared"; is that he has made ready: "...a place for himself in the Fire." This means that his final destiny and ultimate stake will be in the Fires of Hell. He used the imperative expression (*al-'amr*) in order to indicate choice (*khiyar*) as if to say: 'Whoever enjoys that, then it is obligatory for him to descend to a designated place in the Fire.' This prophetic tradition is unequivocal regarding the prohibition (*tahreem*) and reprehensibility (*kiraahiyya*) of standing for others with the condition (*bi shart*) that it be done for showing-off (*ar-riyaa*) and exaltation (*i'dhaam*).

Imam al-'Ayni said in his commentary upon the *Saheeh* of al-Bukhari on the authority Abu'l-Waleed ibn Rushd: "Standing for people is in four perspectives: first is the standing which is unlawful (*mah'dhuur*) and it occurs to someone who arrogantly desires others to stand for him being haughty over those standing. The second is the standing which is reprehensible (*makruuh*) and occurs to someone who is not necessarily arrogant and vainglorious over those standing, but it is feared that these blameworthy traits will enter him as a result of that; along with the fact that it resembles domineering people. The third is the standing which is permissible (*jaa'iz*) and occurs by way of dutifulness (*birr*) and respect (*'ikraam*) to someone who does not actually want people to stand, and is safe from resembling domineering people. The fourth is the standing which is highly recommended (*manduub*) and it is standing for someone out of joy of their arrival from a journey to give them the greetings of peace, or standing for someone who experienced some blessing and he stands to congratulate him for what he obtained, or standing for someone who suffered some affliction and he stands in order to console him because of it." *Imam* al-Ghazali said: "Standing for the purpose of exaltation and aggrandizement is reprehensible, while standing for the purpose of being dutiful and showing respect is not reprehensible."

Our beloved Prophet, صلى الله عليه وسلم prevented people from standing for others in order to impress upon them the need to avoid all behavior which induces arrogance, conceit, showing-off and self-aggrandizement. He also prohibited people from conversing in such a manner as to exclude others present, in order not to offend and alienate people. All of this is from his responsibility as a Prophet to bring humanity out of the darkness of blameworthy destructive character into the light of noble, praiseworthy redemptive character. The author, *Shaykh* Abdullahi Ibn Fuduye`, may Allah be merciful to him, said about the Messenger of Allah, in his poem *ad-Daaliyya*:

"What is in him of patience, exonerating others and mercy

And courage and cheerfulness for the sake of dignity

He is good humored, bashful and constantly smiling

With teeth like studded white pearls well strung

There is none more eloquent in Arabic, among Arabs

Or non-Arabs like the son of the father of eloquence, Ahmad."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: "**The Messenger of Allah, صلى الله عليه وسلم forbade...**" That is to say, that he forbade his Companions and *Umma* with a ban that was reprehensible (*manhiyan makruuhan*) or prohibited (*tahreeman*): "**...a man standing in order for another to sit in his place.**" This means that he upon him be

blessings and peace prohibited his Companions and *Umma* from ordering a person sitting in a place to stand so that he or another can sit in his place. Regarding this, the jurists differ whether this prohibition was a forbidden ban (*naahiya't-tahreem*) or a reprehensible ban (*naahiya'l-kiraaha*). Ibn al-Mundhir transmitted from the majority of the jurists that it was reprehensible; while *Imam* an-Nawwawi authoritatively asserted that it was forbidden. The dispute regarding this judgment is dependent upon whether this action is done during a normal assembly or gathering, or if it is done during the Friday prayer before the sermon or during it.

For this reason the author followed this by citing the prophetic tradition saying: **“He said...”**; that is to say, that the Messenger of Allah, صلى الله عليه وسلم said as it was related by Ahmad, al-Bukhari, Ibn Maja, Abu Dawud, at-Tirmidhi and others on the authorities of Salman al-Farsi, Abu Dharr, al-Arqam and Abdallah ibn `Amr, may Allah ta`ala be pleased with them: **“It is not lawful for a man to separate two men sitting except with their permission.”** The meaning of this prophetic tradition is that it is not lawful for a man to ‘bring separation’ (*yufarriqa* – where the letter ‘*raa*’ is inflected with *shadda*) between two people in an assembly or gathering, by sitting between them except with their explicit permission; as some of the scholars interpolated it. The reason for this is that it is likely that between the two people there is some brotherly love, affection, abiding confidence and trust. Thus, separating them by sitting between them can be a nuisance for them. Therefore, the Messenger of Allah, صلى الله عليه وسلم forbade that in order to instruct his Companions and *Umma* regarding the most appropriate behavior to have in their assemblies and gatherings, and in order to protect their honor and dignity.

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He once said...”**; as it was related by Ahmad, al-Khateeb, and Ibn `Asaakir on the authority of `Amr ibn Shu`ayb on the authority of his father, Shu`ayb ibn Muhammad on the authority of his grandfather, `Amr ibn al-`Aas; as it was also related by Abu Dawud on the authority of Abu Hurayra; as it was also related by al-Haakim on the authority of Ibn Abass; and as it was related by Abd'r-Razaq ibn Hammam on the authority of Taawus and `Ikrama: **“...to someone he saw standing in the heat of the sun...”** The author, may Allah be merciful to him did not mention the name of the man standing in the sun due to the differences among the jurists regarding him. However, in the narration of `Ikrama it was Abu `Isra'il. He said that once the Prophet, صلى الله عليه وسلم was giving a sermon and he saw a man standing. He said: “What is the affair of that man?” They said: “That is Abu `Isra'il. He made a solemn oath that he would stand all day in the sun fasting and not speak.” He said: “He should sit down, find some shade, speak, but he should complete his fast.”

In the narration of `Amr ibn al-`Aas he said: “The Messenger of Allah, صلى الله عليه وسلم was once giving a sermon and he saw a man standing in the sun and said: ‘What is your affair?’ The man said: ‘I took a solemn oath that I would remain standing in the sun until it set’.” He said: “That is not an oath. Indeed, an oath is what is made for the countenance of Allah.”

In the narration of Taawus he said: “The Prophet, صلى الله عليه وسلم once passed by Abu `Isra'il who was standing in the sun and he asked about him. They said: ‘He took a solemn oath to stand in the sun, fast and not speak.’ The Prophet, صلى الله عليه وسلم said: ‘Continue with your fast, remember Allah, and sit underneath the shade’.” In the narration of Ibn al-Musayyib who said: “The Prophet, صلى الله عليه وسلم passed by a man

standing in the sun and asked about him.” He said: “He is carrying out some pious endeavor.” Then the Prophet, صلى الله عليه وسلم said: “Remember Allah.”

In another narration the man standing in the sun was Abu Haazim, may Allah ta`ala be pleased with him, as it was cited by al-Haakim and others on the authority of Abu Haazim himself who said: “The Prophet, صلى الله عليه وسلم once saw me standing in the sun and said: ‘Transfer to the shade. It is blessed’.” The meaning of this statement is: Transfer from underneath the sun to the shade, for the shade is blessed. What is meant here by ‘blessed’ is that it has much *baraka*, good and benefit as opposed to sitting in the sun which is opposite that. This is because sitting directly underneath the sun has little *baraka*, has much detriment, is extremely harmful to the body and has no benefit. It is for this reason the author, may Allah ta`ala be merciful to him transmitted the prophetic narration that standing and sitting directly beneath the sun it is ‘the terrace of the devil’ (*maq`ad`s-shaytaan*).

Subsequently, the author, *Shaykh* Abdullahi Ibn Fuduye`, may Allah be merciful transmitted his words, upon him be peace: “**Move to the shade, for indeed standing underneath the sun is the terrace of the devil.**” This means that sitting directly under the sun is the place of repose of the devil, far from the mercy of Allah and His *baraka*. In another narration he said: “None of you should sit between the sunlight and the shade because it is the terrace of the devil”; because his terrace is a place far from the mercy of Allah ta`ala. The focal point of the prohibition (*mahal`n-nahyi*) here is remaining continuously underneath the sun and making this a customary practice where the sun has adverse effects upon the body and the spirit. It is well known among the scholars of medicine that remaining a long time underneath the sun provokes latent skin disease, such as cancer and other infections beneath the skin.

There has been related countless traditions regarding the prohibition of sitting underneath the sun and sitting between the sunlight and the shade. In a narration of al-Haakim on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم said: “Beware of sitting in the sun because it causes the deterioration of clothing, bad breath and latten sicknesses.”

It has been related by Abu Dawud on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “If one of you is directly in the sunlight, and the shade shrinks from him, where part of his body is under the shade and part is under the sun; he should stand and move.” This means that when one of you are underneath the shadow as it was stated explicitly in some of the prophetic narrations. When the shade is lifted or moves from him, and part of his body is in the shade and part in the sun; he should transfer to the shade. This is recommended advice because sitting between the shade and the sun is harmful to the body. When a person sits in that place, it will cause an imbalance in his humors due to the opposing effects that the shade and sun has on his body; as *Imam* al-Minowi explained.

It has been related in the *Musnad* of Ibn Abi Shayba on the authority of Abdallah ibn Umar who said: “Sitting between the shade and the sun is the terrace of the devil”; which means that his place of sitting is far from the mercy of Allah ta`ala, like the affair of the devil who is far from His mercy. In the same collection on the authority of Qatada who said: “The Messenger of Allah, صلى الله عليه وسلم prohibited a man sitting between the shade and the sun.” In it as well on the authority of Abu Hurayra who said: “The edge of the shade is the terrace of the devil.” In a narration on the authority of Sa`id ibn al-

Musayyib who said: “The edge of the shade is the repose of the devil.” In another narration on the authority of `Ubayd ibn `Umayr who said: “The boundaries between the shade and the sun are the terraces of the devil.” In a narration on the authority of `Ikrama who said regarding a person sitting between the shade and the sun: “That is the terrace of the devil.”

Abu Nu`aym and others narrated on the authority of Naafi` who said: “Umar ibn al-Khataab used to say: ‘Do not stand long under the sun, for it will alter the color of the skin, deteriorate the clothing and prompt latent diseases.’” It has been related in the an-Nihaaya on the authority of Ali ibn Abi Talib, may Allah ta`ala be pleased with him that once he saw a man sitting directly underneath the sun. He prohibited him sitting in that place saying: “Rise from that place! It is an oven!” This means that it will alter the smell of the mouth and dehydrate the natural humors, which is called the locus of halitosis. Likewise it related in the an-Nihaaya on the authority of Ali, may Allah ennoble his face as well, that he once saw a man under the sun and said: “Rise from that place! It is the diminishing of the seminal fluid (*majfara*).” This means that it will cause the dissipation of the conjugal appetites. It is clear in these narrations that the focal point of the prohibition in sitting in the sun or sitting between the sun and the shade is the danger which it causes to the body and the spirit, and Allah knows best.

In all the above, the Messenger of Allah صلى الله عليه وسلم prevented his Companions, his *Umma* and humanity all together from sitting underneath the sun or sitting between the the direct sun and the shade, in order protect them from what could harm them in this world’s life and the Next. This is as Allah ta`ala says: “*There has come to you a Messenger from among yourselves who grieves over what hurts you, deeply concerned for you and to the believers he is kind and merciful.*” For, the Messenger of Allah, صلى الله عليه وسلم came to us with astounding miracles and dazzling signs for our faith and Hereafter. He came with sympathy, compassion and kindness for in our worldly affairs; and it is severely difficult to the Messenger of Allah صلى الله عليه وسلم those things that cause us harm from what we encounter of disbelief, polytheism, lack of obedience and compliance with the commands of Allah and His prohibitions; and from what is harmful of afflictions, sickness, tribulations and other than these which cause us harm in our worldly life. For, the Messenger of Allah, صلى الله عليه وسلم is deeply concerned for us regarding our faith, and the correcting of all our affairs. This is because he is with us and to us affectionate, sympathetic, kind and merciful.

The nephew of the author, *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye` said about the Prophet صلى الله عليه وسلم in his Takhmees al-Burda as-Shareef: “The refuge of the fearful is the finality of his domain

He is the destination whose enclosure is ample for the visitor
An unhealthy situation is not displaced except with the respite that he brings
How many have been cured of disease just by his touching;
And how many minds have been set free from the chains of insanity.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He used to command the people...**”; that is to say, he upon him be peace used to order his Companions and *Umma* with an obligatory injunction (*‘amran waajiban*): “**...to show honor and respect to those who possessed white hair...**” This means that he would command them to show respect to anyone who possessed grey or hoary hair (*dhari’a*), whether it was a little or a lot. The

etymology of the expression ‘shayba’ (white) is from the verb ‘shaaba’ (to whiten), ‘yasheebu’ (whitening) and ‘shayban’ (whitened). Thus, the expression ‘dhu’s-shayba’ (the possessor of white hair) is a figurative expression for advanced age; which means that the person has entered into the margins of old age. Allah ta’ala says: *“Allah is the one who created you from weakness. Then He produced strength after this weakness. Then He produced after this strength weakness and old age. He creates what He wills and He is the Knowing the All Powerful.”* Thus, the meaning of ‘shayba’ is being advanced in age and reaching the prime of life (*haram*).

It has been related by Ibn an-Najaar on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “Indeed Allah is ashamed from the possessor of white hair, when he is one who is fixed in adherence to the *Sunna*, that he would ask of Him and He not give him.” This is due to the honor and respect which Allah ta’ala has for the possessor of white hair; then our respect for him should be more appropriate.

The meaning of his words: “**...the bearers of the *Qur’an*...**”; is that he upon him be peace used to command his Companions and *Umma* with an obligatory injunction to show honor and respect to the one who has memorized the *Qur’an* and the sciences. The etymology of the expression ‘*haamil*’ (the bearer/holder) is from the verb ‘*hamala*’ (to carry/to hold); i.e. ‘he carried the thing’ (*hamala ‘s-shay*’), ‘he holds it’ (*yahmaluhu*), ‘supportively’ (*hamlan*), thus ‘it is conveyed’ (*mahmuul*). Allah ta’ala says: *“And those who disbelieve said to those who believe, follow our way, and we shall bear the burden (wa’l-nahmil) of your errors. However, they will not be able bear (bi haamileena) anything of their errors. They are nothing but liars.”* It has been related in a prophetic tradition: “We used to bear it upon our backs.” Thus, the bearer of the *Qur’an* and knowledge is someone who has memorized the *Qur’an* and the sciences in their breasts and acts in accordance with it.

The meaning of his words: “**...and the equitable possessors of authority**”; is that he upon him be peace used to command his Companions and *Umma* with an obligatory injunction to honor and respect the main leader who is equitable (*al-‘imaam’l-‘aadhem’l-qist*), the regional governor (*al-‘amir*), administrator (*waaliy*) and the righteous among his civil servants, with the prerequisite that they are just and equitable (*muqsiteen*). For, one honors Allah ta’ala by honoring them, because they are the representatives of Allah in His earth as it was corroborated in the prophetic tradition: “The ruler is the shade of Allah in His earth.”

There have been many prophetic traditions transmitted regarding the obligation of honoring and respecting the above-mentioned people. By showing honor and respect to them one exalts the majesty of Allah ta’ala as it was related by Abu Dawud on the authority of Abu Musa al-‘Ash’ari that the Messenger of Allah, صلى الله عليه وسلم once said: “A part of showing majesty to Allah is honoring the Muslim who possesses white hair, the bearer of *Qur’an* who does not use it to beg nor is he discourteous; and showing respect to the equitable possessor of authority.” In a narration of Ibn ad-Darees on the authority of Abu Hurayra: “A part of exalting the majesty of Allah ‘izza wa jalla is showing respect to the possessor of white hair in Islam. A part of exalting the majesty of Allah is respecting the equitable leader.” In the narration of Abd’r-Razaaq on the authority of Jaabir ibn Abdallah: “A part of honoring the majesty of Allah is showing honor to the Muslim who possesses white hair, the just leader, and the bearer of the

Qur'an who does not use it to beg nor is he discourteous.” It has been related by as-Shaashi on the authority of Abu Amama: “Three things are from venerating the majesty of Allah: showing respect to the possessor of white hair in Islam; the one who carries the Book of Allah in his heart; and the one who bears knowledge, whether he be young or old.”

The Prophet, صلى الله عليه وسلم commanded us to venerate the elder, the equitable rulers, and the right acting scholars; and to establish the obligations of their rights as well as leave the responsibility of their affairs to Allah. For whoever infringes any of the obligations of their rights such as respect, honor and esteem has acted treacherously with Allah and His messenger. They are the representatives of Allah and His messenger, the carriers of their lawful injunctions and their servants.

It is for this reason that the author, may Allah ta'ala be merciful to him appended what: “**He said...**”; i.e. the Prophet, صلى الله عليه وسلم as it was related by al-Bukhari in his *al-Adab* and Abu Dawud on the authority of `Amr ibn al-`Aas: “**Whoever does not show compassion for our young...**”; this means that whoever is not among the people of compassion when it comes to our infants. The meaning of his words, upon him peace “**...and does not venerate and respect our elderly...**”; where the expression ‘*yuwaqqir*’ (to venerate) is from ‘*tawqeer*’ (reverence/esteem); is that he does not show high regard and esteem for the elderly among us. In another narration he said: “...and does not recognize the rights of our notables”; which means that he does not recognize the nobility of our notables in terms of their years and knowledge, because notability (*kubraa*) embraces the youth due to his knowledge and the *Shaykh* due to his years. The meaning of his words, upon him be peace: “**...then he is not from among us**”; which is that he is not upon our spiritual path (*tareeq*) nor is he behaving in accordance with our conduct (*hadyi*). Or it means that he is not upon the perfection of our religion (*deen kaamil*). Or it means that he is not upon our customs (*sunna*). Or it means that he is not upon our courtesies. For, the phrase ‘he is not from among us’ is tantamount to exempting the person from a group; and is not meant to disengage him from the religion.

On the other hand, the benefit of utilizing this incomparable phrase is as a deterrent from falling into actions or behavior like that; similar to when a man says to his son when reproaching him ‘I am not from you and you are not from me’; which means that you are not following my path; as Ibn Hajr elaborated. Or it means that he is not upon our perfected way of life; and means that he has abandoned a branch from the branches of the religion; even though he may be within it originally. This was asserted by Ibn al-`Arabi.

In a narration of at-Tirmidhi on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “He is not from us who does not show compassion to our young and does not respect our elderly.” In the narration of Ahmad on the authority of Ibn `Amr that he upon him be peace said: “He is not from us who does not show compassion to our young and does not recognize the nobility of our elderly.” In the narration of Ahmad as well, on the authority of Ibn Abass, that he upon him be peace said: “He is not from us who does not show compassion to our young, show esteem to our elderly, and command the good and forbid indecency.” From *Imam* Ahmad’s narration as well, on the authority of `Ubada ibn as-*Saamit*, that he upon him be peace said: “He is not from us, who does not venerate our elderly, show compassion to our young and recognize the rights due to our scholars.”

