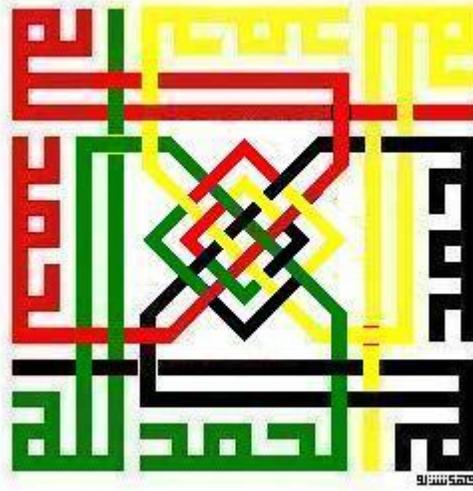


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Kitaab al-Wird
“The Book of the Litany”
aka
LAMAA BALAGHTU



BY

SHEHU UTHMAN DAN FODIO

edited, translated and explained by

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Izaalat Dhameem Khisaal al-Qird Bi Iktishaaf Anwaar Kitaab al-Wird

(The Removal of the Obnoxious Traits of the Rogue Monkey By Disclosing the Illuminations of the Book of the Litany)

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لَقَابِلْفِ سِتَّةٍ وَثَلَاثِينَ لَسَنَةً كَلَّمَ اللَّهُ الْخَطَاةَ كَرِيحًا
وَالْوَقُوفَ مَرَّةً لَسَمْعٍ وَعَمَّ لِسْمَهُ وَالطَّعْنَ مَرَّةً وَفِي وَالطَّيْرَ مَرَّةً
وَالشَّيْبَانَ مَرَّةً وَفِي وَالشُّقْلَ مَرَّةً وَفِي كُنْهِ الْأَنْعَامِ مَرَّةً
كَالْفَرِيدِ وَالسَّمْعُ الْبَعِيَّةُ كَالْفَرِيدِ وَالسَّمُّ الرَّيْحُ مَنْ
يَعْبُدُ اللَّهَ أَصْلَهُ كَلَّمَهُ وَالْمَقَامُ أَفِيهِ كَلَّمَهُ وَاعْرِفْ
الْحَلَالَ وَالزُّوْفِ فَبَلَغَهُ وَالْعَرَامُ كَذَا وَأَيْضًا بَيْنَ عَاكِلِ
بَعِيَّةٍ أَوْ أُنَابِ الشَّرِّ مَكَارٍ وَأَمَّا بَيْنَ فَبَلَغَهُ مَا لَمْ يَبْلُغْهُ
الْجِيَادُ أَعْوَامٌ كَذَا **بِحَمْدِ اللَّهِ** يُؤْتِيهِ مَرَّةً بَشَاءً وَمَرَّةً
بِذَنْ عَصَا عَصَا عَظِيمًا عَصَا عَصَا عَصَا لِحْمَةً
لِحْمَةً لَشَعْرَةً شَعْرَةً كُلُّ وَاحِدٍ مِنْهَا بِمَرَّتَيْهَا
وَمَاءٌ وَدَعَا بِهَا بِوَجْهِ نَبِيِّ فَمَا مَلَأَ أَمْلَهُ مِنْ جَنَّةِ الْإِيمَانِ
فَكُتُبُوا بِأَوَّلِهَا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَشْرًا مَرَّةً اللَّهُمَّ
صَلِّ عَلَى نَبِيِّكَ مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلَّمَ
عَشْرًا مَرَّةً

Folio 1 from the Kitaab'l-Wird digitized from the archives of the Center for Islamic Studies at the University of Shaykh Usman Danfodio, Sokoto, Nigeria.

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كِتَابُ الْوَرْدِ

الْمَعْرُوفُ بِـ"لَمَّا بَلَغْتُ" أَوْ "سَيْفِ الْحَقِّ"