In a narration of at-Tabaraani on the authority of Damra that he upon him be peace said: “He is not from us who does not show compassion to our young and does not recognize the rights of our elderly. He is not from us who deceives us. A believer is not a true believer until he loves for the believer what he loves for himself.” In another of his narrations on the authority of Abu Umama, he upon him be peace said: “Blessings is in our elderly. Whoever does not show compassion to our young and does not venerate our elderly is not from us.” It has been related by Abu Haatim on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: “When Allah desires good for the people of a household, He gives them comprehension of the religion; their young show respect for their elderly; He provides them with gentleness in their livelihood; and clear objectives in their expenditures; and He lets them see their own faults and makes them repent from them. However, when Allah desires other than that for them, He leaves them abandoned.”

The bottom line is that each of these prophetic narrations underline the importance the Messenger of Allah placed upon venerating the elders among the Muslims, respecting their leaders, honoring those among them who have memorized the Book of Allah, and being compassionate to the young. The duty of ordering his Companions and his *Umma* to adhere to these virtuous character traits is a part of his prophetic responsibility to “*take people out of the darkness into the light.*” The author, the professor Abdullahi Dan Fodio, may the mercy of Allah ta`ala be merciful with him said in his Daaliyya in praise of the Prophet, upon him be peace:

“All from noble qualities and etiquettes which will strengthen

The refuge of this most perfected of beings on the day of the Divine Promise
What is in him of patience, exonerating others and mercy

And courage and cheerfulness for the sake of dignity
He is good humored, bashful and constantly smiling

With teeth like studded white pearls well strung
There is none more eloquent in Arabic, among Arabs

Or non-Arabs like the son of the father of eloquence, Ahmad.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He also said**”; that is to say that the Messenger of Allah, صلى الله عليه وسلم said it, as it was related by Ibn `Asaakir on the authority of Ibn Abass: “**Whoever takes hold of the saddle of a man...**”. This means that whoever takes hold of the saddlebag of the camel upon which a man is riding, and walks alongside him as he rides, out of humility or respect.

The concept of taking hold of the saddle of a rider is an idiomatic expression for humility (*tawaadu`u*), submissiveness (*dhillu*), service (*khidma*), and dependence (*i`timaad*). Thus, taking hold of the saddle of a man is a sign of adherence to him (*at-tamassak bihi*), having a strong bond with him (*yata`allaq bihi*), holding to him (*amsakahu*) and following his words, deeds and not contradicting him (*ittiba`a qawlahu wa fi`lahu wa laa takhaalifahu*). This is the essence of the warrior and the Way of the swordsman. It is the custom of the courtesies and disciplines between subordinates and their officers in the military; and between the disciple and his teacher. It was the normal custom of my spiritual master *Shaykh* Muhammad al-Amin ibn Adam Kari`angha, when we had completed our lessons, to stand and ride his donkey to the central *masjid* of

Maiurno to lead the people in the *dhuhr* prayer. At those times, I would take hold of the saddle cloth of his donkey and respectfully trot alongside him, elated and at ease.

In the narration of at-Tabaraani he said: “Whoever holds to the saddle of his fellow Muslim brother...”; meaning that whoever holds to the saddlebag of his Muslim brother and walks alongside with him, out of respect to him due to his relationship with Allah and what he possesses of knowledge, mercy and spiritual bounty. Again, Ibn `Asaakir transmitted on the authority of `Amaar ibn Abi `Amaar that one day Zayd ibn Thaabit was riding his mount; and then Ibn Abass came took hold of his saddle. He said to him: “Stop that! O cousin of the Messenger of Allah!” He responded: “Likewise have we been ordered to behave with our scholars and elders.” Zayd then said: “Show me your hand.” He then extended his hand, and Zayd kissed it and then said: “Likewise have we been ordered to behave with the family of the household of our Prophet.”

Thus, Ibn Abass took hold of the saddle of Zayd ibn Thaabit as a sign of dutifulness (*birr*), honor (*ikraam*) and respect (*ihтираam*) towards him, due to his faith, fearful awareness, nearness to our Prophet, attachment to his *Sunna*, and the vastness of his knowledge. The same example was unequivocally stated in a tradition from the narrations of Ibn `n-Najaar on the authority of Ibn Abass that he once took hold of the saddle of Zayd ibn Thaabit and said: “Indeed we have been ordered to take hold of the saddles of our teachers and the masters of our tongues.” This means that the Messenger of Allah, صلى الله عليه وسلم, ordered us to show humility to the right acting scholars and the scholars of the languages of the people.

The *waliy* of Allah Ahmad ibn Abi'l-Hawaariy, may Allah ta`ala be pleased with him related that once a man from the Banu Hashim came to Abdallah ibn al-Mubaarak in order to listen to prophetic narrations from him. However, he refused to narrate prophetic traditions to him. The *shareef* then said to his young retainer: “Stand, for indeed Abu Abd'r-Rahman does not consider narrating prophetic traditions to us.” So, when they stood to mount their horses, Ibn al-Mubaarak came and took hold of their saddles. The *shareef* then said: “O Abu Abd'r-Rahman, you will do this?! And you will not even consider narrating prophetic traditions to us?!” Ibn al-Mubaarak said: “I humiliate my body to you, but I will not humiliate the prophetic tradition to you.” This means that I will humble my body to you by taking hold of your saddlebags; acknowledging and honoring your relationship with our Prophet, upon him be blessings and peace. All the above provides evidence that the phrase ‘taking hold of the saddle’ or ‘holding to the saddle’ is a figure of speech signifying humility (*tawaadu`u*), submissiveness (*tadhallul*), veneration (*ikraam*) and reliance (*i`timaad*).

The meaning of his words: “**...not hoping anything from him**”; is that he shows humility to his brother or to any person purely for the sake of Allah; not harboring desire for anything from the affairs of this world, such as wealth, position or anything else beside that. The meaning of his words: “**or fearing him**”; is that he does not show humility to someone out of dismay, apprehension or fear of them. But rather he shows humility to him out of respect; recognition of his station with Allah ta`ala, and his pre-eminence with His creatures; seeking by that the Pleasure of Allah and His forgiveness. It follows that this is the meaning of his words, upon him be peace: “**...will be forgiven.**” That is to say, that he will be forgiven of his small sins by reason of his humility to the People of Allah, knowledge, moral and ethical pre-eminence.

The apparent meaning of he will be forgiven is inclusive of both small and major sins; as Ibn al-Mundhir asserted. However, *Imam an-Nawwawi* said: “It is well known that this statement is specific for small sins.” This was also the assertion of *Imam ‘l-Haramayn*. *Qadi ‘Iyad* attributed the following view to the people of the *Sunna*, where one of them said: “It is allowable that his major sins will be lightened if he does not have minor sins”; as Ibn *Hajr* mentioned in his *al-Fath*.

It is also conceivable that the meaning of his words: “*he will be forgiven*” is that he will be elevated (*rufi‘a*), as it was related in a prophetic tradition of al-Bizaar on the authority of *Talha*: “Whoever shows humility for the sake of Allah, Allah will elevate him”; which means that He will forgive him. It has been related by Abu ad-Dunya in his *Dhimm‘l-Ghaddab* on the authority of Muhammad ibn ‘Umayr al-‘Abdi that the Messenger of Allah, صلى الله عليه وسلم said: “Humility only increases the servant in elevation. So, be humble and Allah will elevate you. Pardoning others only increases a person in honor. So, pardon others and Allah will honor you. Giving alms only increases wealth in abundance. So, give alms and Allah ‘izza wa jalla will show His compassion to you.”

The Messenger of Allah, صلى الله عليه وسلم said: “O people, the most superior of humanity is the servant who is humble in spite of his high status, the one who is austere in spite of his wealth, the one who is impartial in spite of his capacity, and the one who is tolerant in spite of his strength.” *Imam Ibn al-Mu‘tazz* once said: “The scholars that are the severest in humility are those who are the most extensive in knowledge; in the same way that a low land is the region with the most water.” For, the Messenger of Allah, صلى الله عليه وسلم ordered his companions and his *Umma* to show humility to others as a way of elevating their ranks with Allah ta‘ala and as a means of attaining His forgiveness. *Shaykh Ahmad ibn Muhammad al-Waasiti*, may Allah ta‘ala be merciful to him said in poetic verse:

“How often does the ignorant one who is humble
Have his ignorance concealed by humility?
And how often does the one distinguished in his knowledge
Have his spiritual merit decimated by arrogance?
So, abandon arrogance as long as you live
And do not keep company with its people
For, pride is an immense sin for the chilvarous
Because it always corrupts his good deeds.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He used to command people...**”; that is to say, that he used to order his Companions and *Umma* with an incumbent injunction (*‘amran waajiban*) and a collective obligation (*wa fardan kifaayatan*). It is said that it was an individual obligation (*fardan‘ayniyan*) as some of the jurists extracted it from many following prophetic traditions.

The meaning of his words: “**...to request blessings for the one who sneezes**”; is to make supplication for mercy, *baraka*, and constancy in obedience to Allah for the one who sneezes. Every person that makes supplication for good and *baraka* to befall someone else is referred to as ‘requesting blessings for him’ (*mushmmmit lahu*); with the letter *sheen* dotted and the letter *meem* inflected with *shadda*. Its etymology is from the expression ‘*tashmeet*’ (blessing), which means to say: ‘May Allah be merciful to you’

(*yarhamuka Allah*); meaning ‘may Allah make that the cause for the persistence of safety for you’. In the tradition regarding the marriage of Fatima with Ali, may Allah ta’ala be pleased with both of them: “The Prophet came to them, supplicated for them, asked for blessings to befall them (*shammata `alayhimaa*); and then left.” Thus, what is meant by him asking for blessings to befall them is that he asked Allah ta’ala that He would make them far from misfortune (*shimaata*) and bring them near (*wa yujannabhimaa*) to what will be the cause of blessings befalling them (*maa yushammit bi `alayhimaa*).

The meaning of his words: “**...three times...**”; is that he, upon him be peace, used to command the people when someone sneezed three times to then ask for blessings for them three times. The meaning of his words: “**...then if he sneezes again**”; where the letter *taa* is inflected with *kasra*, as it is cited in the *al-Qaamuus*; is that if the person sneezes again after the third time; or if he sneezes in addition to the third time: “**...to consider that he has a cold.**” This means that the one sneezing has been infected with a common cold (*zukaam*), and therefore there is no need to ask for blessings for him after the third sneeze. It has been related by Ibn Maja on the authority of Salma ibn al-‘Akwa’ that the Messenger of Allah, صلى الله عليه وسلم once said: “The one who sneezes should be blessed three times. If he sneezes in addition to that, then he has a common cold.” In the narration of Ibn as-Sunni on the authority of Abu Hurayra, he upon him be peace said: “The one who sneezes should be blessed when he sneezes three times. If he sneezes again, then it is a common cold.”

As for the transmissions which give evidence for it being highly recommended to ask for blessings for the one who sneezes, is in what was related by at-Tirmidhi on the authority of Ali ibn Abi Talib that the Messenger of Allah, صلى الله عليه وسلم once said: “A Muslim has a right upon another Muslim in six good things: to give him the greetings of peace when he meets him; to answer his invitation when he invites him; to ask blessings for him when he sneezes; to visit him when he is sick; to follow his funeral procession when he dies; and to love for him what he loves for himself.”

As for the prophetic transmissions which give evidence of the obligation of blessing the one who sneezes, is in what was related by al-Bukhari and Muslim on the authority of Abu Hurayra, that he, upon him be peace said: “The rights of a Muslim upon a Muslim are five things: returning the greetings of peace; visiting the sick; following funeral processions; answering invitations and asking for blessings for the one who sneezes.” In the narration of Muslim, he upon him be peace said: “A Muslim has five things that are obligatory upon his brother: returning greetings of peace; asking blessings for the one who sneezes; answering invitations; visiting the sick and following funeral processions.” In the narration of al-Haakim: “Among the rights of a Muslim upon another Muslim are five: being present at funerals; answering invitations; returning greetings; visiting the sick and asking for blessings for the one who sneezes if he remembers Allah *`izza wa jalla*.”

However, when the one who sneezes does not praise Allah when he sneezes then no one should ask for blessings for him (*fa laa yashtammithu `ahadun*); as it was related by Muslim and others on the authority of Abu Musa al-‘Ash`ari who said that the Messenger of Allah, صلى الله عليه وسلم said: “When one of you sneezes, he should praise Allah. Then others should ask for blessings for him. However, if he does not praise Allah, then you should not ask for blessings for him.” It has been transmitted by Anas ibn Malik that two men once sneezed while with the Messenger of Allah, may bless him and grant

him peace. He blessed one of them, but did not bless the other. It was said: “O Messenger of Allah, you blessed that one but you did not bless that one.” He said: “Indeed that one praised Allah, and that one did not praise Allah.” These two prophetic traditions are clear regarding the ban of asking for blessings for a person who sneezes and does not praise Allah. It is for this reason that some of the jurists consider it reprehensible to ask for blessings for a person who sneezes and does not praise Allah. Likewise, if a person did praise Allah when he sneezed but no one heard him, then blessings should not be asked for him.

It was related that once Ibn Umar heard a man sneeze and he said to him: “May Allah be merciful to you if you praised Allah.” The jurists differ regarding what a person who sneezes should say when he sneezes. A cadre of jurists maintains that he should not say anything in addition to ‘all praises are due to Allah’ (*al-hamdu lillah*), as it was related by Ibn Jareer on the authority of Mu`awiyya ibn al-Hakam who said: “I presented myself to the Prophet, صلى الله عليه وسلم and learned many matters in Islam. Among the matters which I learnt is that you must praise Allah when you sneeze; and when the one who sneezes praises Allah, it should be said to him: ‘May Allah be merciful to you’.” In the narration of al-Bukhari on the authority of Abu Hurayra the Prophet, صلى الله عليه وسلم said: “When one of you sneezes, he should say: ‘All praises are due to Allah’; and his brother or companion should say to him: ‘May Allah be merciful to you.’ When his brother says: ‘May Allah be merciful to you’; he should say in response: ‘May Allah guide you and correct your heart’.” In this is proof for what Ibn Bataal maintained: “The majority of the jurists hold the view that the one who sneezes should say in answer to the one who ask blessings for him: ‘May Allah guide you and correct your heart’ (*yahdeekum Allah wa yuslih baalakum*).”

However, Imam an-Nawwawi held the view that the best that the one who sneezes should say when he sneezes is: ‘All praises are due to Allah, the Lord of the worlds’ (*al-hamdulillahi rabb'l-aalameen*); as it was corroborated in the prophetic tradition of al-Bukhari and Muslim on the authority of Saalim ibn `Ubayd that the Messenger of Allah, صلى الله عليه وسلم said: “When one of you sneezes, he should say: ‘All praises are due to Allah, the Lord of the worlds.’ It should then be said to him in response: ‘May Allah be merciful to you.’ Then he should say: ‘May Allah forgive us and you’.” In this is the evidence for the jurists of Kufa that the most superior statement that the one who sneezes should say in response to the one who ask blessings for him is: ‘May Allah forgive us and you’ (*yaghfir Allahu lanaa wa lakum*).

Some of the jurists hold the view that the most superior statement that the one who sneezes should say when he sneezes is: ‘All praises are due to Allah in every circumstance’ (*al-hamdulillahi `alaa kulli haalin*); as it was related in a prophetic tradition of at-Tirmidhi on the authority of Ali ibn Abi Talib, that he upon him be peace said: “When one of you sneezes, he should say: ‘All praises are due to Allah in every circumstance.’ The one who responds to him should say: ‘May Allah be merciful to you’; and he should then say: ‘May Allah guide you and correct your heart’.” In this is evidence for some of the jurists who maintain that the appropriate response of the one who sneezes to someone who blesses him is: ‘May Allah guide you and correct your heart’ (*yahdeekum Allah wa yuslih baalakum*).

Both Malik and as-Shafi` held the view that a person has a choice between saying: 'May Allah forgive us and you' (*yaghfir Allahu lanaa wa lakum*); and 'May Allah guide you and correct your heart' (*yahdeekum Allah wa yuslih baalakum*). While some of the people of knowledge hold the view that it is lawful to join to two expressions together. Some of the scholars hold the view that it is permissible after sneezing for a person to have a choice in saying: 'All praises are due to Allah the Lord of the worlds', 'All praises are due to Allah in every circumstance'; or in joining the two expressions together; as it was related by Ahmad, Abu Dawud, at-Tirmidhi, an-Nisaai' and others on the authority of Saalim ibn `Ubayd that the Messenger of Allah, صلى الله عليه وسلم said: "When one of you sneezes, he should say: 'All praises are due to Allah the Lord of the worlds'; or 'All praises are due to Allah in every circumstance.' And the one who responds to him should say: 'May Allah be merciful to you.' He should then say to him: 'May Allah forgive us and you'."

The Messenger of Allah, صلى الله عليه وسلم ordered us to praise Allah when sneezing because by it belief is enhanced and increased. It has been related on the authority of `Aṭaa' that the Prophet, صلى الله عليه وسلم said: "Whoever sneezes three times, then true belief becomes firmly established in his heart." This means that his faith is augmented with faith due to his praise of Allah ta`ala and his exaltation of Him.

The Messenger of Allah, صلى الله عليه وسلم ordered us to bless the one who sneezes because in that is spiritual favor and a medicinal cure. It has been related by ad-Daylami and al-Haakim in his Taarikh on the authority of Ibn Umar that the Prophet, صلى الله عليه وسلم said: "The one who sneezes should begin with praising Allah, for that is a cure from every sickness as well as from waist pain." In the narration of Ibn `Asaakir on the authority of Ibn Abass, that he upon him be peace said: "Whoever anticipates the one who sneezes with praise of Allah, Allah will preserve him from waist pain; and he will not experience reprehensible things until he leaves this world's life." In another narration, he upon him be peace said: "Whoever anticipates the one who sneezes with praising Allah, he will be protected from back pain, earache, and stomach aches."

The above is proof for those who say that it is lawful to bless the one who sneezes and does not praise Allah ta`ala. *Qadi `Iyad* said: "One of our teachers once said that the one who sneezes was ordered to praise Allah because of the blessings and advantages that he obtains from expelling the congested acerbic vapors from the nasal passage to the brain." *Imam as-Samraqandi* said in his Bustan'l-Aarifeen: "It is highly recommended for the one who sneezes to suppress the sound of the sneeze, but to raise his voice with praise so that the people can hear him, because giving blessings is obligatory for them once they hear the praises of Allah."

The people of knowledge differ regarding what the one who sneezes says during prayer. Some of the scholars of the *Taabi`uun* said: "If a man sneezes while he is performing a prescribed prayer, he should praise Allah to himself and should not extend his expressions beyond that." Some of the Companions held the view that it is lawful to extend one's expressions in praising Allah even if he is in the prayer, as it was related by an-Nisaai' on the authority of Rifaa`at ibn Raafi' who said: "I once prayed behind the Prophet, صلى الله عليه وسلم, and I sneezed. I then said: 'All praises are due to Allah with abundant excellent and blessed praises in it and blessings upon it, as our Lord loves and is pleased with.' When the Messenger of Allah, صلى الله عليه وسلم completed the prayer and stood to leave, he said: 'Who was it that spoke during the prayer?'" No one spoke up. He

then said a second time: 'Who was it that spoke during the prayer?' Riffa'at ibn Raafi' ibn 'Afraa' said: 'It was me O Messenger of Allah.' He said: 'How did you say it again?' He said: 'I said: All praises are due to Allah with abundant excellent and blessed praises in it and blessings upon it, as our Lord loves and is pleased with.' The Prophet, صلى الله عليه وسلم then said: 'By the One in whose Hand is my soul, thirty something Angels were hurrying to see which of them would be the first to ascend to heavens with that'."

These prophetic traditions are indications of the innate relationship between the genesis of humanity and giving praise of Allah, because the beginning of the affair of humanity originated with giving praise to Allah ta'ala. It was related in an extensive prophetic tradition from at-Tirmidhi on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: "When Allah created Adam and blew the spirit into him, he sneezed and said: 'All praises are due to Allah!' Then his Lord said to him: 'May Allah be merciful to you O Adam'."

The scholars are unanimous that it is reprehensible for the person sitting to relieve himself to praise Allah ta'ala when he sneezes, and to bless someone else whom he hears sneeze. This is because it is not lawful to do remembrance of Allah ta'ala with any kind of remembrance while relieving oneself, and Allah ta'ala knows best.

The Messenger of Allah, may Allah bless him and grant him peace ordered his Companions and *Umma* to praise Allah when sneezing, and to ask for mercy for the one who sneezes when he praises Him because of what it is this of blessings, *baraka*, mercy, guidance, correction, forgiveness, the increase of faith, physical cures, protection, and bodily advantage. For, it is the right of our master, the Messenger of Allah, may Allah bless him and grant him peace, that he order or command everything which is of benefit in this world's life and the Hereafter and to forbid us everything which is harmful in this world's life and the Hereafter; as Allah ta'ala says: "*There has come to you a Messenger from among yourselves, dear to him is what afflicts you, deeply concerned for you and who is to the believers kind and merciful.*" The Messenger of Allah, may Allah bless him and grant him peace once said: "I have not neglected anything which will draw you near Paradise, except I have informed you of it. I have not neglected anything which will make you far from the Fire, except that I have informed you of it." This is due to his sympathy and compassion for humanity and all of creation.

The brother of the author and his spiritual guide, *Shehu* Uthman ibn Fuduye', may Allah be merciful to both of them, said about the Prophet in praise of him in poetic verses beginning and ending in the letter "*daal*":

"Humanity has accepted in truth that Ahmad is their master

He is the guide for creatures, the like of him cannot be found

The remedy when I have no cure, then the solution is Ahmad

Leave me alone to call out in the night: "O Muhammad!"

I am bewildered and in my heart is ardent passion burning with zeal."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: "**He used to command people...**"; i.e. he upon him be peace ordered his Companions and *Umma* with a command that was highly recommended (*'amran mustahibban*): "**...to have mutual love for one another for the sake of Allah...**". This means to love one another in the Way of Allah and not because of wealth (*'amwaal*), kinship (*'arhaam*), or any other worldly reasons (*'asbaab duniyawiyy*). The expression '*tahaabuu*' (mutual love) is said to be conjugated on the root

‘*tafaa`ulin*’ (to act mutually or interactively), where each individual loves his friend and they thus have mutual love for one another. Those who share mutual love are those whom Allah ta`ala describes as: “*He, Allah, loves them*” and “*they love Him*”. This means that Allah ta`ala places love in their hearts between themselves.

It has been related in a prophetic tradition transmitted by at-Tirmidhi on the authority of Abu Hurayra that he upon him be peace said: “When Allah `izza wa jalla loves a servant He calls Jibril and says: ‘Indeed I love so-and-so, therefore love him.’ Then this call is given in heaven, and then He causes this love to descend to the people of the earth. It is for this reason Allah ta`ala says: ‘*Indeed those who believe and do good deeds, the Compassionate will place love for them.*’ When Allah hates a servant, He calls Jibril and says: ‘Indeed I hate so-and-so’; and a call is made in the heavens, and then hatred for him descends upon the earth.”

He, upon him be blessings and peace also said as it was related by Abu Ya`ala and Ibn `Asaakir on the authority of Abu Hurayra: “Give gifts and you will gain mutual love”; which means some of you should give gifts to others and you will have mutual love emerge between you as a result. By means of giving gifts some of you will love one another. Love for the sake of Allah is among the innate traits of the *Awliyya* whose belief has been perfected. It has been related by Ibn Jareer on the authority of Abu Musa al-‘Ash`ari that the Messenger of Allah, صلى الله عليه وسلم said: “There is coming a people who will be the least of humanity and from diverse ethnicities, without any ties of kinship between one another. Yet, they will have mutual love for the sake of Allah, and have mutual spiritual purification and lucidity for the sake of Allah. Allah will establish for them lecterns made of light on the Day of Judgment and sit them upon them. They will not be stricken with terror when the people will be stricken with terror. They are the *Awliyya* of Allah who have no fear or grief.”

In a narration of Ibn Abi`d-Dunya in his Kitaab`l-Ikhwaan on the authority of Abu Hurayra, he upon him be peace said: “Indeed among the slaves of Allah are servants who are not prophets, and yet the Prophets and the martyrs will envy them. They will love one another with the spirit of Allah `izza wa jalla without links connecting them by wealth or kinship. Their faces will be luminous and they will be upon lecterns made of light. They will not fear when the rest of the people will be fearful, nor will they be saddened when the rest of humanity will be saddened.” He then recited: “*Indeed the Awliyya of Allah there is no fear on them nor do they grieve.*”

It has been related by Ahmad, Muslim, Abu Dawud, at-Tirmidhi and Ibn Maja on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: “By the One in whose Hand is my soul, you will not enter the Garden until you truly believe. You will not truly believe until you have mutual love for one another. Shall I not guide you to an affair that if you were to do it, it would cause mutual love between you? It is spreading peace between you.” This means spreading the greetings (*tahiyya*) between Muslims; or it means spreading safety (*sullam*), trust (*‘amaan*), love (*muwadda*) and harmony (*sulh*) amongst humanity. *Imam* an-Nawwawi said regarding the meaning of his words, صلى الله عليه وسلم: “...You will not truly believe until you have mutual love for one another...”; “This means that your faith will not be perfected, nor will your circumstances in belief be corrected except with mutual love for one another.” Thus, love (*mahabbah*) is the causative factor for the perfection of belief, and enmity between Muslims is the causative factor for the imperfection of belief.

It has been related by at-Tabaraani in his al-Awsat on the authority of Ali ibn Abi Talib that the Messenger of Allah, صلى الله عليه وسلم once said: “The head of intelligence, after sound faith in Allah, is causing genuine love to occur between humanity.” This means that actually manifesting love between people (*‘idhhar’l-hubb bayna’n-naas*). It has been related by Abu Dawud on the authority of Samra ibn Jundub who said: “The Prophet, صلى الله عليه وسلم ordered us to always answer the leaders, to have mutual love for one another, and to give the greetings of peace to one another.”

The meaning of his words: “**...to have affection for one another for the sake of Allah...**”; is that he, صلى الله عليه وسلم commanded people to have mutual affection for one another purely in the Way of Allah devoid of worldly reasons. The etymology of the expression ‘*tawaadadu*’ (mutual affection) is from the verb ‘*tawaddadu*’ (engratiating oneself to someone), meaning showing mutual love (*tahabbabu*); or intentionally trying to get someone’s affections (*ajtalib wuddahu*). It is taken from the conjugation ‘*tafaa’alu*’ (to act interactively) of the expression ‘*widaad*’ (sincere affection/cordiality). Thus, those who have mutual affection are those who seek to curry one another’s affections purely for the sake of Allah; i.e. to love one another for His sake. Allah ta’ala says: “*Indeed those who believe and do good deeds, the Compassionate will place affection for them.*” Al-Fara’ said that some of the scholars of exegesis said: “This means that Allah will place affection for them in the breast of the believers.” Or it means that affection in this world’s life will be placed for them; or that love will be placed in humanity for them in this world’s life.

This is because mutual love for the sake of Allah and mutual affection demonstrated in good deeds is what disrupts the plots of Satan, as it was related by ad-Daylami on the authority of Ibn Umar. It was related by al-Bayhaqi in his Shu’b’l-Imaan on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “The head of intelligence after faith in Allah is inducing genuine mutual affection among humanity.” In a narration from Ali ibn Abi Talib, he upon him be peace said: “The head of intelligence after the religion is inducing genuine mutual affection for humanity and procuring good for every righteous person and sinful person.” In the narration of as-Shirazi in his al-‘Alqaab on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said: “The head of intelligence after sound faith in Allah is inducing genuine affection for humanity. The people of mutual affection in this world will have ranks in the Garden. Whoever has ranks in the Garden, will be in the Garden.” In the narration of at-Tabaraani on the authority of Abu Hurayra, he upon him be peace said: “The most superior action after sound faith is inducing genuine mutual affection to humanity.” In his narrations as well from his Mukaarim’l-Akhlaaq on the authority of Ibn Umar that the Messenger of Allah, صلى الله عليه وسلم said: “Inducing genuine mutual affection towards humanity is half of intelligence.”

The meaning of his words: “**...to give mutual assistance to one another...**”; is that he upon him be peace commanded the people to provide mutual assistance between them (*ta’aaduda baynahum*). Mutual assistance is from the root verb ‘*‘adada*’ (to give a hand), or to help (*‘a’ana*). Ibn Mundhir said: “It is said that it means power (*quwwa*) because a human is empowered by the support of his limbs (*yuqawwi bi ‘adadihi*), thus power is actually named with the cognomen ‘limbs’ (*‘adadun*).” Allah ta’ala says regarding the strengthening of our master Musa with his brother, Harun, upon them be peace: “*We will strengthen your limbs by means of your brother*”; which means that We

will assist you (*sanu`eenuka*) by means of your brother; or We will fortify you (*sanushidduka*) by means of him. This is expressed by way of metaphor because Allah ta`ala does not require assistance from anyone, since: “*He is the Independently Rich and Praiseworthy.*” Thus, the meaning of mutual support is the assistance that people give to one another, and the mutual help provided to one another. The ‘limbs’ of a man are his helpers and supporters. Allah ta`ala says: “...and nor do I choose those who are astray as helpers (**`adadan**)”; which means that I do take those who are astray as supports. One says: ‘*Fulaanun `adadun fulaanan*’ (So-and-so is the support of so-and-so); i.e. he is his helper (*yu`eenahu*). It has been related in a prophetic tradition of Ahmad that the Messenger of Allah, صلى الله عليه وسلم once said during a military campaign: “O Allah You are my Patron (**`adadiy**); You are my Helper. By means of You I am empowered. By means of You I am supported. By means of You I fight.” For, the meaning of “You are my Patron” is that You are my Helper, which means the most perfect kind of help and its most maximum manifestation; as it summarized from the Daleel al-Faaliheen of *Shaykh Muhammad ibn `Alaan as-Sadeeqi*.

The meaning of his words: “**...to cooperate with one another...**”; is that he, upon him be peace commanded people to combine forces with one another (*at-tasaa`idu baynahum*). Thus, this expression is actually near in meaning to mutual assistance (*ta`adadu*). The etymology of ‘*tasaa`idu*’ (cooperation) is from the verb ‘*sa`ada*’ (to help), ‘*musaa`ida*’ (assistance), and ‘*si`aad*’ (indispensable); which means providing support (*`a`aanahu*). Metaphorically we say that the supporters of a person are his bodily limbs; and that the supporters of a bird are its wings; because it relies upon them in flight. Allah ta`ala says: “...as for those whom He supports (**su`iduu**)...”; which means those whom Allah helps, assists, and give success. It is clear that the two expressions ‘*ta`adadu*’ and ‘*tasaa`idu*’ have one meaning; which is giving mutual assistance and cooperation (*ta`aawunu*). Thus, the two phrases are recurrent in order to strengthen and make the meaning more eloquent; since every supporter is in fact an assistant; and every assistant is in fact a supporter. The Messenger of Allah, صلى الله عليه وسلم commanded us to cooperate in assisting one another in many prophetic traditions following the example of the words of Allah `izza wa jalla: “...and assists one another in righteousness and fearful awareness, and do not assists one another in sin and enmity.”

Imam al-Qurtubi said: “This verse is a command to the whole of creation to cooperate with one another in righteousness and fearful awareness; where it means to give mutual assistance to one another. It is encouragement for them to act upon what Allah ta`ala ordered them; to desists from what He prohibited them; and disengage themselves from it. This is consistent with what was related from the Prophet, may Allah bess him and grant him peace when he said: ‘The one who guides to what is good as like the one who does it.’ Subsequently, it says that the one who guides to what is evil is like the one who does evil.”

It has been related by *al-Khateeb* on the authority of *Anas ibn Malik* that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever relieves a worldly difficulty from his brother believer, Allah will relieve seventy difficulties from him on the Day of Judgment. Allah remains in the assistant of the servant as long as the servant is in the assistance of his brother. Whoever covers his Muslim brother in this world, Allah will cover him on the Day of Judgment.”

Then a man said: “O Messenger of Allah! Who are the people of the Garden?” He said: “Every lenient person who is easy going and uncomplicated.” In a narration from Ibn an-Najaar on the authority of Ali ibn Abi Talib, he upon him be peace said: “Whoever moves in the assistance of his Muslim brother and brings some advantage to him; will have the recompense of the one who struggles in the Way of Allah `izza wa jalla.” In another narration he, upon him be peace said: “Assist your brother whether he be an oppressor or oppressed.” It was said: “O Messenger of Allah, I understand assisting him when he is oppressed, but how can I assist him when he is an oppressor?” He said: “By returning him back to the truth. That is the way you help him.”

The meaning of the words of *Shaykh* Abdullahi Dan Fodio: “**...and to intercede on behalf of one another**”; is that he, upon him be peace commanded the people to be intercessors on behalf of each another. Allah ta`ala says: “*Whoever intercedes with an excellent intercession will have a portion of it. Whoever intercedes with an evil intercession will have a liability from it.*” Ibn Mandhur said: “The meaning of intercession is originally the mediating speech that a person makes to a ruler regarding the needs of someone else.” It has been related by al-Bukhari and Muslim on the authority of Abu Musa al-‘Ash`ari who said that once a beggar, or someone desiring the fulfillment of a need came to the Messenger of Allah, may Allah bless him and grant him peace and he said to his Companions: “Intercede on his behalf and you will be recompensed; for Allah will fulfill whatever he wants upon the tongue of His prophet, صلى الله عليه وسلم.”

The meaning of this prophetic tradition according to Ibn Hajr is: ‘Intercede by obtaining for yourselves absolute recompense, whether you are actually able to fulfill the person’s needs or not.’ At-Taybi said regarding the meaning of the above prophetic tradition: “Whenever a person in need presents a need of his to me, endeavor to intercede for him on my behalf. When you intercede, you will attain recompense regardless if your intercession is accepted from them or not. Thus, Allah causes to be fulfilled upon the tongue of His prophet, whatever He wills from the necessities of fulfilling needs or its absence. This means whether he is able to fulfill his needs or not. This is by the power of Allah ta`ala and His decree.”

It has been related by Ibn Maja on the authority of Ruhmin as-Samaa`iy that the Messenger of Allah, صلى الله عليه وسلم said: “The the most superior manner of intercession is that you intercede between two people regarding matrimony.” This means, that you intercede between a man and woman by being an intermediate between them and a causative factor for each of them desiring to remain with one another; as summarized from *Shaykh* Muhammad al-Minawi in his *Fayd ‘l-Qadeer*.

In the narration of at-Tabaraani on the authority of Samra it is related that the Messenger of Allah, صلى الله عليه وسلم said: “The best form of charity is that of the tongue.” It was said: “O Messenger of Allah what is the charity of the tongue?” He said: “It is the intercession you make in order to free a person enslaved; in order to protect blood from being unjustly shed; in order to cause good to persist; for the generosity you show to your brother, and in order to ward off hateful and disliked things from him.” For indeed, showing mutual affection (*tahabbabu*), providing mutual assistance (*tasaa`idu*), cooperating in joint endeavors (*ta`aaduda*) and giving intercession (*shafa`at*) for others are among the qualities of the perfected *awliyya* who behave in accordance with all the Muhammadan character traits and virtues. Each of these noble virtues are subsumed in

the words of the author, *Shaykh* Abdullahi Dan Fodio, may Allah ta'ala be merciful him when he said in his Manan'l-Manaan in poetic verse:

“By safeguarding oaths and likewise preserving chastity

By relationships through marriage is also known to be among the traits of belief.

It is our accomplishing the rights of those whom we must support

And our being dutiful to parents is what is demanded of us.

By the performing our acts of atonement and the educating

Of our children by this we are given elevated stations.

Obedying custodians and connecting with the nearest of kin

By taking pains in doing these you will attain mercy.

And by being compassionate to servants, and additionally, standing

On the side of justice in government and our returning the greetings of peace.

Our obedience to those who possess the authority

And likewise, our showing respect and honor towards our neighbors.

Including in these is bringing about reconciliation between people

And behaving towards all people like a helping brother.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He used to disparage...**”; that is to say, he would find fault with (*ya`uubu*) or he considered it abhorrent (*yashjubu*). The expression ‘*yadhummu*’ is taken from the verb ‘*dhammahu*’ (‘He disparaged it’); like when you say ‘*yadhummuhu dhamman*’ (‘He disparaged it reproachfully’); thus the thing becomes blameworthy (*madhmuum*), which is the opposite of praiseworthy (*naqeed`l-madh*). It means to criticize a thing based upon its offensiveness (*al-lawm fee al-`isaa`at*). The meaning of his words: “**...the two faced person...**” where the expression ‘*dhawee*’ is in the accusative case (*mansuub*) and is the plural of the word ‘*dhu*’ (the owner); meaning the companion of two false faces; the one: “**...who goes to this people with one face and to that people with another face**” The jurist Ibn al-`Arabi said: “The expression ‘face’ (*wajh*) in the context of this prophetic tradition means ‘objective’ (*qasd*).” His reason for disparaging the two-faced individual is because by outward judgment it constitutes pure hypocrisy (*nifaaq mahad*), lying (*kidhab*), deceit (*khiḍaa`*) and plotting to be exposed to the secrets of each group. He is the one who goes to each group with what pleases them, regardless if either of the groups is good or evil. This sort of behavior is forbidden dissimulation (*mudaahina muḥarrima*) because it is the cause of corruption and division prevailing among the people. This is the precise state of the hypocrite (*munaafiq*) who: ‘*straddles the fence, neither with these nor with those*’; completely confused in his religion; neither manifesting pure polytheism nor pure belief.