لِلشَّيْخِ عُثْمَانَ بْنِ فُؤَدِي

يَلِيهِ

إِزَالَةُ ذَمِيمِ خِصَالِ الْوَرْدِ بِاِكْتِشَافِ أَنْوَارِ كِتَابِ الْوَرْدِ

لِلشَّيْخِ مُحَمَّدٍ شَرِيفِ بْنِ فَرِيدِ

قَالَ الْعَبْدُ الْفَقِيرُ إِلَى مَوْلَاهُ الْعَنِيِّ الْمَجِيدِ أَبُو الْفَا عُمَرُ الْأَمِيرُ الشَّيْخُ مُحَمَّدُ شَرِيفُ بْنُ فَرِيدِ الْفُؤَدِي إِعْتِقَادًا وَمَذْهَبًا وَطَرِيقَةً، إِنِّي أَخَذْتُ الْإِذْنَ وَالْإِجَازَةَ لِهَذَا كِتَابِ الْوَرْدِ مِنْ سَيِّدِي وَعَمَدَتِي وَسِرَاجِي الْفَقِيهِ الْأَخْطِيبِ الشَّيْخِ مُحَمَّدِ الْأَمِينِ بْنِ آدَمَ وَهُوَ عَنِ وَالِدِهِ الشَّيْخِ آدَمَ كَرِعْنَعُ بْنُ مُحَمَّدٍ تُوكُرُ وَهُوَ عَنِ الشَّيْخِ مَعْلَمِ مُوسَى الْمُهَاجِرِ وَهُوَ عَنِ الْعَارِفِ الْمُحَقِّقِ الْإِمَامِ الرَّائِبِ الشَّيْخِ عَلِيِّ دِنْبِ بْنِ أَبِي بَكْرٍ مَعْلَمِي وَهُوَ عَنِ الْمُصَنِّفِ مُجَدِّدِ الدِّينِ نُورِ الرَّمَّانِ إِمَامِ الْأَوْلِيَاءِ سَيْفِ الْحَقِّ أَمِيرِ الْمُؤْمِنِينَ الشَّيْخِ عُثْمَانَ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ الْمَعْرُوفِ بِابْنِ فُؤَدِي تَعَمَّدَهُمُ اللَّهُ فِي رَحْمَتِهِ الَّذِي قَالَ:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا.
قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَّرُّ لِرَحْمَةِ رَبِّهِ **عُثْمَانُ بْنُ مُحَمَّدٍ بْنِ عُثْمَانَ الْمَعْرُوفِ**
بَابِنِ فُودِي تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ آمِينَ:

لَمَّا بَلَغْتُ سِتًّا وَثَلَاثِينَ سَنَةً كَشَفَ اللَّهُ الْعَطَاءَ عَن بَصْرِي، وَالْوَقْرَ عَن سَمْعِي
وَعَن شَمِّي، وَالطَّخَاءَ عَن ذَوْقِي، وَالطِّيَّ عَن يَدَيَّ، وَالنَّبَاتَ عَن رِجْلَيَّ، وَالثِقَلَ عَن
بَدَنِي.

وَكُنْتُ أَنْظُرُ الْبَعِيدَ كَالْقَرِيبِ، وَأَسْمَعُ الْبَعِيدَ كَالْقَرِيبِ، وَأَشُمُّ رِيحَ مَنْ يَعْبُدُ اللَّهَ
أَحْلَى كُلِّ حُلُوٍ، وَالْمَعَاصِي أَفْبَحَ كُلِّ نَتْنٍ، وَأَعْرِفُ الْحَلَالَ بِالدَّوْقِ قَبْلَ بَلْعِهِ، وَالْحَرَامَ
كَذَلِكَ، وَأَجْنِي بِيَدَيَّ مَا كَانَ بَعِيدًا وَأَنَا جَالِسٌ فِي مَكَانِي، وَأَمْشِي بِرِجْلَيَّ مَا لَمْ يَبْلُغْهُ
الْحَيَاةُ أَعْوَامًا، ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾.

وَعَرَفْتُ بَدَنِي عَضْوًا عَضْوًا، عَظْمًا عَظْمًا، عَضْبَةً عَضْبَةً، لَحْمَةً لَحْمَةً، شَعْرَةً
شَعْرَةً، كُلَّ وَاحِدَةٍ مِّنْهُنَّ بِمَرْتَبَتِهَا وَمَا أُوْدِعَهَا، **فَوَجَدْتُ** فِي خَامِسِ أَضْغِي مِنْ جَنْبِ
الْأَيْمَنِ مَكْتُوبًا فِيهَا: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَشْرَ مَرَّاتٍ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ عَشْرَ مَرَّاتٍ، اسْتَغْفِرُ اللَّهَ الْعَظِيمَ عَشْرَ مَرَّاتٍ، بِقَلَمِ الْقُدْرَةِ،
وَكُنْتُ أَتَعَجَّبُ مِنْ ذَلِكَ.

فَلَمَّا بَلَغْتُ أَرْبَعِينَ سَنَةً وَخَمْسَةَ أَشْهُرٍ وَبِضْعَ لَيَالٍ، جَذَّبَنِي اللَّهُ إِلَيْهِ، فَوَجَدْتُ
هَنَّاكَ سَيِّدَ الثَّقَلَيْنِ سَيِّدِنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَعَهُ الصَّحَابَةُ وَالْأَنْبِيَاءُ
وَالْأَوْلِيَاءُ، ثُمَّ رَحَبُوا بِي وَأَجْلَسُونِي وَسَطَهُمْ.

ثُمَّ أَتَى غَوْثَ الثَّقَلَيْنِ سَيِّدِي عَبْدُ الْقَادِرِ الْجَيْلَانِيُّ بِثَوْبٍ أَخْضَرَ مُطْرَرٍ بِ"لَا إِلَهَ
إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ" صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِمَامَةً مُطْرَرَةً بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾،
وَنَاوَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَوَضَعَهُمَا رَسُولُ اللَّهِ إِلَى صَدْرِهِ سَاعَةً، ثُمَّ

نَاوَلَهُمَا أَبَا بَكْرٍ الصِّدِّيقِ وَإِلَى عُمَرَ الْفَارُوقِ، وَإِلَى عُثْمَانَ ذِي النُّورَيْنِ، وَإِلَى عَلِيٍّ كَرَّمَ
اللَّهُ وَجْهَهُ، ثُمَّ إِلَى يُوسُفَ عَلَيْهِ السَّلَامُ، وَرَدَّهُمَا يُوسُفُ إِلَى سَيِّدِي عَبْدِ الْقَادِرِ
الْحَبِيلَانِيِّ، وَعَمَّمُوهُ جَمِيعًا بِإِذْنِ مَنَّهُمْ.