Ibn al-Baṭṭaal said: “Being two faced is called deceitful dissimulation (*mudaahin*) because he manifests to the people of evil that he is pleased with them. He encounters them with a face joyous with desire and friendship. Similarly, he manifests to the people of truth that he is content with them. This behavior is simply a riding beast that he rides so that each faction becomes pleased with him. In this regard he shows each of the factions that he is among them.”

The culpability of being two faced has been transmitted in many prophetic traditions. Among these is what was related by al-Bukhari on the authority of Abu Hurayra that the Prophet, صلى الله عليه وسلم said: “You will find that the most evil of people with Allah on the Day of Judgment to be the two faced individual who went to those

people with a face, and then to those people with another face.” In the narration of Abu Dawud, he upon him be peace said: “Among the vilest of people is the two-faced individual who goes to these people with a face, and to those people with another face.” The meaning of the expressions ‘*sharr’n-naas*’ (the evil of the people) and ‘*sharaar’n-naas*’ (the most evil of the people) on the Day of Judgment is the most malevolent of them in circumstances (‘*aswaahum haalan*’) or the most severe of them in punishment (‘*ashaddahum adhaaban*’) because the hypocrite will be in the most heinous circumstances in the Fire; as Allah talala says: “*Indeed the hypocrites will be in the lowest stratum of the Fire and you will not find a helper for them.*” This is because the hypocrite will neither be among the disbelievers or the believers. Rather, they will be among the lowest stations in *Jahannam*, even below that of *Iblees* in the *Sa’ir*.

It has been related in a narration of al-‘Isma‘ili on the authority of al-‘Amish that he upon him be peace described the two faced individual as: “...the one who goes to those people with the words of these people and to these people with the words of those people.” This means that he circulates among them with slander (*nameema*) in order to sow corruption between two groups. Thus, his actions are connected to the spreading of falsehood and lies. The reason that the two-faced individual is the most evil of people is because the foundation of their characters is circulating in the earth with corruption, especially when the objective of their words is not to bring about reconciliation between people.

Imam an-Nawwawi said: “As for the one whose objective in going to two different groups is to bring about reconciliation (*islaah*); then this is praiseworthy.” Other jurists have said that the distinction between them is that the blameworthy is the one who embellishes actions for one group and makes the same actions repulsive to another group; and he depicts each of the groups as nefarious to the other. The praiseworthy is the one who goes to each of the groups with words which has in them reconciliation regarding the other; where he proffers excuses to each of the groups on behalf of the other. He, thus, transmits what is possible for him to transmit of the commendable behavior of each group while intentionally concealing their repulsive traits. In this regard he ends up strengthening the relationship between these divided groups. As for the blameworthy in this, it is the foundation of hypocrisy (‘*asl’n-nifaaq*’) because he goes to one people in one state and to another people in its opposite state. The believer is not like this because his state regarding the truth is singular, since he is always attentively aware of his Exalted Creator, who is with him with His knowledge wherever he is; as *Imam* al-Minawi said in an abridged fashion.

Therefore, avoiding the evils of the two-faced person is a part of true sincerity (*ikhlaas*); and sincerity is the head of the all praiseworthy and redemptive character traits. *Imam* Ali ibn Abi Talib, may Allah ennoble his face, once said in poetic verse:

“Be responsible for the rights of the friend when he comes

Make the righteousness of sincerity be an obligatory virtue from you
Be preserving of the rights of parents and totally helpful

To your neighbor: the possessor of fearful awareness and the people of nearness.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: “**He used to command people...**”; i.e. he used to order his Companions and *Umma* with a command which is legally highly recommended (‘*amran mustahibban*’): “**...to make regular calls upon the sick and**

infirm...” This is because visiting the ill (*‘iyaadat’l-mareed*) is a confirmed *Sunna*, as we mentioned previously, due to what is in it of bringing solace to others (*tasliyya*) and establishing affections between the hearts of people (*ta’leef’l-quluub*). I also mentioned that the scholars differ regarding the legal judgment of visiting the sick. It is said that it is a collective obligation (*fard kifaaya*). It is also said that it is an individual obligation (*fard’l-‘ayn*). It is also said that it is lawful to visit a protected religious minority (*dhimmi*), when it is hoped that he will become Muslim, or when it embraces the social welfare of everyone.

As for the establishment of visiting the sick in revelation, Allah ta’ala says regarding the day of Friday (*yawm’l-jum’a*): “...when you have completed the prayer, then disperse in the earth seeking the bounties of Allah, and remember Allah with much remembrance, so that you can be successful.” Ibn Abass gave the exegesis of these words by his saying: “In this verse they are not being commanded to seek after anything of this world’s life. The bounties being commanded to seek after are: calling upon the sick (*‘iyaadat’l-mareed*); attending funerals (*huduur’l-janaa’iz*); and visiting brothers (*ziyaarat’l-‘akh*) for the sake of Allah ta’ala.” It is for this reason that it has become a custom for the people in the lands of Islam on Fridays to call upon the sick, to visit the graves of parents, to sit in the assemblies of knowledge and its people and to sit in the circles of remembrance of Allah and its people.

It has been related by at-Tabaraani in his *al-Awsat* on the authority of Anas ibn Malik that the Messenger of Allah, صلى الله عليه وسلم once said: “Visit the sick and infirm and request them to make supplication for you, since the supplication of the sick is answered and his sins are forgiven.” In the narration of Ahmad on the authority of Abu Sa’id al-Khudri that the Prophet, صلى الله عليه وسلم said: “Visit the sick and accompany funeral processions. This will remind you of the Hereafter.” In the narration of ad-Daylami on the authority of Anas ibn Malik: “Visit the sick and answer invitations. In visiting the sick you should do it on alternative days except when the person’s malady completely overcomes them. Then they should not be visited. Visitation should customarily be done after three days. The best visitation is that one in which the visiting time is the least.” From this we know that a part of the courtesies of visiting the sick is not prolonging the sitting until the sick person becomes distressed or it causes difficulties for his family.

It has been related by al-Bukhari on the authority of Abu Musa al-‘Ash’ari that the Messenger of Allah, صلى الله عليه وسلم said: “Manumit captives (meaning those enslaved), feed the hungry and visit the sick.” It a legal right for every sick person to be visited, regardless if he is a freeman, a noble servant, a weak Muslim or disbeliever; as *Imam* al-Qaari said in his *Jam’u’l-Wasaa’il*. Ibn Hajr said: “Connected to visiting the sick is being amenable towards him, showing concern for his circumstance and being kind towards him. Perhaps this custom can be the cause of his recovery and the reviving of his strength.” Thus, the Messenger of Allah, صلى الله عليه وسلم commanded his Companions and *Umma* to visit the sick and infirm due to what is in it of spiritual bounty and the mercy which it brings in this life and the Hereafter.

It has been related by at-Tirmidhi on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “Whoever calls upon a sick person or visits his brother in Allah, a caller will call out to him: ‘You have performed well. You have sought after your well being and have prepared a place for yourself in the Garden’.” This

prophetic tradition means that whoever calls upon a sick person for the sake of Allah, while reckoning with his own soul and not for any worldly matter; or visits a fellow Muslim brother in the religion; an Angel will call out to him and make supplication for excellent well being in this life and the Hereafter. It will request from Allah that He make his manner and behavior for him a path to the Garden, by removing from him demeaning character and adorning him with noble character. Allah ta'ala will make an immense station in the Garden for him due to his behavior.

In the narration of al-Bukhari on the authority of Jaabir ibn Abdallah that he upon him be blessings and peace said: "Whoever calls upon a sick person will be designated with divine mercy, until when he sits with him, he actually abides in it." This means that he will be granted with mercy in this life and the Hereafter, *baraka* and a firm station with Allah ta'ala. It has been related by Muslim and others on the authority of Thawbaan that the Prophet, صلى الله عليه وسلم said: "Indeed a Muslim when he visits his fellow Muslim brother will continue to abide in the fruits of the Garden." This means that he will abide in the meadows of the Garden, its advantages and fruits. Or it means that he will continue on the path to the Garden, or on the path which leads to it.

The meaning of his words: "...and forbade them..."; is that the Prophet, upon him be peace, prohibited his Companions and *Umma* "...from alienating themselves from one another"; that is to say, that he forbade them from severing mutual ties with one another (*taqaatu`u*). The word '*tahaajaru*' (severance) is from the verbal expression '*hajarahu*' ('he parted company with him'), '*yahjruhu hijraanan*' ('he abandoned him cutting him off completely'); thus the two people became alienated from one another (*yatahaajiraan*). It means some people completely cutting off ties from others; and is the opposite of maintaining relationship and contact (*wa huwa diddu'l-waṣl wa's-silla*). Aptly, there has been innumerable prophetic traditions narrated prohibiting the severance of ties; as we will demonstrate.

The meaning of his words: "...and from having mutual enmity towards one another..."; is that the Prophet, upon him be peace, forbade his Companions and *Umma* from the severance of ties (*taqaatu`u*), becoming estranged (*taṣaarima*), from alienation (*hijraan*) and antagonism (*mu'aadaat*). The expressions '*tahaajaru*' (severance) and mutual enmity (*tadaabiru*) are synonyms sharing the same meaning because each implies a person turning their backs on someone. The distinction between them, however, is that 'severance' (*tahaajaru*) also infers '*hujr*' which means addressing the one being severed with obscene language (*kalaam qabeeh*). Allah ta'ala says: "*Do not drive away those who call upon their Lord in the mornings and evenings seeking His countenance. You are not responsible in any manner for reckoning with them, nor or they responsible in any manner for reckoning with you. If you were to drive them away, then you would be among the unjust.*"

It has been related by Muslim on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: "The actions of people are presented twice each week, on Monday and Thursday. Every believing servant is forgiven except the servant who has a grudge with his brother. It is said: 'Leave forgiving these two until they reconcile'." In the narration of at-Tabaraani on the authority of Abu Ayyub al-Ansari that the Prophet, may Allah bless him and grant said: "No Monday or Thursday comes without Allah elevating good deeds except two who have become estranged from one another."

In the narration of Ibn an-Najaar on the authority of Anas ibn Malik that the Prophet, صلى الله عليه وسلم said: “Do not alienate one another. Do not envy one another. Do not hate one another. Rather, be brothers of one another as servants of Allah. It is not lawful for a Muslim to alienate himself from his brother more than three days.” In another narration of Ibn Abass: “Alienation is not lawful for more than three days.” It has been related in the prophetic tradition of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: “Do not hate one another. Do not alienate one another. Do not compete with one another. Rather, be brothers of one another as servants of Allah.” In another narration, he upon him be peace said: “Do not envy one another. Do not undercut each other in business. Do not hate one another. Do not alienate one another.”

Imam Ibn Hajr said in his Fat’h al-Mubeen: “This is a prophetic tradition which contains ennumerous advantages. It is an indication of the majestic character to the beginner and the one who has attained the goal. Rather, this prophetic tradition contains the essence of hope in its meanings and the purest comprehension in its implications. This prophetic tradition comprises all of the legal rules of Islam which have been recorded or understood; and it also embraces every kind of virtuous courtesy, either potentially or realized.” In the above cited prophetic tradition is clear prohibition against mutual envy, cheating, mutual hatred and alienation. For, the Messenger of Allah, may Allah bless him and grant him peace, prohibited us from these traits in order to perfect in us noble character as a means of extracting us out of darkness into the Light by the permission of his Lord, the Forgiving the Merciful. For, he, upon him be blessings and peace, is the caller to Allah, the One; as *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said of him in his Takhmees al-Burda as-Shareefa:

“He is the caller to Allah, the guide whose words lead in the right Way

And regarding the one who answers him, O friend, he is joyful

In commanding good and forbidding evil, all from him is pure guidance

For, our Prophet, the one who commands and forbids, there is no one
More virtuous than him in saying: ‘No’ and ‘Yes’.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He used to prohibit people...”**; that is to say that he forbade his Companions and *Umma*: **“...from showing contempt towards people...”**; which means he forbade degrading them (*mutahaanihim*) and ridiculing them (*izdiraa’ihim*). The expression *‘ihtiqaar*’ (contempt) is from the verb *‘haqara*’ (‘to denigrate’); and *‘yahqaru hiqran*’ (‘he denigrated him disparagingly’); i.e. he belittled him (*istisgharahu*) and humiliated him (*istidhillahu*). Thus, the Prophet, صلى الله عليه وسلم forbade denigrating people from any direction because it is among the most blameworthy traits which are forbidden to behave with. Allah ta’ala says: **“Indeed He does not love the arrogant.”** This means that Allah ta’ala does not love those who believe that they are innately superior to others.

It is for this reason that showing contempt towards people or elevating oneself over other Muslims, even over captives and other oppressed people has been prohibited by many prophetic traditions. Among these is what the author related from the Prophet: **“...by saying...”**; that is to say, by the saying of the Messenger of Allah, صلى الله عليه وسلم as it was related by al-Bayhaqi in his Shu’b’l-Imaan on the authority of `Uqba ibn `Aamir: **“Not one of you is superior to another except by means of religion.”** This means that no single person among humanity is over another human by any priority right

(meeza), innate goodness (*hassana*) or merit (*fadeela*), except by his superiority in religion. That is to say, that it is Islam which grants him pre-eminence. Inferred in this prophetic tradition is the command to show kindness towards the weak and oppressed (*al-'amr bi'l-lutf bi'd-du'afa*) and to lower the wing of mercy towards them. In it also is the prohibition of showing contempt towards people and elevating oneself over them.

The meaning of his words: **“He used to also say...”**; is that the Messenger of Allah, صلى الله عليه وسلم also used to say, as a corroboration (*ta'yeedan*) and verification (*ithbaatan*) of the previous prophetic tradition; as it was related by Ahmad on the authority of Abu Dharr in a divergent phrasing: **“You are not superior to the red nor the black, except by your superiority over them by fearful awareness of Allah. Allah says: ‘The most noble of you with Allah is the one who is most fearfully aware’.”** I have not discovered this particular wording of the prophetic tradition in any of the books of traditions. As for the wording of the Abu Dharr of this prophetic tradition which I found, he upon him be peace said: “Consider this, that you are not better than any red or black person, except if you are superior to them by fearful awareness of Allah.” This means that you should reflect upon what I say, which is that you are not better than anyone among humanity, be they white or black except if you are superior to them by religion and Islam. This is because the pivot of superiority (*midaar'l-fadeela*) among the children of Adam revolves around fearful awareness (*taqwaa*).

The people of *Qur'anic* exegesis differ regarding the causative factor (*sabab'n-nuzuul*) behind the descent of this verse. Az-Zuhri said that this verse was revealed regarding the Banu Bayaada when they said to the Messenger of Allah, صلى الله عليه وسلم: “Will you marry our daughters to our freedmen?!” Then Allah ta'ala revealed: “O mankind We have created you from a single male and female, and We made you into nations and ethnicities so that you may know one another and that the most noble of you with Allah is the one most fearfully aware.” It is said that this verse was revealed regarding Thaabit ibn Qays when he said to a man who failed to make room for him in one of the assemblies: “O son of so-and-so!” Then the Prophet, صلى الله عليه وسلم said: “Who is the one who mentioned ‘so-and-so’?” Thaabit said: “It was me O Messenger of Allah.” The Prophet, صلى الله عليه وسلم then said: “Look closely at the faces of the people.” He then looked at them. He then said: “What do you see?” He said: “I see whites, blacks and reds.” He said: “Then indeed, you are not superior to any of them except by means of fearful awareness.” It was then that this particular verse was revealed. It is said that it was revealed regarding some people who became angry as a result of the spiritual master Bilal ibn Rabaah climbing atop the Ka'ba on the day of the conquest of Mecca in order to call humanity to Allah 'izza wa jalla. It is said that there were other causative factors for the descent of this verse.

The bottom line is that the words of Allah ta'ala: “...the most noble of you with Allah is the one most fearfully aware”, is a pre-emption of the people from boasting over their lineage (*tafaakhir bi'll-'ansaab*), hoarding of wealth (*takaathur bi'l-amwaal*), and humiliating the poor and destitute (*izdiraa'a bi'l-fuqaraa' wa'l-masaakeen*). The Messenger of Allah, صلى الله عليه وسلم once said: “Whoever desires to be the most noble of mankind, then let him have fearful awareness of Allah.” Mujaahid said regarding the meaning of the above *Qur'anic* verse: “The most noble of humanity with their Lord are those who are most rigorous in their fearful awareness of Him by performing His obligations and avoiding His disobedience. You are not greater than the people by your

house or by the great number of your relatives.” In the narration of al-Bayhaqi going back to the Messenger of Allah, صلى الله عليه وسلم who said during the Farewell Pilgrimage: “O mankind, indeed your Lord is One and your father is one. There is no innate superiority to the Arab over the non-Arab; or to the non-Arab over the Arab or to the red over the black or to the black over the red; except by means of fearful awareness: *‘The most noble of you with Allah is the one most fearfully aware’*.”

Thus, it is obligatory upon us not to denigrate a Muslim, be he virtuous or sinful; regardless of what level of sin he reaches, because of our ignorance of the ultimate circumstances of his final ending. Therefore, when we command and prohibit others, it is essential that we do so with compassion and mercy without seeking to belittle and scrutinize people. Essentially, the affair is just as the brother of the author, *Shehu* Uthman ibn Fuduye` said in his *Ihya’s-Sunna*: “It is not lawful for you from any perspective to hate the sinful from the people of **Laa ilaha illa Allah**, not to speak of hating the righteous among them. Rather, you should hate their sins and love them for their Islam, since their sins do not remove them from the sphere of **Laa ilaha illa Allah**. This is because they possess a general protective friendship from Allah. Thus, they are the *awliyya* of Allah, and if they were to err or come with errors as massive as the earth; and they had not associated partners with Allah; then Allah would encounter them with its likeness in forgiveness. The one who has his friendship with God firmly established for him, it is then sacrosanct to make war with him. Whoever attempts war with him has attempted to make war with God. Whoever attempts war with God, then He has already mentioned what his recompense will be in this world and the Hereafter. Whoever has not been exposed by Allah as His enemy; then by Allah, do not take him as an enemy. The least of your states when you are ignorant of a man’s circumstances is to be thoughtful and cautious regarding his affair.”

Perhaps a sinful person or reprobate is in a better circumstance than ours. Therefore, how can we denigrate a person, when our own circumstances and status is more immoral and malevolent than his? It is for this reason that the Messenger of Allah, صلى الله عليه وسلم said: “The best action and there is no action superior to it, is having a good opinion of Allah and having a good opinion of His servants.” It has been related by Muslim and others on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: “The Muslim is the brother to a Muslim. He should not oppress him, abandon him or denigrate him. Genuine fearful awareness is here. Genuine fearful awareness is here. Genuine fearful awareness is here.” He said it three times and each time he pointed to his breast. He then said: “Enough as a sign that a person has attained evil is his denigration of his brother Muslim. The blood, honor and wealth of every Muslim with regard to every other Muslim are sacrosanct.” This means that it is not lawful to denounce him, belittle him, humiliate him, consider him insignificant, or show contempt for him in any manner. Allah ta`ala says: *“Let not one people look down on another people perchance they may be better than they.”* Shaykh Mulay at-Tihami ibn Sayyid Muhammad ibn Abdallah as-Shareef, may Allah be merciful to him said in poetic verse:

“When one is belittled disparingly, perhaps he is a person of high esteem

Though he looks like a denigrated person to the ignorant onlooker

For even the immense stars sitting in the height of their stations

Seem as if they are minute, when in reality they are not small at all.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: **“He used to prohibit people...”**; that is to say that forbad his Companions, *Umma* and all of mankind: **“...from having envy for someone”**; because envy is among the destructive traits which are forbidden to behave with. The etymology of the expression ‘*hasad*’ (envy) is from the verb ‘*hasadahu*’ (to envy) and ‘*yahsudahu hasdan*’ (he envied him invidiously), when a person wishes that a blessing and favor leave another or he wishes that blessings be completely stripped from him. Allah ta’ala says: “*Will they envy the people for what Allah has provide for them from His bounty?*”

His words, may He be exalted: “*Will they envy the people...*”; means i.e. will they envy the Prophet Muhammad, صلى الله عليه وسلم; or he and his Companions; or the Arabs or all people in general. This is because whoever envies the Prophet due to his prophethood, it is as though he envies all mankind. This is the most malevolent kind of depravity. The meaning of the words of Allah ta’ala: “*...for what Allah has provide for them from His bounty*”; i.e. from prophethood, multiple women, victory, persistence, and the predominating honor granted day after day; or it means for placing the promised prophet among them. Thus, it means that they hoped that these blessings would be removed from them. Allah ta’ala says: “*Do not covet the favors which Allah has given to some of you over others.*” This means that you should not envy them for that. It has been related by Abu Dawud on the authority of Abu Hurayra that the Prophet, صلى الله عليه وسلم said: “Beware of envy because envy devours good deeds the way a fire devours dry wood.”

The brother of the author, *Shehu* Uthman ibn Fuduye` said in his *Umdat’l-Bayaan*: “The reality of envy is wanting blessings to depart from the one who has received it. There are four levels of envy: [1] He wants the blessings to leave the one who has received it and does not want the blessing to return to him. [2] He wants the blessing to leave him and he desires the very same blessing for himself in the same way he desires a fine house, a beautiful woman, or a lofty, wide *zawiyya* which someone else has obtained. [3] He does not desire the blessings itself, but he desires its like for himself. If he cannot have its like, he then desires it to leave the person who has it so that the contrast between them is not so apparent. [4] He desires its like for himself. If he cannot obtain it, he nevertheless does not want it to depart from the person who has it. This last level of envy is excused if it is about a blessing of this world, and it is highly recommended if it is about a blessing from the *deen*.”

The author, Abdullahi ibn Fuduye`, may Allah ta’ala be merciful to him said in his *Diya`Uluum’d-Deen*: “Envy is one of the branches of malice (*hiqd*) whose branches are numerous. It is the dislike of blessings and the desire that blessings be removed from the one who has received them. Its causes are: [1] enmity; [2] self aggrandizement; [3] arrogance; [4] conceit; [5] fear of the forfeiting of one’s objectives; [6] love of leadership and its trappings. It entails the disliking of blessings befalling others so that they cannot arrogate themselves over him due to these blessings. This is what is meant by self aggrandizement. Or it ensues from the fear that through the blessings people may attain they will be enabled to compete with him for his interest. It is for this reason that envy becomes affixed between similar people, close friends, brothers, and close relatives, since the causes of envy is strengthened between them due to their mutual desire for the same interests. Consequently, when one of them is left behind by his companion in some mutually aimed for objective, he avoids him, dislikes him and envy towards him becomes

firmly established in his heart. He then desires to denigrate him, act arrogantly towards him and he hates that the blessings which would afford him to reach his objectives be realized. The cure for envy is to recognize that it is harmful to him in his religion and worldly life. Envy does not in any way harm the one who is envied, either in his worldly life or religion. On the contrary the person who is envied benefits in his worldly and religious life due to being envied. Once you realize this, you are able to abandon envy all together and behave with the person who is envied in an opposite manner from which envy induces you to behave; such as praising him, being humble towards him, and proffering excuses for him. It is necessary for him then, to make his heart decent and there ensues from the heart the kind of attitude which completely prevents envy. In addition, he should beware of the words of Satan: 'If you were to be humble towards him, it would cause you to be impotent and hypocritical and that is nothing but humiliation and degradation.' This is a lie from Satan. On the contrary acting amiably towards others is what breaks the enmity between people. It returns the heart towards genuine affection, and you can be relieved from the sickness of envy and the affliction of mutual rancor. This is the cure for envy and it is an extremely beneficial medicine, but it is bitter. May Allah make the medicine easy for us by means of His benevolence and munificence."

Shehu Uthman ibn Fuduye` as well, mentioned in his 'Umdat'l-Bayaan regarding the cure for the sickness of envy: "...the cure is divided into two segments: a knowledge-cure and an action-cure. As for the knowledge-cure, it is that he truly realizes that envy is harmful to him, both in his *deen* and in this world. There is no harm for the one who is envied, either in this world or in his *deen*. On the contrary, the envied person profits from the envier's envy in the *deen* and in this world. When he recognizes this with his inner eye - that he is only an enemy to himself and a friend to his enemy - then he will inevitably part company with envy. This is the knowledge-cure. As for the action-cure is concerned, he must make himself do the opposite of what envy calls him to do. If it incites him to slander and defamation, he must entrust his tongue with praising and commending the one envied. If it makes him arrogant, he must humble himself. If it provokes him to withhold blessings, he must make himself increase blessings. This is the action-cure."

Thus, the Messenger of Allah, may Allah bless him and grant him peace prohibited us from envy because it is harmful to us in this life and the Hereafter. *Shaykh al-Khadim* Ahmadu Bamba al-Baka'iy, may Allah ta`ala be merciful to him said in his Masaalik al-Janaan:

"For the envious will never be able to benefit

From the blessings given to his contemporaries by mimicking
And nothing will make him happy throughout time

Other than the envied person's immediate destruction
May Allah protect us from the envy of the envious

And from every hater and everyone possessed by ingratitude."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that: "**He used to command people...**"; i.e. he ordered his Companions and *Umma* with an obligatory command: "**...to have natural humility towards a believer...**"; because humility is among the redemptive traits which are incumbent to behave with as the authored cited previously that the Messenger of Allah, upon him be peace was the most diligent of people in humility. The expression

'*tawaadu'* with the letter *daad* inflected with *damma* means to openly demonstrate humbleness (*idhhar annahu wadee'u*) towards others. Thus humility means self-abasement (*tadhallul*) where the humility of a man is his being humble and submissive (*dhillahu*) towards others. Thus, it is the opposite of arrogance (*takabbir*). Allah ta'ala says: "*I will turn away from My signs*"; i.e. I will turn them away from comprehending (*fahim*) and believing (*tasdeeq*) in My signs; or it means I will turn them away from being attentive (*tadabbir*) of My signs: "...those who are arrogant in the earth without right." This is because the only one who has the right to arrogance (*kibriyaa'*) is Allah. The 'signs' referred to in this verse is the revealed book (*kitaab manzil*); or it refers to the evidences which prove His Oneness and gnosis. Thus His turning them away from them (*sarfuhum`anhaa*) is punishment for their arrogance; or what is meant by this is His turning them away from being able to invalidate them (*ibt'aalihaa*) and make strenuous effort in judgment (*ijtahiduu*); like the strenuous effort made by Pharaoh in trying to invalidate the miracles of Musa. Thus, this verse is a divine promise to the Banu Isra'il that they will attain divine assistance against everyone who attempts to invalidate the true religion. Or the verse means: 'I will turn them away from having direct gnosis (*ma`arifa*) of Me and from being spiritually unveiled (*mukaashifa*) to My reality.

It has been related by Ibn Maja and others on the authority of Abu Musa al-'Ash'ari that the Messenger of Allah, صلى الله عليه وسلم once said: "Whoever shows humility to Allah in one rank, Allah will elevate him a rank until He eventually places him among the most exalted assemblies (*'iliyyeen*). Whoever shows arrogance towards Allah in one rank, Allah will debase him a rank until He eventually places him among the lowest of the low."

The author, may Allah ta'ala be merciful to him said in his Diya' Uluum'd-Deen: "Humility to Allah and the rest of creation through deeds is to be always persistent in showing the traits of humbleness. Humility is in three degrees: [1] that which is the praiseworthy golden mean (*'adl mahmuud*); [2] that which is in excess (*ifraat*) which is arrogance (*takabbir*); and [3] that which is excessive (*tafreet*) which is abject humiliation (*mudhilla*). The latter two are blameworthy (*madhmuumaan*). Thus, whoever seeks to take precedence over others like himself is an arrogant person; and whoever seeks to place himself behind others like himself is truly humble. Whoever shows humility towards those who are innately lower than them, like a scholar whom a business man visits and the scholar stands for him and sits him with honor in his assembly; then this scholar has humiliated himself. However, if the business man were to do the same to the scholar, then he would be showing genuine humility. A person who is genuinely humble, it is incumbent upon him to give every possessor of a right his due rights. Thus the humility which is due a business man is being joyful with him, expressing gentleness in speech and not seeing himself as if he were better than him."

It has been related by al-Kharaa'ti in his Mukaarim'l-Akhlaaq on the authority of Ibn Abass that the Messenger of Allah, صلى الله عليه وسلم once said: "When a servant is humble, Allah will elevate him to the seventh heaven." This means that Allah will raise him to the highest spiritual ranks in this world's life and grant him the most exalted spiritual unveilings in this life and the Hereafter. Thus, whoever shows humility for the sake of Allah ta'ala, He will elevate him due to the extent of his humility until he eventually becomes a spiritual master in the sight of Allah ta'ala. It is for this reason that the Messenger of Allah, صلى الله عليه وسلم said as it was related by Abu Nu'aym on the

authority of Anas ibn Malik: “The master of the people is their servant.” Thus, he becomes their spiritual master due to his behaving with them with the courtesies of a parent towards its child. For, the parent is the foremost master after the mastership of the Lord of majesty. The humbleness that a parent shows to its offspring, or the humbleness that a chieftain shows to those under his charge is called lowering the wing of humility (*layyin`l-jaanib*). It is for this reason that the author, may Allah ta`ala be merciful to him specified mentioning humility with the prerequisite of it being shown solely towards believers. This is because it is not lawful to show humility towards those who are arrogant among the sinful, the disbelievers and the people of whims among the heretical innovators.

This was explicitly clarified by the blood brother of the author, *Shehu* Uthman ibn Fuduye` in his Bayaan Wujuub`l-Hijra `Ala`l-Ibaad where he said: “Realize that the concept of ‘lowering the wing of humility’ (*layyin`l-jaanib*) which is known as humility (*tawaadu`u*) is divided into three divisions: [1] that which is obligatory (*waajib*), like showing humility to Allah, His messenger, a Muslim governor, a scholar and to parents; [2] that which is forbidden (*haraam*), like showing humility to the people of oppression (*ahl`d-dhullum*), disbelievers, (and in some manuscripts he added) the sinful, because showing humility to these is an humiliation in which there is no honor (*ad-dhillu laa`izzun ma`ahu*) and a lowering in which there is no elevation with it (*al-khissa allaty laa rifatan ma`ahu*). And finally, [3] that which is commendable (*manduub*), like showing humility to the servants of Allah, other than those mentioned.”

These words by the *Shehu* are invaluable in these times of ours where we openly witness those associated with knowledge and fearful awariness of Allah, befriending the rulers of the disbelievers, oppressors and wealthy, being desirous for rank, position and wealth. You see them having enmity towards the believers, the oppressed and the poor with disdain. This is an immense injustice because by their actions they place a thing in other than its rightful place. They act contrary to the traits of the true believers as Allah ta`ala describes them: “*Muhammad is the Messenger of Allah, and those with him are severe against the disbelievers and compassionate with one another.*” The venial scholars, in contrast, are severe against the believers and compassionate towards the disbelievers by assisting them against the believers. They name their error ‘a social contract’ (*mu`aahida*), ‘an armistice’ (*muhaadina*) and ‘a truce’ (*sulhi*); and make domestic colonization (*ad-dujaana*) lawful and the autonomy of Muslims forbidden.

The Chief Justice of Yola, Modibo Abdullahi ibn Muhammad Bellel al-Yoli at-Turudi said in his Risaala wa Naseeha: “Al-Ubbay` said in his commentary upon Saheeh of Muslim: ‘Some of the benefits of the brilliant treaty that occurred at al-Hudaybiya was the conquering of Mecca and the making of its people Muslim. For the people entered into the religion in large numbers because of it. For when the treaty occurred, some of the people began to fraternize with one another. And some of the people of Mecca visited the Prophet, صلى الله عليه وسلم, and entered Medina. The Muslims, in turn, went to Mecca and the people heard from them of the reputation of the Messenger of Allah, صلى الله عليه وسلم. As a result, they came to know, in detail, about some of his apparent miracles, the signs of his prophethood, and the perfection of his character. They also witnessed some of this themselves and their hearts became full with faith (*al-Iman*) and they believed. So what can be greater than this benefit; which are the growth of Islam by strength and in number and the subsiding of disbelief and its decline until, eventually, falsehood

perishes?’ However, if the terms of truce (*al-muhadinah*) results in the opposite of the above, then no one among the scholars said that it was permitted. Like the terms of truce with the Christians in these times. This is because their offer of terms of truce will only amount to promote the diminishing of al-Islam and its people; which is the necessary result of the Christian Europeans entering among the people of Islam. This will result in the Muslims being stamped with their destructive characteristics and blameworthy customs and the Muslims will eventually imitate the Europeans illicit way of life. This will go on until the weak hearted ones among the Muslims grow fond of their customs and become laden with corruption. Eventually, the youth will mature molded in the pattern of the European way of life. The women and children will become fascinated by them and began to dress themselves with their adornment until when the amply honored *Sunna* of the Prophet perishes and pitch black innovation (*bid'a*) is revived. This state of affairs will continue until their European way of life prevails and spreads. Thus, the Muslims become humiliated because of their entering under the domination of the Christians. ‘Indeed, we belong to Allah and to Him is our final return’.”

Thus, showing humility in this circumstance is blameworthy. Rather, it is the causative factor for every kind of disintegration (*khusr*), affliction (*balaa'*) and destructive tendency (*kheem muhlik*). It is the key to every kind of misfortune (*niqma*) and severe punishment (*'adhaab 'aleem*); as our master the learned Ahmad Baba ibn Ahmad at-Tinbukti, may Allah ta'ala be merciful to him explained with the best elucidation in his Jalib'n-Ni'ma wa Daf'u'n-Niqma Bi Mujaaniba'l-Wulaat'd-Dhulama extracted from the verses of the Mighty Book, the pure *Sunna*, from what was transmitted by the righteous ancestors and the teachings of the experienced wisemen.

In its introduction *Shaykh* Ahmadu Baba said: “I have collected in this extract what has been made easy by the help of Allah and His power what has been transmitted regarding avoiding being in close association with oppressors and keeping their company, avoiding chasing after them and seeking their protective friendship; desiring by means of that the transcendent rubble of this world's life and its low despicable pleasures.” Whoever desires to know the reality of the circumstances of those venial scholars in these times that humiliate themselves to the oppressors and disbelieving rulers and have taken them as protecting friends should resort back to that work.

For, being humble to the disbeliever, the corrupt and the sinful is injustice because it is placing a thing in other than its rightful place. While being arrogant towards the believer, be they noble or plebian, is an immense sin and the key to every kind of evil. It is for this reason that the Messenger of Allah, ordered us to be humble towards the believers. Allah ta'ala says: “...and lower your wing of humility to the believers”; which means to show humility towards them. The chosen Prophet, upon him be peace said: “No one shows humility for the sake of Allah except that Allah elevates him.” *Shaykh* Abu 'Isa, Musa ibn Ali ibn Musa al-Khatli, may Allah ta'ala be merciful to him said in poetic verse:

“Be humble and you will be like the star beholding to the onlooker

Reflected on the low surface of water; yet, in reality, it is highly elevated
And do not be like smoke which rises and elevates itself

Into the high hierarchies of the air; yet, in reality, it is low in estimation.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: "...**guiding those who are blind...**"; that is to say, those who are sensory blind and those who are blind mentally. For, the expression '*qawd*' (guiding) is from the verb '*qaada*' (he led by means of a halter), hence: '*yaquudu qawdan*' (he steered him tractably); he is therefore a '*qiyaada*' (a natural leader/skilled commander). The expression '*umyaan*' (those who are blind) is plural for '*amiyy*' (the blind), meaning those who have been deprived of sight (*faaqid'l-basr*). Thus, the author meant that the Messenger of Allah, upon him be blessings and peace commanded his Companions, his *Umma* and all of humanity to always guide those who are blind and offer them all assistance. Or it means to walk with the blind in order to help them avoid anything that could harm them.

It has been related by ad-Daylami on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: "Whoever walks with the blind, allowing him to lean on him and directs him correctly, he will have with God for every cubit in every mile the reward of manumitting the enslaved. So, when you guide the blind, let his left hand take hold of your right arm. This behavior is a kind of charity." This means that guiding the blind in the manner described is a kind of alms of the bodily limbs (*sadaqat'l-jawaarih*). It says in a prophetic tradition related by ad-Daylami and at-Tabaraani on the authority of Wahshi ibn Harb al-Habashi: "Guide the blind"; because for the one who has no wealth doing so is like giving alms.

It has been related in an extensive prophetic tradition related by Ahmad, an-Nisaai' and others on the authority of Abu Dharr that the Messenger of Allah, صلى الله عليه وسلم said: "On every soul in each day that the sun rises, there is an act of charity demanded of him against his own soul." I then said: "O Messenger of Allah, from where can I give charity, when we have no wealth?" He said: "This is because among the many gates of charity are: chanting *Allahu akbar* (God is greatest); *subhaana Allah*; (Glory to God); *al-hamdulillahi* (all praises are due to God); *laa ilaha illa Allah* (there is no deity except God); *astaghfir Allaha*" (I seek the forgiveness of God); the commanding of good; the prohibiting of evil; the removing of harmful thorns, bones and stones from the path of the people; and the guiding of the blind."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: "...**showing love for the poor and destitute; to accustom themselves to sitting in their assemblies...**" as it was related by al-Haakim in his *al-Mustadrak* on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم said: "Love the poor and sit in their company." In the narration of ad-Daylami on the authority of Anas ibn Malik, he upon him be peace said: "Sitting in the company of the poor is a part of humility. It is from the most superior kind of *jihad*." In the narration of Ibn Bilal on the authority of Abdallah ibn Umar, that he upon him be peace said: "For everything there is a key, and the key to the Garden is having genuine love for the destitute and the poor." Thus, the Messenger of Allah, صلى الله عليه وسلم ordered us to love the poor and destitute because they are the majority of the people of the Garden; they are the close friends of Allah, and the people of His pleasure; as it was transmitted in many prophetic traditions.