فَقَالُوا لَهُ: "الْبِسْهُ وَعَمِّمَهُ وَسَمِّهِ بِاسْمٍ يَخْتَصُّ بِهِ"، وَأَجْلِسْنِي وَعَمِّمْنِي وَنَادَانِي
بِإِمَامِ الْأَوْلِيَاءِ، وَأَمْرِنِي بِالْمَعْرُوفِ وَنَهَانِي عَنِ الْمُنْكَرَاتِ، وَقَلَّدْنِي سَيْفَ الْحَقِّ،
وَأَمْرِنِي بِسِلِّهِ عَلَى أَعْدَاءِ اللَّهِ، وَأَمْرُونِي بِمَا أَمْرُونِي بِهِ، وَعِنْدَ ذَلِكَ أَذِنُوا لِي بِإِفْشَاءِ هَذَا
الْوَرْدِ الْكَائِنِ فِي ضَلْعِي، وَوَعَدُونِي فِيمَنْ تَمَسَّكَ بِهِ يُشَفِّعُهُ اللَّهُ جَمِيعَ مُرِيدِهِ وَمُرَادِهِ.
وَهِيَ كَمَا كَانَتْ حَقًّا عَلَيْنَا أَنْ نَحْمَدَ اللَّهَ حَقَّ التَّحْمِيدَاتِ فَرَضًا وَجُوبًا بغيرِ
تَحْدِيدٍ، وَلَمَّا ثَبَتَ عَلَيْنَا الْعَجْزُ وَالْكَسَلُ وَالْمَلَلُ حُطَّ عَنَّا الْجَمِيعُ وَبَقِيَتْ عَلَيْنَا عَشْرُ،
خَمْسَةَ مِنْهَا تَحْمِيدَاتٌ، أَي نَحْمَدُهُ لِحَمْسِ نِعَمِهِ الْأَزَلِيَّةِ.

الْأَوَّلُ نَحْمَدُهُ لَمَا خَلَقَنَا وَلَمْ نَكُ شَيْئًا.

وَالثَّانِي نَحْمَدُهُ لَمَا جَعَلَنَا مِنْ بَنِي آدَمَ تَفْضِيلًا لَنَا عَلَى كَثِيرٍ.

وَالثَّلَاثُ نَحْمَدُهُ لَمَا جَعَلَنَا الْمُسْلِمِينَ تَخْصِيصًا مَنَّا.

وَالرَّابِعُ نَحْمَدُهُ لَمَا جَعَلَنَا مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِضْطِفَانًا.

وَالْخَامِسُ نَحْمَدُهُ لَمَا وَفَّقَنَا فِي عَصْرِ تَجْدِيدِ دِينِهِ تَخِيرًا.

وَبَعْدُهَا نَحْمَدُهُ شُكْرًا لِحَمْسِ نِعَمِهِ الْوَاسِعَةِ:

الْأَوَّلُ هُوَ **السَّادِسُ** نَحْمَدُهُ شُكْرًا لِتَسْخِيرِهِ أَعْضَاءَنَا لَنَا.

وَالثَّانِي هُوَ **السَّابِعُ** نَحْمَدُهُ شُكْرًا لِتَسْخِيرِهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَنَا

كُلًّا.

وَالثَّلَاثُ هُوَ **الثَّامِنُ** نَحْمَدُهُ شُكْرًا لِتَوْكِيلِهِ الْمَلَائِكَةَ فِي مَصَالِحِ أُمُورِنَا.

وَالرَّابِعُ هُوَ **التَّاسِعُ** نَحْمَدُهُ شُكْرًا فِي تَرْتِيبِ نِعَمِهِ إِلَيْنَا.

وَالْحَامِسُ هُوَ **الْعَاشِرُ** نَحْمَدُهُ شُكْرًا فِيمَا يُعِينُنَا كُلَّ عَامٍ وَكُلَّ شَهْرٍ وَكُلَّ يَوْمٍ وَكُلَّ نَيْلَةٍ وَكُلَّ سَاعَةٍ وَكُلَّ لَمَحَةٍ مِّنْ أَمْرِ الْأَبَالِيسِ وَالشَّيَاطِينِ .

نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، حَيْثُ قَالَ: ﴿ثُمَّ لِأَيِّنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾، وَقَالَ ﴿مَنْ بَيْنَ أَيْدِيهِمْ﴾ أَيَّ أَمَامَنَا لِأَنَّ يُشْغَلْنَا عَنِ الذِّكْرِ وَالشُّكْرِ مَا مَضَى مِنْ أَعْمَارِنَا كَانَ لَمْ نَلْبَثْ فِي مَحْيَانَا سَاعَةً وَلَمْ نَكُ شَيْئًا، وَأَيْضًا ﴿مَنْ خَلْفَنَا﴾ أَنْ يُشْغَلْنَا عَنِ الذِّكْرِ وَالشُّكْرِ مَا بَقِيَ مِنْ أَعْمَارِنَا، وَأَيْضًا ﴿عَنْ أَيْمَانِنَا﴾ أَنْ يُجَبِّبَنَا مِنْ أَعْمَالِ الْخَيْرَاتِ، وَأَيْضًا ﴿عَنْ شَمَائِلِنَا﴾ يُزَيِّنُ الْأَشْرَارَ وَالْمَعَاصِي وَالْبِدَعَ فِي قُلُوبِنَا، نَجَانَا اللَّهُ بِمَنِّهِ وَكَرَمِهِ مِنْ كُيُودِ الشَّيْطَانِ، اللَّهُمَّ آمِينَ

ثُمَّ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ عَلَيْنَا وَاجِبَةً بِالدَّوَامِ بِغَيْرِ عَدَدٍ، وَلَمَّا ثَبَتَ عَلَيْنَا الْعَجْزُ وَالْكَسَلُ وَالْمَلَلُ نَأْتِي وَلَوْ عَشْرَةَ صَلَاةٍ عَلَى وَجُوبِ التَّرْتِيبِ الْآيَاتِ الْعَشْرِ الَّتِي بُنِيَتْ عَلَيْهَا دِينُ الْإِسْلَامِ .

الْأَوَّلُ: نُصَلِّي عَلَيْهِ لِتَبْلِيغِهِ رِسَالَةَ اللَّهِ إِلَيْنَا أَنَّهُ رَسُولُ اللَّهِ لِقَوْلِ اللَّهِ عَلَى لِسَانِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾، فَحِينَئِذٍ عَلِمْنَا أَنَّهُ الْمُبَشَّرُ بِهِ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْكِتَابِ السَّمَاوِيَّةِ كُلِّهَا، فِيهَا نَعْتُهُ فَأَمْنَا بِهِ، ثُمَّ نَهَضَ أَنْ يُعَلِّمَنَا أَنَّا مَرْبُوبُونَ بِمَلِكٍ .

نُصَلِّي عَلَيْهِ ثَانِيًا لِثَانِيَةِ الرِّسَالَةِ قَوْلُهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ الْكَرِيمِ: ﴿قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا

تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا.

وَأَنْ نُصَلِّيَ عَلَيْهِ ثَالِثًا لِثَالِثَةِ الرِّسَالَةِ قَوْلُهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾، نَفَى عَنْهُ جَمِيعَ النَّقَائِصِ، وَأَثَبَتْ لَهُ جَمِيعَ الْكَمَالَاتِ.

وَنُصَلِّيَ عَلَيْهِ رَابِعًا لِرَابِعَةِ الرِّسَالَةِ إِعْلَامُهُ لَنَا الْمُحَرَّمَاتِ لِتَشْبِيهِتِ دِينِ الْإِسْلَامِ لِقَوْلِهِ تَعَالَى عَلَى لِسَانِ رَسُولِهِ: ﴿قُلْ تَعَالَوْا أَنَا مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ * وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ * وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾، وَهَذِهِ الْآيَاتُ الْأَرْبَعَةُ تُثَبِّتُ عَلَيْنَا مَعْرِفَةَ اللَّهِ وَرَسُولِهِ.

وَنُصَلِّيَ عَلَيْهِ خَامِسًا لِتَبْلِيغِهِ إِلَيْنَا الرِّسَالَةَ الْخَامِسَةَ تَرْغِيْبًا فِي دِينِ اللَّهِ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ * تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكَُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ * يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكََ الْفَوْزُ الْعَظِيمُ﴾.

وَأَنْ نُصَلِّيَ عَلَيْهِ سَادِسًا الْآيَةَ السَّادِسَةَ فِي تَبْلِيغِ إِلَيْنَا أَوْامِرِ اللَّهِ، الْأَوَّلُ الصَّلَاةِ آيَاتُ شَتَّى لِقَوْلِهِ تَعَالَى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾، وَقَوْلُهُ: ﴿يَا

أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٠﴾، وَقَوْلُهُ: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا * وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَّرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِّن مَّطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّبِينًا * فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿٤١﴾، وَقَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٢﴾.

وَنُصِّلِي عَلَيْهِ سَابِعًا لِتَبْلِيغِهِ إِلَيْنَا الرِّسَالَةَ السَّابِعَةَ فِي أَوَامِرِ الصِّيَامِ قَوْلُهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٧﴾، فِي خَمْسِ آيَاتٍ مُّتتَابِعَاتٍ.

وَنُصِّلِي عَلَيْهِ ثَامِنًا لِثَامِنَةِ الرِّسَالَةِ فِي أَمْرِ الزَّكَاةِ قَوْلُهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ

وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ * وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٠٠﴾.

وَنُصَلِّيَ عَلَيْهِ تَاسِعًا لِتَبْلِيغِهِ إِلَيْنَا الرِّسَالَةَ التَّاسِعَةَ فِي أَمْرِ الْحَجِّ قَوْلُهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخَلِّقُوا رُؤُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٠١﴾.