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: "...**expending finances in benevolent causes...**"; that is to say, in the Way of Allah following the words of Allah ta'ala: "*Expend in the Way of Allah, and do not allow your own hands to lead you to destruction*"; and by His words: "*Expend from what We have provided for you before before death comes to one of you*"; and by His words: "*O you who believe, expend from the goodly wealth that you have earned, and from what We have taken from the earth.*"

For, the Messenger of Allah, صلى الله عليه وسلم ordered Muslims in many prophetic traditions to expend their wealth in the Way of Allah and in excellent endeavors. Among them is what was narrated by at-Tabaraani on the authority of Asma' bint Abu Bakr that the Messenger of Allah, صلى الله عليه وسلم once said: "Give donations, expend wealth and grant small gifts. Do not reckon other people's faults or you will be reckoned. Do not tie the knot of discord or it will be tied against you."

The meaning of the words of the author, may Allah be merciful to him: "...in benevolent causes" (*fee wujuuh'l-khayr*) is to expend wealth in the Way of Allah in order to elevate the Word of Allah in the earth; either in the directions of military struggle, or in order to correct the religious and worldly affairs of the people; like their places of worship, their roads, their market places, their water supply and other than these from those things which are essential in establishing their religion and worldly affairs.

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: "...**feeding meals to others...**"; because this is a part of the best Islam as it was related by Ahmad, al-Bukhari, Abu Dawud, an-Nisaai' and others on the authority of Abdallah ibn 'Amr who said: "Once a man asked the Messenger of Allah, صلى الله عليه وسلم: "Which Islam is better?" He said: "Your feeding food to others, and giving the greetings of peace to those you know and to those you do not know." The feeding of food to others is considered to be the best Islam for what is in it of fulfilling the needs of the poor and destitute, as well as honoring the guests. He also said in a prophetic tradition transmitted by Ahmad and Abu Dawud on the authority of Abu Sa'id al-Khudri: "Whatever Muslim feeds food to another Muslim who is hungry, Allah will feed him on the Day of Judgment from the fruits of the Garden."

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: "...**giving drink to those who need it...**"; because it is considered the most superior form of charity (*afdal's-sadaqa*) as it was related in many prophetic traditions. Among them being what was transmitted by an-Nisaai' on the authority of Sa'd ibn 'Ubaada who said: "I once said: 'O Messenger of Allah, my mother has died, can I then give charity in her name?'" He said: "Yes." I then said: "Which form of charity is the most superior?" He said: "Giving water to drink." In the narration of Abu Dawud on the authority of Sa'd as well, who asked: "Which form of charity is the most remarkable to you?" He upon him be peace said: "Water." This means that giving water to drink is the most remarkable manner of alms giving. In the narration of Ahmad and others on the authority of Ibn Abass, he upon him be peace said: "The most superior form of charity is giving water to drink." He also said in a prophetic tradition related by Ahmad and Abu Dawud on the authority of Abu Sa'id al-Khudri: "Whichever Muslim

gives drink to another Muslim who is thirsty, Allah ta'ala will give him to drink on the Day of Judgment from the exquisite wine of Paradise.”

In a prophetic tradition considered disavowed (*munkar*) by way of al-Khateeb on the authority of Anas ibn Malik, he upon him be peace is alleged to have said: “Whoever gives water to drink in a place where water is available will have for each person who drinks, be they virtuous or sinful, ten good deeds written for him, he will be elevated ten spiritual ranks, and he will have ten sins removed from him. If a thirsty person drinks from him, it will be as if he manumitted a person from enslavement. If a thirsty person who was close to death drinks from him, it will be as if he manumitted sixty souls from enslavement. Whoever gives water to drink in a place where water is unavailable, it will be as if he had given life to all humanity.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: “...**being grateful for acts of kindness even if it is something insignificant, and sufficing for it...**”; that is to say being grateful to the doer of acts of excellence and kindness (*as-shukr `ala faa'il'l-ma`ruuf wa'l-khayr*), regardless whether his actions or act of benevolence is small and insignificant. Sufficing for acts of kindness is a form of showing gratitude for it. Showing gratitude to people for their kindness is a part of showing gratitude to Allah because they are the means by which a blessing from Allah was able to reach him.

It has been related by Ahmad on the authority of al-'Ash'ath ibn Qays and at-Tabaraani on the authority of Abdallah ibn Mas'ud, both who said that the Messenger of Allah, صلى الله عليه وسلم said; “The most grateful of people to Allah, are those who are most grateful to people.” This also means their being grateful towards parents, teachers and every person who is a causative factor for good reaching him. Ibn 'Aṭa'illah said in his *al-Hikam*: “Whoever is not grateful for blessings has guaranteed that it will be forfeited. Whoever is grateful for them has tied them down by their cord.”

It has been related by al-Bayhaqi in his *Shu'b'l-Imaan* on the authority of an-Nu'maan ibn Bashir that the Messenger of Allah, صلى الله عليه وسلم said: “Speaking about the blessings of Allah is a form of gratitude, while abandoning speaking about it is a form of denial of blessings. Whoever is not grateful for little blessings will not be grateful for immense blessings. Whoever is not grateful to people is not grateful to Allah. In the *jama`at* there is *baraka*, while in disunity there is punishment.” In a narration of al-Khateeb and Ibn 'Asaakir on the authority of Ibn Abass, he upon him be peace said: “Whoever is not thankful to people is not thankful to Allah `izza wa jalla. Whoever is not thankful for little blessings will not be thankful for immense blessings.” This means that small insignificant blessings become immense blessings by means of showing gratitude for them. Allah ta'ala says: “*If you are grateful, We will increase you.*” It has been related in a narration of Abu Dawud on the authority of Abu Hurayra that he upon him be peace said: “He is not thankful to Allah who does not show his thanks to people.” In the narration of at-Tirmidhi, he upon him be peace said: “Whoever does not thank people is not thankful to Allah.”

Al-Khattabi said: “The interpolation of this prophetic tradition is in two perspectives. The first is that whoever has as his nature and custom to denie the blessings people give him, and he avoids showing gratitude for their acts of kindness to him, then it is also his custom to denie the blessings of Allah ta'ala and he abandons showing

gratitude to Allah. The second perspective is that Allah *subhaanahu* does not accept the gratitude of the servant for His generosity towards him, if the servant does not show gratitude to people, and denies their acts of kindness” One of the *awliyya* once said: “Gratitude (*shukr*) is in three perspectives: [1] the gratitude of the heart, which comprise of first recognizing that all blessings are from Allah ta’ala; [2] the gratitude of the tongue, which comprise extolling Allah, much praise of Allah and commendation of Him. Also, a part of the gratitude of the tongue is being thankful for the medium by commending them and making supplication for them; [3] the gratitude of the remainder of the limbs by following the commands of Allah, and avoiding His prohibitions.”

Among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: “...**having austerity from this world’s life...**”; because by means of austerity a person is able to attain the love of Allah and the love of humanity. It has been related by Ibn Maja on the authority of Sahl ibn Sa’d that the Messenger of Allah, صلى الله عليه وسلم once said: “Be austere in this world’s life and Allah will love you. Be austere in what is in the possession of the people and people will love you.” By means of austerity the heart becomes tranquil (*istiraah*’l-*qalb*) from everything besides Allah ta’ala. It has been related by al-Bayhaqi in his *Shu’b’l-Imaan* on the authority of Abu Hurayra that the Messenger of Allah, صلى الله عليه وسلم once said: “Austerity in this world’s life brings rest to the heart and the body; while being desirous for this world’s life exhausts the heart and the body.”

The brother of the author, *Shehu* Uthman ibn Fuduye` said in his *’Umdat’l-Bayaan*: “The reality of austerity (*zuhd*) in this world is avoiding the forbidden (*haraam*), the dubious (*shubhat*) and the superfluous in permitted things (*al-fuduul min ’l-halaal*) out of desire for the blessings of the Hereafter and its exalted ranks. That which will assists you in that is to remember the temporal nature of this world and that it is the enemy of Allah and you are His lover. Whoever loves someone hates his enemy.”

However, one should beware of being austere with the bodily limbs while being desirous of the world with the heart. The author, *Shaykh* Abdullahi ibn Fuduye` said in his *Diya ’Uluum’d-Deen*: “Among humanity are those who are austere from wealth, fine clothing, luxuriant food, and is content with little of it; while at the same time they are covetous for leadership and worldly rank. They have thus abandoned the least of the two contemptible things and opened the door to the most immense of the two destructive things. Taking wealth is nearer to safety than taking rank.”

“And” finally among the character traits of the chosen one, upon him be peace in guiding creation to the Way of right consciousness is that he commanded his Companions, his *Umma*, but rather all of mankind in: “...**removing harmful things from the roads of the Muslims...**”; that is to say, removing anything which can cause harm to people from the roads like stones, clumps of earth, thorns and its like. It has been related by al-Bukhari in his *al-’Adab’l-Mufrad* on the authority of Abu Barza al-Aslami that the Messenger of Allah, صلى الله عليه وسلم said: “Remove harm from the roads, for indeed it is a form of charity.” This means that a person is able to give alms by means of that and he attains the recompense from Allah of a person who has given in charity.

It has been related by at-Tirmidhi on the authority of Abu Hurayra that the Prophet, صلى الله عليه وسلم once said: “There was once a man walking in the street, who came upon a sharp thorn that he moved from the road. Allah then showed His gratitude to

him for that by forgiving him.” This means that Allah ta’ala was pleased with his deed of removing harm from the road. He thus accepted this good deed from him. In a prophetic tradition related by Muslim on the authority of Abu Dharr, that he upon him be peace said: “I was shown the good deeds and evil deeds of my *Umma*, and I saw that the best of their good deeds was removing harmful things from the roads.” *Shaykh* Abdullahi ibn Fuduye` cited this in the end because it is considered the least trait of true faith (*adnaa shu`b`l-imaan*), as it will be mentioned in the forthcoming prophetic tradition.

For, the Messenger of Allah, upon him be peace ordered his Companions, his *Umma* and all humanity to have natural humility towards a believer, guiding those who are blind showing love for the poor and destitute; to accustom themselves to sitting in their assemblies expending finances in benevolent causes feeding meals to others giving drink to those who need it being grateful for acts of kindness, and sufficing for it having austerity from this world’s life and removing harmful things from the roads of the Muslims; because all of these traits are from the aspects of faith (*shu`b`l-imaan*); where the meaning of faith (*imaan*) is acceptance of what the Messenger of Allah, may Allah bless him and grant him peace came with out of necessity. The expression ‘*shu`b`*’ (traits) means the branches (*furuu`*) of faith. It is the plural of ‘*shu`ba`*’ inflected with *damma* and means the utmost end of the branches of the tree; or it is what is most immense or greatest about a thing from the perspective of its apex and summit.

The Messenger of Allah, may Allah bless him and grant him peace, ordered to follow the branches of faith in order to take humanity, by the permission of Allah, from the darkness of disbelief into the light of true faith. Allah ta’ala says: “*There has come from Allah a light and a Clear Book. Allah guides by him those who follow His pleasure, the paths of peace; and he takes them out of darkness into the Light by His permission, and guides them to the Straight Path.*” *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his Takhmees al-Burda as-Shareefa

“To the Prophet belong the instrumentality in truth; and he is its master

While the Prophets function as the convoy of his instrumentality
From him is taken the customs and illumination is its consequence

For, indeed, he is the sun of virtue and they are its stars
That manifests its light to humanity in darkness.”

The author, *Shaykh* Abdullahi ibn Fuduye`, may Allah be merciful to him said: “**He used to say regarding that...**”; i.e. the Messenger of Allah, صلى الله عليه وسلم used to say as it was related by al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, an-Nisai, Ibn Maja and others on the authority of Abu Hurayra: “**True belief has seventy something branches. The least of them is removing something harmful from the road, and the highest of them is saying: ‘There is no deity except Allah, Muhammad is the Messenger of Allah.’**” The author cited this prophetic tradition in order to prove that he upon him be blessings and peace used to command humanity to remove harmful things from the roads of the Muslims; as well as to clarify that the objective and pivot of this book is to enumerate the traits of true faith, which are all the character traits of prophethood.

In the narration related by al-Bukhari, he upon him be peace said: “True faith is sixty something...”; where the expression ‘*bid`un*’ (something) means from one to nine. It is said that it means from three to nine. It is said that it means from three to five. It is said that it means from one to four. It is said that it means from four to nine. It is said that

it means seven. In the narration of Muslim on the authority of Suhayl he cited: "...seventy something or sixty something"; indicating doubt on the part of Suhayl who narrated the prophetic tradition. However, the soundest opinion is what the traditionist *Imam* Abu Haatim ibn Hibban said that the number of the traits of faith are seventy-nine. He said: "What is intended by the Prophet, may Allah bless him and grant him peace in making the traits of faith this particular number is that its amount is what is established in the Book and the *Sunna*." In the narration of at-Tirmidhi, the expression '*baab*' (topics/issues) is substituted for the expression '*shu`b*' (traits); which means qualities (*khasla*) or parts (*juz'*). However, both expressions are one since they both mean 'a portion of a thing' (*qit`at min as-shay'*).

The meaning of his words, صلى الله عليه وسلم: "...the least of them" (*adnaa`haa*) is the nearest of them in station and the easiest of them in ability and rank. Its etymology is from the word '*dunwi*' (close) which means something near at hand or easily accessible (*qareeb*). It is thus the opposite of something far or remote (*bu`d*). In the narration of an-Nisaa'i, he said: "...its lowest level" (*awda`uhaa*); which means that removing harmful things from the road is the nearest of the traits of faith to perform and the easiest of them to achieve. What is not intended by the use of the expression "...the least of them" (*adnaa`haa*) is the least (*aqalla*) in the sense of insignificance or denigration (*haqeer*) because that which is small in the eyes of the people can be immense in the eyes of Allah ta`ala. Allah ta`ala says: "*You reckon it to be insignificant, but with Allah it is immense.*"

It is in this light that ad-Daylami, Ibn 'n-Najaar and Ibn Shaaheen transmitted on the authority of Ali ibn Abi Talib that the Messenger of Allah, صلى الله عليه وسلم once said: "O Ali! Give the large eyed virgins of Paradise their dowry and wedding price!" I said: "O Messenger of Allah, what is the dowry for the large eyed virgins of Paradise and what is their wedding price?" He said: "Removing harm from the roads and extracting rubbish from the mosque. That is the dowry of the large eyed virgins of Paradise, O Ali." Examine, dear reader, how the little good one does in removing harm from the roads achieves for the servant abundant reward.

The meaning of 'removing harmful things' (*'imaatat'l-'adhaa*) is eliminating it (*'izaalatahu*), negating it (*tanheetahu*) and putting it far off (*'ib`aadahu*). In the narration of Muslim on the authority of Abu Baraza, he upon him be peace said: "...isolating harmful things from the road of the Muslims." Harmful things include everything which could conceivably harm the people on their roads, such as stones upon which people can stumble, sharp thorns, clumps of earth and dust from dust storms, defecation, decomposing animals and the like.

The meaning of his words, upon him be peace: "...the highest of them" (*'arfa`uhaa*) is the most superior of them, for indeed the words of the two testimonies is the most superior and highest of the traits of faith as it was transmitted in the narration of Muslim. In another narration of his, he upon him be peace said: "...the most superior of them..." in place of "...the highest of them..." The meaning of his words, upon him be peace: "...is saying: There is no deity except Allah and Muhammad is the messenger of Allah"; is that the most elevated of the traits of faith is the verbal pronouncement of the two testimonies of faith. I have not found these exact wordings in any of the sound collections of prophetic traditions. The majority of the narrations restrict the wording to: "...is saying: There is no deity except Allah", only, leaving out the mentioning of messengership. However, it is what is intended, like when you say: "I have read the *al-*

Hamd”; when you mean by that the entire chapter of *al-Faatiha*. Qadi ‘Iyad said: “The Prophet, صلى الله عليه وسلم informs us that the testimony of faith is the most superior portion of the Divine Unity which is incumbent upon everyone. And that nothing from the remaining traits of faith are valid except after the verification of this testimony. The least of these traits is what dangers befall the Muslims by removing harmful things from their roads. The remaining traits of faith which lie between these two paths are numerous. If the *mujtahid* were to take upon himself to achieve all of them through the strength of his supposition and the rigor of his research, it would be possible. In fact, some of the foregoing scholars did exactly that. Legally, it was this difficulty which the Prophet, صلى الله عليه وسلم intended when limiting it to mentioning the least and highest of the traits of faith. Then, he upon him be peace, did not necessitate knowing all of these traits in detail, nor does ignorance of them constitute a breach of sound faith; since the foundations of faith (*‘usul’l-imaan*) and their branches are well known and verified. Thus, genuine faith being based upon that number is generally obligatory to believe in.”

The meaning of his words, upon him be peace: “...There is no deity except Allah...” is there is no Creator, there is no Provider, and there is no Worshipped except Him, the One who has no partner. The meaning of his words, upon him be peace: “...Muhammad is the messenger of Allah”; is that he upon him be blessings and peace is the slave of Allah and His messenger. As for his saying that the words of the two testimonies is the highest of the traits of faith, there has been transmitted many prophetic traditions regarding the superiority and bounty of these words. It has been related by al-Bukhari on the authority of `Utbaan ibn Malik that the Messenger of Allah, صلى الله عليه وسلم said: “Indeed Allah has forbidden the Fire (meaning the Eternal Fire) from touching the one who says: There is no deity except Allah, seeking by means of that the Countenance of Allah.” This means that there is nothing in the heavens and earth which is more important to Allah ta’ala than these noble words, i.e. the testimony of Divine Unity. It is for this reason that these words have been made incumbent upon every person at the beginning of his/her Islam, and at the approach of death. The words of the testimony of Divine Unity is highly recommended for the common people and the spiritually elite to recite throughout the lifetime in order to omit their sins, elevate their spiritual ranks with Allah, and illuminate their hearts with His direct experiential gnosis. The words of the testimony are what elevate the servants with their Lord on the Day of Judgment.

It has been related in a narration related on the authority of Anas ibn Malik that the Prophet, صلى الله عليه وسلم once said to Mu`adh while Mu`adh was riding on the back of the camel of the Messenger of Allah: “O Mu`adh ibn Jabal!” He responded three times: “At your service O Messenger of Allah, and at your happiness.” He, the Messenger of Allah, then said: “There is no one who testifies that there is no deity except Allah and that Muhammad is the messenger of Allah, truthfully from his heart except that Allah forbids him from the Fire.” This means that he is forbidden from being in the Fire eternally.

In this prophetic tradition is caution against the testimony of the hypocrite which emerges from his tongue without sincerity or true belief in his breast. The meaning of his words, upon him be blessings and peace: “...from his heart...” is from the truthfulness of his heart (*min tasdeeq qalbihi*). It is also conceivable that this expression is connected to the word: ‘*saadiqan*’ (truthfully), which means that he testifies verbally while being truthful and sincere in his heart. It is also conceivable that this expression is connected to

the word: “*yashhadu*” (testifies), which means that he testifies with his heart. However, the first opinion is the foremost one. The meaning of his words, upon him be peace: “...except that Allah forbids him from the Fire”; is decisive evidence with the people of the *Sunna* that a cadre of the disobedient believers will be punished in Hell, then they will be taken out of the Fire by means of the intercession (*shafaa`a*). It is for this reason that the Prophet, or the narrators explained this statement with the additional words: “...that is the Eternal Fire.”

The teachers of the science of spiritual purification (*shuyuukh mutaṣawwifun*) are agreed that the saying of **Laa ilaha illa Allah** is the most superior of the paths to Allah ta`ala and His direct experiential gnosis. The brother of the author, *Shehu* Uthman ibn Fuduye` said in his *Silaasil`d-Dhahabiyya*: “Realize that the foundation of initiative instructions (*talqeen*) in this *kalimat* in the way in which we have indicated is in accordance with what has been related by at-Ṭabaraani, al-Bazaari and others that the Messenger of Allah صلى الله عليه وسلم, instructed (*laqqana*) his Companions in the *kalimat* of **Laa ilaha illa Allah**, both in a group (*jamaa`at*) and individually (*furaaday*). As for the instruction of the Companions in a group, Shadaad ibn Aws, may Allah be pleased with him said: ‘We were once with the Prophet, صلى الله عليه وسلم when he said: ‘Are there any strangers among you?’ He meant by that the People of the Book. We then answered: ‘No O Messenger of Allah.’ He then ordered us to lock the door. He then said: ‘Raise your hands and say - **Laa ilaha illa Allah**.’ We then raised our hands and said: ‘**Laa ilaha illa Allah**’, for some time. Then the Messenger of Allah, صلى الله عليه وسلم said: ‘O Allah, You sent me with this *kalimat*. You ordered me to adhere to it and You promised me Paradise because of it. You do not go against Your promise.’ He, صلى الله عليه وسلم, then said: ‘Will you all not rejoice! For Allah has forgiven you’.”

As for his instruction, صلى الله عليه وسلم, to his Companions individually, Ali ibn Abi Taalib, may Allah be pleased with him said: ‘I once asked the Messenger of Allah, may Allah bless him and grant him peace a question. I said: ‘O Messenger of Allah! Guide me to the nearest path to Allah, the easiest path to His slaves and the best path with Allah ta`ala?’ The Messenger of Allah, صلى الله عليه وسلم said: ‘O Ali! It is a must that you always be in the remembrance of Allah `azza wa jalla, secretly and openly (silently and aloud).’ Ali, may Allah be pleased with him then said: ‘All the people do remembrance of Allah. However, I want you to designate something specifically for me.’ Then the Messenger of Allah, صلى الله عليه وسلم said: ‘Pay attention Ali! The best of what I have said and the Prophets before me is **Laa ilaha illa Allah**. If the seven heavens and the seven earths were placed upon the scales and **Laa ilaha illa Allah** were placed upon the scales, then the **Laa ilaha illa Allah** would outweigh them.’ Then the Messenger of Allah, صلى الله عليه وسلم said: ‘O Ali! the Hour will not be established as long as there is someone upon the earth who says **Laa ilaha illa Allah**!’ Ali, may Allah be pleased with him then said: ‘What is the methodology of saying it, O Messenger of Allah?’ He, may Allah bless him and grant him peace said: ‘Close your eyes and listen to me say **Laa ilaha illa Allah** three times. Then you say three times **Laa ilaha illa Allah** while I listen to you.’ Then the Messenger of Allah, صلى الله عليه وسلم raised his voice and said while his eyes were closed - **Laa ilaha illa Allah** three times while Ali listened. Then Ali, may Allah be pleased with him said while his eyes were closed - **Laa ilaha illa Allah** three times, while the Prophet, صلى الله عليه وسلم listened’. This is the foundation of the chain of authority of the People in the initiative instructions of the *kalimat* ‘s-shahaada.” It is for this reason that the

meaning of his words, upon him be blessings and peace, that the statement of **Laa ilaha illa Allah Muhammadur rasuulullah** is the highest and most superior of the traits of faith, is that it is the easiest and most accessible Path to Allah ta`ala and His direct gnosis.

As for our chain of authority (*sanad*) regarding the instruction and initiation in this noble word based upon the above-mentioned path; it is that **Ali ibn Abi Talib**, may Allah ta`ala be pleased with him instructed al-Hassan 'l-Basri. **Al-Hassan 'l-Basri** instructed **Habib al-`Ajami**. Habib al-`Ajami instructed **Dawuud 't-Taa'i**. Dawuud at-Taa'I instructed **Ma`ruuf 'l-Karkhi**. Ma`ruuf al-Karkhi instructed **Sariyya 's-Saqt**. Saariyya 's-Saqt instructed **Abu 'l-Qaasim 'l-Junayd 'l-Baghdadi**, who was the *Imam* of the circle of the *Sufis*. To him has been attributed the majority of their chains of authority (*asaaneed*).

Al-Junayd al-Baghdadi instructed **Abu Bakr as-Shibli**. Abu Bakr as-Shibli instructed **Abd'r-Rahman at-Tamimi**. Abd'r-Rahman at-Tamimi instructed **Abu'l-Faraj at-Tartusi**. Abu'l-Faraj at-Tartusi instructed **Abu'l-Hassan al-Hakaari**. Abu'l-Hassan al-Hakaari instructed **Abu Sa'id al-Mubarak al-Muhrami**. Abu Sa'id al-Mubarak al-Muhrami instructed the *sultan* of the *awliyya*, **Muhy'd-Deen Abd'l-Qaadir al-Jaylani**.

Our spiritual master, Muhy'd-Deen Abd'l-Qaadir al-Jaylani instructed his son **Shaykh Abd'r-Razaaq**. *Shaykh* Abd'r-Razaaq instructed his son **Shaykh Ahmad**. *Shaykh* Ahmad instructed his son **Shaykh Ali**. *Shaykh* Ali instructed his son **Shaykh Rajab**. *Shaykh* Rajab instructed his son **Shaykh Ali**. *Shaykh* Ali instructed his son **Shaykh Muhammad**. *Shaykh* Muhammad instructed his son **Shaykh Faraj Allah**. *Shaykh* Faraj Allah instructed his son **Shaykh Mahmud**. *Shaykh* Mahmud instructed his son **Shaykh Abd'r-Razaaq**. *Shaykh* Abd'r-Razaaq instructed his son **Shaykh Abd'l-Qaadir**. *Shaykh* Abd'l-Qaadir instructed his son **Shaykh Faraj Allah**. *Shaykh* Faraj Allah instructed his son **Shaykh Ali**.

Shaykh Ali ibn Faraj Allah instructed his brother **Shaykh Faydullah**. *Shaykh* Faydullah instructed his nephew **Shaykh Mahmud ibn Ali**, *Shaykh* Mahmud ibn Ali instructed his brother **Shaykh al-Hajj Ali ibn Ali**. *Shaykh* al-Hajj Ali ibn Ali instructed his cousin **Shaykh Abd'r-Rahman ibn Faydullah**. *Shaykh* Abd'r-Rahman ibn Faydullah instructed **Shaykh Ali al-Hajj al-Maghribi**. He in turn instructed the light of the age, the renewer of the religion, the *Imam* of the *awliyya*, the Sword of Truth, our master **Shehu Uthman ibn Fuduye`**, may Allah engulf him in His mercy.

Shehu Uthman ibn Fuduye` in turn instructed the *Imam* and *Khateeb* **Shaykh Ali ibn Abu Bakr**. He in turn instructed **Shaykh Musa al-Muhaajir Mallami**. He in turn instructed **Shaykh Adam Kari`angha ibn Muhammad Tukur**. He in turn instructed his son, the *Khateeb* and jurist, my support, my lamp, my spiritual coach and spiritual master, **Shaykh Muhammad al-Amin ibn Adam Kari`angha ibn Muhammad Tukur**.

My spiritual master, *Shaykh* Muhammad al-Amin, may Allah sanctify his secret and benefit us by means of his *baraka*, in turn instructed and initiated me in the noble words of: **Laa ilaha illa Allah Muhammadur Rasuulullah** in accordance with the Path of Spiritual Purification, in the forenoon of Sunday, the 3rd of *Rabi`l-Akhir* in the year 1406 A.H. (December 15, 1985 C.E.); in the town of Maiurno, in the Sennar province of the Republic of Sudan.

O Allah I ask You by means of the *baraka* of every *waliy* in this blessed chain of authority that You manifest upon our outward the authority of **Laa ilaha illa Allah**

Muhammadur Rasuulullah, صلى الله عليه وسلم. Give realization to our inward by means of the realities of **Laa ilaha illa Allah Muhammadur Rasuulullah**, صلى الله عليه وسلم. Drown our outward in You by means of the encompassing nature of **Laa ilaha illa Allah Muhammadur Rasuulullah**, صلى الله عليه وسلم. Protect us, O Allah, by means of You in the matrixes of Your existence through direct witnessing of You until we only witness Your actions and attributes, by means of Your countenance, the Essence of the Truth of **Laa ilaha illa Allah Muhammadur Rasuulullah**, صلى الله عليه وسلم.

O Allah by the truth of **Laa ilaha illa Allah Muhammadur Rasuulullah**, send blessings upon our master Muhammad, the one whose light preceded creation, whose appearance was a mercy to all the worlds, to the number of those who have passed from Your creation, and to the number of those who remain, to the number of those who attain spiritual joy among them, to the number of those who are spiritually wretched among them; with blessings which completely inundates enumeration and completely encompasses computation; with blessings that have no ending to them, no termination to them, and no cessation; with blessings with which we attain Your pleasure; with blessings which are eternal with Your Eternity, continuous with Your Continuity until the Day of Judgment; and upon his family and Companions and give them much peace in the same manner and all praises are due to Allah for that by the omnipotent power of **Laa ilaha illa Allah Muhammadur Rasuulullah**.

I say, and success is with GOD in all that I say

The saying of **LAA ILAHA ILLA ALLAH** is the best that I can say

I say it with chains of authority to the Prophet Messenger

The true guide by means of his sayings to the Ultimate Goal

O LORD of all that I say, make it the last thing that I say.

It is regarding this, the author, *Shaykh Abdullahi ibn Fuduye`* added his accepted supplication (*du`a mustajaaba*) when he said may Allah ta`ala be merciful to him: “**May Allah provide us with dying upon those words...**”; i.e., upon the words of **Laa ilaha illa Allah Muhammadur Rasuulullah**, صلى الله عليه وسلم. For, this prayer is an accepted supplication; and means: “O GOD provide us with dying upon the words of LAA ILAHA ILLAH MUHAMMAD RASUULULLAH, may Allah bless him and grant him peace.” This principle is extracted from the prophetic tradition of Mu`adh ibn Jabal, that he upon him be peace said: “Whoever has as his last words: **Laa ilaha illa Allah** will enter the Garden.” In another narration, he upon him be peace said: “Whoever encounters Allah and he has not associated any partners with Him will enter the Garden.” In another narration, he upon him be peace said: “Whoever dies and he knows that there is no deity except Allah will enter the Garden”; and other than these from the comprehensive speech of our master Muhammad, regarding the rewards of the words of the *shahaada*, its bounties and secrets.

The meaning of his words may Allah ta`ala be merciful to him: “...and make it easy for us to act in accordance with all of these branches...”; that is to say, may He make it easy for us to follow the Messenger of Allah, صلى الله عليه وسلم in all of the traits of faith (*shu`b l-imaan*); the least of them and the most superior of them. I have enumerated the number of the character traits of the Prophet which have been listed in this book, and have found their number to be seventy-nine characteristics, which are in accordance with the saying of the Messenger of Allah, صلى الله عليه وسلم: “Faith is seventy something traits”; meaning seventy-nine as some of the scholars have interpolated it.

Realize that the Path to Allah `izza wa jalla is constructed upon adherence to the character traits of the Chosen One, صلى الله عليه وسلم and nothing else. It is not possible for a person to arrive at direct gnosis of Allah ta`ala without outwardly and inwardly following the *Sunna* of His prophet.

Our master *Shaykh* Muhy`d-Deen Abd'l-Qaadir al-Jaylani said in his *Fath`r-Rabbaani*: “The foundation of uprightness is in following the Prophet, صلى الله عليه وسلم in his words and deeds. By purifying the heart, a person will come to see the Prophet, صلى الله عليه وسلم in his sleep. And he will command him to do things and forbid him from other things...He will eventually come to be with the Prophet, صلى الله عليه وسلم with regard to his inward. Thus, his heart will become trained and disciplined with the Prophet and in his presence, upon him be blessings and peace. He will place his hand in his hand and the Prophet, صلى الله عليه وسلم will be his indication regarding Allah, and the gatekeeper to the Presence of Allah.”

This is the meaning of the words of the author, *Shaykh* Abdullahi ibn Fuduye` in the beginning of the book: “Whoever emulates him in these traits will become spiritually lucid”; that is to say, he will become spiritually lucid in his soul, intellect, heart, spirit and innermost secret until he comes to see the Prophet, صلى الله عليه وسلم in his sleep.

It is in accordance with this meaning that *Imam* at-Tirmidhi transmitted a prophetic tradition in his *as-Shimaa`il al-Muhammadiyya* where he said: “Abdallah ibn Abu Ziyaad related to us, saying that Ya`qub ibn Ibrahim ibn Sa`d related to us, saying that his nephew Ibn Shihaab az-Zuhri related to us on the authority of his uncle, who said that Abu Salama said that Abu Qatada said that the Messenger of Allah, صلى الله عليه وسلم said: ‘Whoever sees me, meaning in his sleep, has seen the truth’.”

The meaning of the words of the author: “...and make it easy for us to act in accordance with all of these branches...”; is that he asked his Lord that He enters sound faith in all of his actions by the easiest of the Paths, and that He gathers all of his actions under the banner of sound faith by the most facilitating manner, until his faith becomes evidence for his actions, and his actions become evidence for his faith. And that he become as Allah ta`ala says: “*among those who believe and do righteous deeds*”; which means those who know Allah ta`ala and act upon their knowledge; thus becoming one of the proofs of God (*hujjat Allah*) for His creation and a sign from among the signs of God (*‘ayaat Allah*) in creation.

The meaning of his words may Allah ta`ala be merciful to him: “...by the rank of His noble Messenger, Muhammad, صلى الله عليه وسلم...”; is that he asks Allah by the rank of our master Muhammad with Allah ta`ala, his spiritual station and his honor with Him. There is no doubt that the rank of our master Muhammad with Allah ta`ala is immense, as *Qadi* ‘Iyad said in his *as-Shifa Bi Ta`reef Huquuq al-Mustafa*: “Abu Muhammad Mekki and Abu`l-Layth as-Samraqandi and others transmitted that at the disobedience of Adam, he said: ‘O Allah by the truth of Muhammad, forgive me of my mistake...’ In another narration, he said: ‘...and accept my repentance’. Allah then said to him: ‘From where did you learn of Muhammad!?’ He said: ‘I saw written in every place in the Garden: **Laa ilaha illa Allah, Muhammadur Rasuulullah**’. In another narration he said: ‘...Muhammad is My servant and messenger; and I knew that he had to be the most noble of Your creatures to You.’ Thus, Allah ta`ala relented towards Adam and forgave him. These words of Adam are an interpolation of His words: ‘*Then Adam encountered from his Lord words, and He relented towards him, for He is the Relenting*

the Merciful. In another narration he said: 'Adam then said: 'When You created me I raised my head to the Your Throne and saw written upon it: **Laa ilaha illa Allah, Muhammadur Rasuulullah**. Thus, I knew that there was no one who was more immense in stature with You than one whose name was placed with Your Name.' Thus, Allah revealed to him: 'By My might and majesty, he, Muhammad, is the last of the Prophets from your descendents, and if it were not for him, I would not have created you'."

There has emerged a tribulation from the people who claim in their ignorance and error that there is no 'rank' (*jaah*) to anything except Allah, the Lord of the worlds; and that there is no 'rank' at all to our master Muhammad, صلى الله عليه وسلم. We say to them that all 'rank' belongs to Allah, the Lord of the worlds, and He prefers with His rank whomever He wills from His servants. Whomever Allah has preferred by granting him rank with Him, then he has rank (*jaah*), honor (*'izza*), station (*makaana*) and nearness (*qurba*) with Allah. There is nothing which has been honored with rank more than what Allah preferred for our master Muhammad, صلى الله عليه وسلم.

Allah ta'ala says: "*Indeed you are upon an immense character.*" Thus, Allah established between Himself and His creation, a created being from their own genus, and dressed him with His attributes: 'kindness' and 'mercy'; sent him as a prophet, messenger and mercy to all the worlds; and preferred him with honor, rank, station, intermediacy with Him; mentioned his name upon him be peace along with His Name *'izza wa jalla*; made obedience to him upon him be peace like obedience to Him *'izza wa jalla*; made annihilation into his *Sunna* the same as annihilation in the gnosis of His Divine Actions, Names and Essence *'izza wa jalla*. For, whoever does not recognize the rank (*jaah*) of the Prophet with Allah ta'ala, he will never truly surrender to his *Sunna*; he will never behave in accordance with his character traits; and his heart will never be illuminated with the Lights of the gnosis of his Lord.

For, our master Muhammad, may Allah bless him and grant him peace is the intermediary means to knowledge of Allah *'izza wa jalla*. Therefore, do not turn your faces from him, nor from his *Sunna* or his noble character. On the contrary, you should direct yourself to him, seek his intercession and follow him. Then, he will intercede for you with Allah. Allah ta'ala says: "*When they act unjustly to themselves, and come to you; they should seek forgiveness of Allah; and the Messenger will seek forgiveness for them; they will find Allah Relenting and Merciful.*" They will find Him, *'izza wa jalla* relenting to them by means of the rank of the Prophet, may Allah bless him and grant him peace; and they will find Him, *'izza wa jalla* merciful to them in their knowledge of Him, by means of the intermediacy of the Prophet, upon him be the best blessing and most perfect peace.

The bottom line is that there is no guide to the Path of gnosis and direct knowledge of Allah ta'ala than in following the Messenger of Allah, may Allah bless him and grant him peace. For, whoever makes his soul adhere to the courtesies of the *Sunna* and his noble character, Allah will illuminate his heart with the lights of direct gnosis of Allah. For there is no path more noble than in following the Messenger of Allah, may Allah bless him and grant him peace in his commands, his deeds, his words and character. It is for this reason that the author, the Professor, asked his Lord by the rank of the Prophet, may Allah bless him and grant him peace to provide him with the most elevated of the traits of faith, which is direct gnosis of the words **Laa ilaha illa Allah**;

dying on these words; and following the remainder of the traits of faith, which are nothing more than the character traits of the Chosen Prophet, upon him be blessings and peace.