وَأَنْ نُصَلِّيَ عَلَيْهِ عَاشِرًا لِتَبْلِيغِهِ إِلَيْنَا الرِّسَالَةَ الْعَاشِرَةَ فِي أَمْرِ الْجِهَادِ قَوْلُهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٠٢﴾.

وَدَلِيلٌ وَجُوبِ الصَّلَاةِ عَلَيْهِ قَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿١٠٣﴾.

أَمَّا الْإِسْتِغْفَارُ فَفَرَضَ عَلَيْنَا وَاجِبَةً لِكَثْرَةِ الْمَعَاصِي وَالْخَطَايَا وَالْعَفَلَاتِ فِي كُلِّ لَحْظَةٍ، وَلَمَّا ثَبَتَ عَلَيْنَا الْعَجْزُ وَالْكَسَلُ وَالْمِلَلُ عَفَا عَنَّا عَنِ الْكَثِيرِ وَتَرَكَ مَعَنَا أَلْفًا، وَمِنْهَا عَشْرَةٌ لِعَشْرَةِ أَشْيَاءَ.

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نَسْتَغْفِرُ اللَّهَ أَوَّلًا لِلنَّظَرِ إِلَى الْمُحَرَّمَاتِ.

وَنَسْتَغْفِرُ اللَّهَ ثَانِيًا لِسَمْعِ الْمُنْكَرَاتِ

وَسْتَغْفِرُ اللَّهَ ثَالِثًا لِكَلَامٍ غَيْرِ ذِكْرِ اللَّهِ
وَسْتَغْفِرُ اللَّهَ رَابِعًا لِمَا يَخْطُرُ فِي الْقَلْبِ.

وَسْتَغْفِرُ اللَّهَ خَامِسًا لِمَا تَجْنِي إِلَيْدَانِ.

وَسْتَغْفِرُ اللَّهَ سَادِسًا لِمَا يَضُمُّهُ الْبَطْنُ.

وَسْتَغْفِرُ اللَّهَ سَابِعًا لِمَا يَطَّأهُ الْفَرْجُ.

وَسْتَغْفِرُ اللَّهَ ثَامِنًا لِمَا تَرَكُّضُهُ الرَّجْلَانِ.

وَسْتَغْفِرُ اللَّهَ تَاسِعًا لِسُكُوتِنَا وَنَحْنُ نَائِمُونَ أَوْ مُسْتَيْقِظُونَ.

وَسْتَغْفِرُ اللَّهَ عَاشِرًا لِعِبَادَتِنَا بِغَيْرِ حُضُورٍ.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ
أَجْمَعِينَ، وَيَنْبَغِي لِمَنْ سَمِعَ هَذَا الْوَرْدَ أَنْ يَدْخُلَ فِيهِ لِأَنَّهُ أَحَفَّ الْأُورَادِ كُلِّهَا بَارَكَ اللَّهُ
سَعَى مَنْ يُحِبُّهُ وَمَنْ نَظَرَهُ وَمَنْ سَمِعَهُ وَمَنْ نَقَلَهُ إِلَى يَوْمِ الدِّينِ إِنَّتَهَى بِحَمْدِ اللَّهِ وَحُسْنِ
عَوْنِهِ وَتَأْيِيدِهِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ.

KITAAB AL-WIRD **(The Book of the Litany)**

aka

Lamaa Ballaghtu

by

Shehu Uthman Dan Fodio

Followed by Its Commentary called

Izaalat Dhameem Khisaal al-Qird Bi Iktishaaf Anwaar Kitaab al-Wird

**(The Removal of the Obnoxious Traits of the Rogue Monkey By Disclosing the
Illuminations of the Book of the Litany)**

By SHAYKH MUHAMMAD SHAREEF BIN FARID

Says the poor needed slave of the mercy of his Independently Rich Majestic Lord – Abu Alfa Umar *Amir Shaykh* Muhammad Shareef bin Farid, who is Fodiawa by doctrine, school of thought and spiritual path. I received *idhn* and *ijaaza* for this concise *wird* from my master, my support and lamp *Shaykh* Muhammad al-Amin ibn Adam; who received it from his father *Shaykh* Adam Kari`angha ibn Muhammad Tukur; who received it from his teacher, *Shaykh* Malam Musa al-Muhajir; who received it from his teacher, the realized gnostic sage, *Shaykh* Ali Dinba ibn Abi Bakr Mallami; who said that the Light of the age, the Renewer of the religion, the *Imam* of the *Awliyya*, the Sword of Truth, *Amir al-Mu'mineen* SHEHU Uthman Dan Fodio said:

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In the name of Allah, the Beneficent, the Merciful, may Allah send blessings upon our master Muhammad, his family and Companions and give them abundant peace.ⁱ

Says the poor slave in dire need of the mercy of his Lord, Uthman ibn Muhammad ibn Uthman, known as DAN FODIO, may Allah engulf him in His mercy Amen – to continue:ⁱⁱ

Miraculous Abilities & the Discovery of the Wird Sayf al-Haqq

When I attained the age of thirty-six Allah removed the cloak from my eyes, the burden from my hearing and smell, the dullness from my taste, the stiffness from my hands, the sluggishness from my feet, and the heaviness from my body.ⁱⁱⁱ

I could see the far like the near and hear the far like the near. I could smell those who worshipped Allah with the sweetness of their scent and the stench of those disobedient with the foulness of their odor. I could recognize the *halal* by taste before it reached my throat and I could recognize the *haram* in the same manner. I could then take with my two hands what was far from me while remaining in my place. I could walk with my two feet the distance which a fleet horse could not travel in years.^{iv} “*That was a favor from Allah which He gives to whom He wills.*”^v

I was then made acutely cognizant of my entire physiognomy; every organ, bone, nerve, muscle, and hair follicle. I was made to understand each of these from their distinctive grade and function. I then found written on my fifth rib on the right side of my body, written with the pen of the decree of Allah:^{vi} **al-hamdu lillahi rabbi ‘l-`aalameen** (‘All praises are due to Allah, the Lord of the Worlds’) ten times; **allahumma salli `ala sayyidinaa muhammadin wa `ala aali sayyidinaa muhammadin wa sallim** (‘O Allah bless our master Muhammad and the family of our master Muhammad’) ten times; and **astaghfiru Allah ‘l-`adheem** (I seek forgiveness of Allah the Mighty) ten times. I was genuinely amazed at this.^{vii}

The Station of Imam of the Awliyya & the Sword of Truth

Then, when I had attained the age of forty years, five months and some days,^{viii} Allah magnetically attracted me (*jadhabani*) into His Presence,^{ix} where I found the spiritual master of human and *djinn*, our master Muhammad, may Allah bless him and grant him peace. With him were the Companions, the Prophets and *awliyya*. All of them welcomed me and sat me at their center.^x

Then the savior of men and *djinn*, my master Abd 'l-Qadir 'l-Jaylani^{xi} came with a green robe trimmed with the statement **Laa ilaha illa Allah Muhammadun rasulullah**, and a white turban designed around its edge with the chapter: ‘*Say He Allah is One.*’^{xii}

He gave these to the Messenger of Allah, may Allah bless him and grant him peace, who placed them on his breast for a while. He then gave them over to Abu Bakr 's-Sidiq, then to Umar 'l-Farruq, then to Uthman Dhu 'n-Nurayn, then to Ali (may Allah ennoble his face!) and then to Prophet Yusef, upon him be peace. Yusef then returned them to my master Abd 'l-Qadir 'l-Jaylani, who then dressed me in them with their permission.^{xiii}

They said to him, ‘Dress him and tie the turban on him and name him with the name which is special to him.’ He sat me down, dressed me, tied the turban on me and called me by the name *Imam 'l-Awliyya*.^{xiv} He commanded me to do good and forbade me from indecency. He then girded me with the Sword of Truth and commanded me to unleash it against the enemies of Allah.^{xv} ‘...and they commanded me with what they commanded me...’^{xvi}

It was then that they all gave me permission to disseminate this *wird* which was miraculously inscribed on my rib and I was guaranteed that for whoever adhered to it that Allah would intercede for them in all of their desires.^{xvii}

The Secrets of the Wird Sayf al-Haqq

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَشْرَ مَرَّاتٍ

AL-HAMDULILLAHI RABB 'L-'AALAMEEN 10 times

“All praises are due to Allah, the Sustainer of all the worlds”^{xxviii}

I. It is necessary for us to praise Allah to the extent which is befitting His praises as an incumbent obligation without limit.^{xix} Since inability, laziness and listlessness is established in us, the praises befitting Allah has been reduced for us and there remains for us only to praise Him ten times.^{xx}

Five of these are for the purpose of extolling Him. That is, we praise Him for five eternal blessings:

- [1] We praise Him for creating us when we were nothing;^{xxi}
- [2] We praise Him for making us among the children of Adam as a particularized blessing over most of His creation;^{xxii}
- [3] We praise Him for making us Muslims as a distinctive blessing for us;^{xxiii}
- [4] We praise Him for making us among the *Umma* of Muhammad, may Allah bless him and grant him peace, as a preferred blessing for us;^{xxiv}
- [5] We praise Him for giving us success in these times of reviving (*tajdeed*) His religion as a select blessing for us.^{xxv}

After that we praise Allah showing gratitude for five all-embracing blessings:

- [6] We praise Him showing gratitude for subjecting our limbs to us;^{xxvi}
- [7] We praise Him showing gratitude for subjecting to us what is in the heavens and the earth;^{xxvii}
- [8] We praise Him showing gratitude for making the Angels responsible to us in rectifying our affairs;^{xxviii}
- [9] We praise Him showing gratitude for arranging the uniformity of His blessings to us;^{xxix}
- [10] We praise Him showing gratitude for keeping us fearfully aware of Him and protecting us every year, every month, every day and night, every hour and every moment from the attacks of *Iblis* and the devils.^{xxx}

We seek refuge with Allah from the accursed Satan since he said: *I will come at them from their front, from their back, from their right and their left, and You will not find most of them grateful.*^{xxxi}