We understand from all this, that the methodology of the author, the Professor, may Allah ta'ala be merciful to him; rather, the methodology of all the followers of *Shehu* Uthman ibn Fuduye` in the Path to Allah and His direct gnosis is constructed upon following the Messenger of Allah, may Allah bless him and grant him peace in his commands, deeds, words and character until one reaches what he reached; which is direct knowledge and His gnosis in the way He should be known. The Knower of Allah, and best of the disciples of *Shehu* Uthman ibn Fuduye`, his blessed son, *Shaykh* Muhammad Sanbu ibn *Shehu* Uthman ibn Fuduye`, may Allah ennoble his secret said about that in poetic verse:

“O one who desires brotherhood, love and good advice
Listen to my words, for I have attained victory over all lower aspirations
I took a covenant with my Lord to follow Muhammad
In every affair with pure sincerity out of genuine love for him
For I have been guided by his light in performing
Commands, avoiding prohibitions and dubious deeds
As well as austerity in this lower world, because it
Is pure deception, and preoccupation from the Hereafter
And openhandedness, abundant tolerance along with contentment
Being cheerful for the sake of the Lord, and excellent companionship
Humility, nobility and courageousness
And visiting the sick as if these were second nature
Love for the destitute and love for orphans
Behaving excellently towards property without showing irritation
Purifying of the inner secrets, and constant remembrance
It was love for the master (Muhammad) which withdrew me from mishaps
As a result, I reached the Divine Presence by means of his light
Until I walked in the shade of intimate friendship and love
I have been guided by his light in all my supplications
To Allah, following in that the Path of the spiritually elite.
And by joining together the spiritual reality and the divine law
And concealing Divine Secrets from the common people
By avoiding everyone who conflicted with the illuminated *Sunna*
And every follower of the path of heretical innovation
And by avoiding scholars and government rulers
And the austere, if they acted treacherously by having love of leadership
If in this regard I were to command them
I would command those people in truth to make repentance
Whoever does not repent from it, then we will depose them
Swiftly, and their blessings will be completely altered
For, I saw with the light of my secret that I was
Completely realized with Muhammad in my outward form
And I saw with the light of my secret that I was
Inwardly, the *Mahdi*, and Allah is the One who made this evidence clear

This is the reality, and in that I can care less about those

Who object without sound knowledge to the path of the Companions.”

Thus, *Shaykh* Muhammad Sanbu ibn *Shehu* Uthman ibn Fuduye` reached this immense station of spiritual pole by means of his taken a solemn covenant to [1] follow the Prophet Muhammad, may Allah bless him and grant him peace; [2] imitate him in the illumination of his character and [3] in his sincerity of intense love for him. For, by following the character traits of the Chosen Prophet, upon him be peace, the illuminations of direct gnosis of Allah emerged in his heart until he attained by means of the Prophetic light, the Most Perfect Goal in the gnosis of his Lord.

The meaning of the words of *Shaykh* Abdullahi Dan Fodio: may Allah ta`ala be merciful to him: “For, the character traits of the Messenger of Allah, صلى الله عليه وسلم are countless...”; is that the character traits of the Messenger of Allah, صلى الله عليه وسلم are very many and innumerable. It is said that they are more than two hundred, like the number of his names, صلى الله عليه وسلم. It is said that they number three hundred and sixty character traits. Other numbers are given as well.

I say, that the character traits of the Messenger of Allah, upon him be blessings and peace are like the number of the stars in the heavens; or like the number of the grains of sand in the desert; or like the number of the waves of the oceans; or like the number of the moments in time. Upon him be the best blessings and most perfect peace as long as the grateful show their gratitude for the causes of gratitude.

The brother of the author, *Shehu* Uthman ibn Fuduye` said in his poem rhyming in the letter *daal*:

“No person has come with the likeness of his character,

Who can encompass the nobilities of Ahmad?

Who can enumerate the amount of his miraculous signs?

Like the grains of sands are the numbers of the miracles of Muhammad.”

He also said in the same poem:

“O you who attempt to enumerate the remarkable feats of Muhammad

You there, are you able to measure the foams of the sea?

Who can count the numbers of the sands in the empty desert?

In this way the many miracles of Muhammad has superceded

Glory be to the One who has given him as a gift the greatest of favors

Who is able to enumerate and count the praises of Muhammad?”

The author, the Professor Abdulahi ibn Fuduye` said in his poem *ad-Daaliyya* regarding the abundance of the character traits of the Chosen Prophet:

“Fulfillment is inconcievable when it comes to fulfilling his due rights in praise

Who is there that can trully fulfill the praises of that spiritual master?

For, he is far beyond the praises of the composers who write

Upon the pages or beyond the objectives of any poem.”

The reality is that the character traits of the Messenger of Allah, صلى الله عليه وسلم are innumerable due to their abundance, however their fundamental traits are these seventy something traits that the author cited in this blessed book.

The meaning of his words may Allah ta`ala be merciful to him: “Whoever desires to know and act upon them should frequently peruse the books of the prophetic traditions and biographies of the Messenger.” This means that whoever wishes to know and follow the character traits of the Chosen One, then they must persue

extensively in the books of prophetic traditions and the books of prophetic biographies, such as the al-Ihsaan Fee Fadeelat ‘Alaam Shu`b al-Imaan of *Shaykh* Abu Muhammad Abdallah al-Bustaami, the Shu`b al-Imaan of *Shaykh* Abu Abdallah Husayn ibn al-Hassan al-Hulaymi, the Turjumaan Shu`b al-Imaan of the *Mujaddid* Siraj`d-Deen Umar ibn Raslaan al-Bilqeeni, the as-Seera`n-Nabawiyya of *Shaykh* Abu Muhammad Abd`l-Maalik ibn Hisham, the al-Jaami` al-Musanif Fee Shu`b al-Imaan of the one renown in this discipline *Shaykh* Abu Bakr Ahmad ibn Husayn al-Bayhaqi, the Tanbeeh`l-Wusnaan Ila Shu`b al-Imaan of *Shaykh* Zayn`d-Deen Umar ibn Ahmad as-Shamaa` al-Halbi, the ad-Durra al-Madiyya Fee as-Seera an-Nabawiyya of *Shaykh* Taqi`d-Deen Abd`l-Ghani al-Maqdasi, the al-Kawaakib ad-Duriyya Fee as-Seera an-Nabawiyya of *Shaykh* Badr`d-Deen Muhammad ibn Ahmad ad-Damashqi, the Seera Ibn ‘Ishaq of *Imam* Muhammad ibn ‘Ishaq, the Subul ‘r-Rashaad of *Shaykh* Muhammad ibn Yusef ad-Damashqi, the ar-Risaala al-Kamaaliyya Fee as-Seera`n-Nabawiyya of *Shaykh* Ali ibn Abi al-Hazim al-Qurayshi, the ad-Dhakheera Fee Mukhtasar as-Seera of *Shaykh* Burhan`d-Deen Ibrahim ibn Muhammad, the ad-Durar as-Saniyya Fee Nadhm as-Seera an-Nabawiyya of *Shaykh* Zayn`d-Deen Abd`r-Rahim ibn Husayn al-Iraqi, the al-Anwaar Fee Shimaa`il an-Nabiy al-Mukhtar of *Shaykh* Muhy`s-Sunna al-Husayn ibn Mas`ud al-Baghawi, the al-Muwaahib al-Laduniyya Bi al-Manhi al-Muhammadiyya of *Shaykh* Ahmad ibn Muhammad al-Qastalaani, the as-Shimaa`il as-Shareefa of the *Mujaddid* Abd`r-Rahman as-Suyuti, the as-Shimaa`il al-Muhammadiyya wa`l-Khasaa`il al-Mustafawiyya of the traditionist, the *Imam* *Shaykh* Abu `Isa Muhammad ibn Suura at-Tirmidhi, and the as-Shifa bi Ta`reef Huquuq al-Mustafa of the traditionist, *Imam* and *Qadi* Abu`l-Fadl `Iyad ibn Musa; may Allah ta`ala be pleased with all of them.

The best of these are this as-Shifa bi Ta`reef Huquuq al-Mustafa of *Qadi* `Iyad, and the as-Shimaa`il al-Muhammadiyya of *Imam* at-Tirmidhi. For, this work the Akhlaaq al-Mustafa is a concise abridgment and exact quintessence of the as-Shifa of *Qadi* `Iyad and the as-Shimaa`il of at-Tirmidhi. It is for this reason that the author, may Allah be merciful to him said: **“However, in what we have cited here is sufficient for the one whom Allah has given success in acting in accordance with it.”** This means that what *Shaykh* Abdullahi ibn Fuduye` transmitted in his book, the Akhlaaq al-Mustafa is enough for the one who wishes to behave in accordance with the praiseworthy Muhammadan character traits and who desires to follow his beneficial qualities.

There can be no success except with Allah the Mighty the Praiseworthy, since all good is in His Hand, the Generous the Benefactor and Possessor of Majesty and Generosity. For, success in following the *Sunna* of the Prophet and in behaving with his character, صلى الله عليه وسلم is a blessing, mercy, favor and honor from Allah ta`ala alone. There is no power or might to creation except with Allah the Exalted the Immense. There is no success except by means of Him, glory be to Him, the Mighty the Wise. It is for this reason that the author asked his Lord: **“May Allah make that easy for us by means of His favor and generosity.”** This means may Allah facilitate us to follow the sublime *Sunna* of the Prophet, and make it easy for us to behave in accordance with his praiseworthy characteristics. This cannot be accomplished with any strength or ability from us, but rather, success in that is from the generosity, favor and bounty of Allah ta`ala – Amen.

The meaning of his words may Allah ta'ala be merciful to him: “**The author ends by saying**”; that is to say the author himself, the Professor and most erudite of the lands of the Blacks, *Shaykh* Abdullahi ibn Fuduye` Muhammad ibn Uthman ibn Saalih al-Fulani al-Maliki al-Qaadiri said: “...**that Allah made it easy for me to begin the completion of this book on Sunday during the forenoon, the result being that this text as you see it, was made easy to put together just before *dhuhr*, of the same day**”; that it was Allah ta'ala who made it easy for him to put this book together during the time of forenoon, and he completed it before the time of the *dhuhr* prayer on a Sunday. He did not mention in which month or year he completed it. It is regarding this that the scholars of Sokoto and Gwandu differ. Some of them say that he completed this work in the month of *Rajab* in the year 1222 A.H., (1807 C.E.) when he relocated with *Shehu* Uthman from Sabon Guri to Gwandu. It is said that he composed it when he was in Sifawa in the year 1225 A.H. (1810 C.E.). It is said that he authored this work after he removed himself from governing Gwandu in the year 1240 A.H. (1825 C.E.). There are other dates about which scholars assert that he composed this work, and Allah knows best about the soundness of these assertions.

What is known is that he began it at the time of the forenoon, and completed it just before the *dhuhr* prayer on a Sunday. I say: and success in that is from Allah, that the time in which he composed the **Akhlaaq al-Mustafa** according to my own reckoning was during the days of Bodinga, or some time just immediately after it. This was the time that *Shaykh* Abdullahi experienced his most immense spiritual unveiling and insights. This spiritual period occurred during the eight months just after the death of *Shehu* Uthman ibn Fuduye`, may Allah ta'ala engulf both of them in His mercy – Amen. I also assert that the author, may Allah be merciful to him composed this blessed text between the time of the forenoon and *dhuhr* prayer, as a miracle from Allah ta'ala.

The meaning of his words: “**Finally, it is completed with the permission of Allah**”; is that he completed the book **Akhlaaq al-Mustafa** with the permission of Allah ta'ala, which means with the knowledge of Allah ta'ala, His guidance, command, bounty, power, assistance, and success. This is because the concept of ‘*idhn*’ (permission/sanction) in the language of the Arabs embraces all of these meanings and perspectives. Allah ta'ala says: “*It is not possible for the Messenger to come with a sign except with the permission of Allah*”; meaning by that except with His knowledge. Allah ta'ala says: “*It is not possible for us to bring you an authoritative proof except with the permission of Allah*”; meaning by that except with His guidance. Allah ta'ala says: “*Indeed He revealed it to your heart with the permission of Allah*”; meaning by that with His command. Allah ta'ala says: “*He is not afflicted with an affliction except with the permission of Allah*”; meaning by that except with the decree of Allah. Allah ta'ala says: “*If there are a thousand among you, you will conquer two thousand with the permission of Allah*”; meaning by that with his power. Allah ta'ala says: “*How many times has a small contingent defeated an immense contingent by the permission of Allah?*”; meaning by that by His assistance. Allah ta'ala says: “*Among them are those who are the foremost in excellence, by the permission of Allah*”; meaning by that by His success.

Thus, the author, may Allah be merciful to him stated: “...it is completed with the permission of Allah”; giving recognition of his impotence and lack of ability from every perspective in his essence and non-essential qualities. Allah ta'ala says: “*You do not will except that Allah, the Lord of the world, wills it.*” Allah ta'ala says: “*Allah has created*

you and your actions.” Thus, the very inspiration for the author composing this blessed book, his objective in arranging it, and his success in completing it, was a miracle and blessing from Allah tabaaruk wa ta`ala. It is for this reason the author, may Allah be merciful to him said: **“All praises are due to Allah for that”**; which means all praises are due to Allah, and gratitude to Him for what Allah ta`ala facilitated for him in putting this book together, and in completing it in a short time. It is as if the author said: *“All praises are due to Allah, for guiding us to this, and we would not have been guided to it had not Allah guided us.”* And it was as he said.

The meaning of his words: “O Allah forgive me and my parents – Amen”; is O Allah make this book a causative factor for attaining Your forgiveness, for me and my parents; following the words of Allah ta`ala on the tongue of our master Ibrahim, upon him be peace who said: *“Our Lord forgive me, my parents and the believers on the Day of Reckoning”*; and His words: *“Lord forgive me and my parents, and be merciful to them, and content with them, with a contentment with which they are content with me. O Lord be merciful to them just as they were merciful to me when I was young”*; and other than these from the *Qur’anic* verses regarding the spiritual bounties of being virtuous towards parents; which is among the most immense of the *Muhammadan* praiseworthy character traits.

Here, I have completed this commentary which I named **Nayl as-Safa’ wa Ijlal’ ad-Dujaa Fee Sharh `Ala Akhlaaq al-Mustafa** (The Attainment of Spiritual Clarity and the Removal of Spiritual Darkness Regarding the Commentary Upon the Character Traits of the Chosen One) with praises to Allah, and the best of His help and success on Thursday, the 22nd of the month of *Shawwal* in the year 1434 A.H. (August 28, 2013 C.E.), in the port city of Cotonou, Benin in western Africa.³

I completed it a second time with correction, editing and additional information with praises to Allah, and the best of His help and success after the *`asr* prayer on Tuesday, the 22nd of the month of Allah, *Dhu’l-Hijja* in the yearh 1441 A.H. (August 11, 2020 C.E.), in the city of Bamako, Mali in western Africa.⁴

I composed this commentary in order to clarify for my children specifically, and for whomever Allah ta`ala wills from loved ones, and believers in general, that the foundation of the Path to Allah and His gnosis is constructed upon following the praiseworthy character traits of our master Muhammad, and behaving with these kind qualities. I ask Allah with the same supplication that the author, *Shaykh* Abdullahi ibn Fuduye` asked Allah in the last of his litanies and remembrances of Allah where he said: “I ask You O Allah by the truth of there is no deity except You, the Affectionate the Benefactor the Possessor of majesty and generosity; and by Your greatest immense Name that when You are supplicated by it You answer, and when You are asked by means of it, You give; by the Name with which You render humiliated the great ones, kings, august ones, and lofty ones. I ask You not to subjugate us to oppressive tyrants, recalcitrant devils, envious humans, nor the oppressed from Your creatures, or those who are strong.

³ Al-hamdulillah wa shukru lillah! I was able to complete the English translation of this text on Sunday morning before the *fajr* prayer, on the 16th of *Dhu’l-Hijjah*, 1434 A.H. (October 20, 2013 C.E.) under severe constrictions. Wa shukru lillah wa’l-hamdulillah.

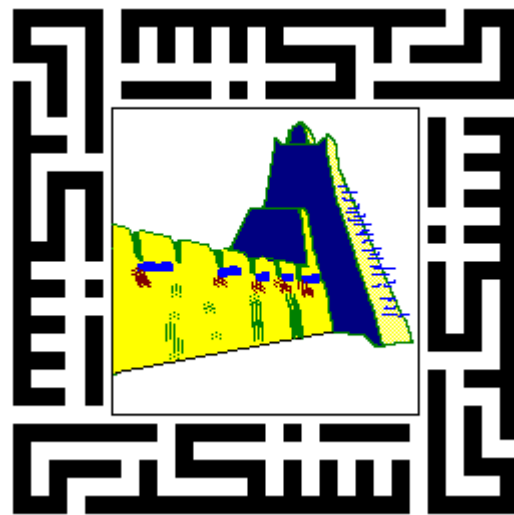
⁴ Al-hamdulillah wa shukru lillah! I was able to complete the English translation of this text on Tuesday, evening after *`isha* prayer, on 22nd of *Dhu’l-Hijjah*, 1441 A.H. (August 11, 2020 C.E.). Wa shukru lillah wa’l-hamdulillah.

O Allah send blessings upon our master and chief Muhammad, and upon the family of our master Muhammad, with blessings that redeem us from all misfortunes and adversities; which fulfills all our needs; which purifies us from every evil; which elevates us with You to the highest ranks; and which allows use to reach our furthest goals in all goodly things in this life and after death. *'All praises are due to Allah the Lord of the worlds.'*

O Allah be content with the spirit of the author, *'Izz 'd-Deen* Abu Muhammad Abdullahi ibn Fuduye` Muhammad ibn Uthman. Illuminate his grave in Gwandu with lights and fragrances. Be merciful to all his descendents and vicegerents in Nigeria and the Sudan. Be content with the spirit of his teacher and brother, *Shehu* Uthman, the reformer of the religion and light of the age. Forgive and be merciful to his descendants and *jama`at*, to the *Sultan* and to everyone who follows him, wherever they are. O Allah send blessings upon our master Muhammad, the possessor of the *Furqaan*, to the extent of all those who remember him and forget him from among men and *djinn*, and upon his family, Companions, and all those who follow them in spiritual excellence. Here ends the text and with its ending I end my commentary with praise to Allah and the best of His assistance: *'All praises are due to Allah, the Lord of the worlds'*; and may Allah send blessings upon our master Muhammad, the Chosen Generous Prophet.

SANKORE'

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