He said ‘*from our front*’, i.e. in front of us, because he busies us from the remembrance of Allah and from being thankful for what has passed from our years; as if we will not remain one more hour alive; and we will not be anything. He said ‘*from our back*’ because he busies us from the remembrance of Allah and from being thankful for what remains of our life; He also said, ‘*from our right*’ because he makes us avoid good deeds. He also said ‘*from our left*’ because he embellishes evil, disobedience and innovation (*bid`a*) in our hearts. We ask Allah to save us by His favor and generosity from the tricks of Satan. O Allah Amen.^{xxxii}

II

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ عَشْرَ مَرَّاتٍ

ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN

WA `ALA AALI SAYYIDINAA MUHAMMADIN WA SALLIM 10 times

“O Allah send blessings upon our master Muhammad and upon the family of our master Muhammad and grant them peace”

II. Then there is the sending of prayers upon the Messenger of Allah, may Allah bless him and grant him peace. It is obligatory upon us as an incumbent necessity continuously without enumeration.^{xxxiii} However because inability, laziness and listlessness has been established in us, we have come with ten required prayers upon the Prophet, may Allah bless him and grant him peace arranged in accordance with ten series of Quranic verses upon which the entire religion of Islam is constructed.^{xxxiv}

[1] We pray upon him, upon him be blessings and peace, for his delivering to us the message of Allah that he is the Messenger of Allah when Allah said on his tongue, may Allah bless him and grant him peace: “Say. *O mankind verily I am the messenger of Allah to you all, the messenger of the One to whom belongs the kingdom of the heavens and the earth. There is no deity except Him. He alone gives life and death. So, believe in Allah and His messenger, the unlettered prophet who believes in Allah and His words. So, follow him so that you may be guided.*” [Qur’an-7:107-108]^{xxxv} Thus, we learn that his messenger-ship was foretold in the Torah, the Injeel and all of the Heavenly Books in which his description is given. Thus, we have come to believe in him.

[2] We pray upon him, upon him be blessings and peace, for his delivering the second message of Allah which He revealed on the tongue of the generous messenger: “Say: *Call upon Allah or call upon ar-Rahman. By whichever (name) you call, to Him belongs the Most Beautiful Names. Do not raise your voices in your prayers nor lower them but follow a way between that. And say: All praises are due to Allah who has not taken a son or a partner in the kingdom, nor does He have an assistant out of humiliation. So extol Him with much exaltation.*” [Qur’an - 17:110-111].^{xxxvi}

[3] We pray upon him, upon him be blessings and peace, for his delivering the third message of Allah which negates from Him all deficiencies and establishes for Him every perfection, by His words on the tongue of His messenger: “Say: *He Allah is One. Allah is eternally self-subsistent. He does not procreate nor is He procreated. There is nothing equal to Him.*” [Qur’an - 112: 1-4]^{xxxvii}

[4] We pray upon him, upon him be blessings and peace, for his delivering the fourth message of Allah which teaches us the prohibitions and by which the religion of Islam is established, by His words on the tongue of His messenger, may Allah bless him and grant him peace: “Say: *Come and I will relate to you what your Lord has forbidden you: that you do not associate anything with Him. That you treat your parents well and not kill your children (fearing) from poverty. We provide for you and them. And do not come close to corruption that which is apparent and that which is hidden. And do not kill a soul which Allah has prohibited except lawfully. That is what you have been commanded so that you may be reasonable. And do not come close to the wealth of the orphan except with what is better, that is until they attain full strength. And make the weights and scales exact. We do not burden a soul except with what it can bear. And when you speak, be just, even if they be the nearest of kin. And fulfill the contracts of Allah. This is what you have been commanded so that you may be reminded. Verily that is My*

*strait path so follow it, and do not follow divergent paths or you will be separated from My Way. That is what you have been commanded so that you may have fearful awareness.” [Qur’an - 6:151]^{xxxviii} It is by means of these four above verses that gnosis (*ma`arifa*) of Allah and His messenger are established.^{xxxix}*

[5] We pray upon him, upon him be blessings and peace, for his delivering the fifth message of Allah which gives yearning and desire for the religion of Allah by His words on the tongue of His messenger, may Allah bless him and grant him peace: *“O you who believe, shall I guide you to a commerce that will save you from severe punishment? It is that you believe in Allah and His messenger and struggle in the Way of Allah with your wealth and your souls. That is best for you if you but knew. He will forgive you of your sins and enter you into Gardens underneath which rivers flow and goodly homes in Gardens of Ease. That is the Supreme Achievement.” [Qur’an - 61:12]^{xi}*

[6] We pray upon him, upon him be blessings and peace, for his delivering to us the sixth message of the commands of Allah, and the first being the command of prayer in the following verses. Allah ta`ala says: *“Preserve the prayers and the middle prayer and stand to Allah humbly.” [Qur’an - 2:238]^{xii}*

Allah ta`ala says: *“O you who believe do not come near to the prayer while you are: intoxicated until you are able to know what you are saying; nor in a state of major impurity except when traveling on the road; until you have taken a ritual bath. If you are sick, traveling or one of you have come from relieving yourselves or you have fondled women and you cannot find water, then strike high dry pure earth. Wipe your faces and your arms. Verily Allah is Pardoning Forgiving.” [Qur’an - 4:43]^{xiii}*

Allah ta`ala says: *“When you travel through the earth there is no harm on you if you shorten the prayers when you fear that those who disbelieve will attack you. Verily the disbelievers are clear enemies to you. When you are among them then establish the prayer among them. A group who are with you should stand with you and they should take their weapons at the ready. When they have made the prostration then they should move behind you. Then let the other group that have not prayed, then pray with them taking their precaution and their weapons. The disbelievers hope that you were heedless of your weapons and your provisions so that they could attack you in a single rush. But there is no harm on you if you put away your weapons because of the inconvenience of rain when you are sick. However, take your precautions. Allah has prepared for the disbelievers a humiliating punishment. When you have finished the prayer, then remember Allah standing, sitting or on your sides. Then when you are safe then establish the prayer properly, for the prayer is a timed ordinance for the believers.” [Qur’an - 4:102-103]^{xiiii}*

Allah ta`ala says: *“O you who believe when you stand for the prayer, then wash your faces and your hands to the elbows. Wipe your heads and (wash) your feet to the ankles. If you are in a state of major impurity; then purify yourselves. If you are sick, on a journey or coming from relieving yourselves or from touching women, and you cannot find water - then strike high dry pure earth. Wipe your faces and your arms from it. Allah does not desire harm for you, He only desires to purify you and complete his blessings upon you so that you may be grateful.” [Qur’an - 5: 6]^{xliv}*

[7] We pray upon him, upon him be blessings and peace, for his delivering to us the seventh message which is the command of fasting by the words of Allah ta`ala on the tongue of His messenger, may Allah bless him and grant him peace: *“O you who believe fasting has been prescribed for you just as it was prescribed for those before you so that you may have fearful*

awareness”;^{xlv} as further delineated in the subsequent five consecutive verses after this verse. [Qur’an-2:183-187]^{xlvi}

[8] We pray upon him, upon him be blessings and peace, for his delivering to us the eighth message which is the command of alms (*az-zakaat*) by the words of Allah ta`ala on the tongue of His messenger, may Allah bless him and grant him peace: “*He it is who has produced cultivated area with trellises and some without trellises, and fields with produce of all varieties, olives and pomegranates, similar and different. Consume of their fruit when they come to season, but give the due alms which are proper on the day of harvest. And do not squander it for Allah does not love the squanderers. Of the cattle are some which are used for transporting and others for mats and furnishing. Therefore, consume from what Allah has provided for you. And do not follow the footsteps of Satan, verily he is a clear enemy to you.*” [Qur’an - 6:141-142]^{xlvii}

[9] We pray upon him, upon him be blessings and peace, for his delivering to us the ninth message concerning the command of pilgrimage (*al-hajj*) and the lesser pilgrimage (*al-`umra*) by His words on the tongue of His messenger, may Allah bless him and grant him peace: “*And complete the pilgrimage or lesser pilgrimage for Allah; however, if you are prevented, then send an offering for sacrifice which is available. Do not shave your heads until the offering reaches the place of sacrifice. If any of you are sick or there is an ailment in his scalp, then he should make compensation by fasting or by giving charity or by making an offering. When you are safe if you wish to continue the lesser pilgrimage on the greater pilgrimage, then he should make an offering of sacrifice which he can afford. If he cannot afford it, then he should fast three days during the pilgrimage and fast seven days on his return, making it ten days in total. This is for those whose families are not in the precincts of the Sacred Mosque. And have fearful awareness of Allah and know that Allah is severe in punishment.*” [Qur’an - 2: 196]^{xlviii}

[10] We pray upon him, upon him be blessings and peace, for his delivering to us the tenth message concerning the command of military struggle (*al-jihad*) by His words on the tongue of His messenger, may Allah bless him and grant him peace: “*Fighting has been prescribed for you while you dislike it. But perhaps you dislike a thing which is good for you and you love a thing which is harmful to you. Allah knows and you do not know.*” [Qur’an - 2:216]^{xlix}

The proof for the obligation of doing the prayer upon the Prophet, may Allah bless him and grant him peace is by His words: “*Verily Allah and His Angels pray upon the Prophet. O you who believe pray upon him and give him much peace.*” [Qur’an - 33:56]¹

III

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ عَشْرَ مَرَّاتٍ

ASTAGHFIRU ALLAHA AL-`ADHEEM 10 times

“I seek the forgiveness of Allah the Immense”^{li}

III. As for seeking forgiveness it is obligatory upon us as an incumbent duty because of the vast amount of disobedience, errors and heedlessness we have committed at every moment. However, because inability, laziness and listlessness has been established in us, we have been pardoned for most of this and there remains for us ten times for ten things.^{lii}

[1] We seek forgiveness of Allah for gazing at what is prohibited.^{liii}

[2] We seek forgiveness of Allah for listening to what is immoral.^{liv}

[3] We seek forgiveness of Allah for speech devoid of the remembrance of Allah.^{lv}

[4] We seek forgiveness of Allah for the destructive sentiments of the heart.^{lvi}

[5] We seek forgiveness of Allah for the crimes committed with the two hands.^{lvii}

[6] We seek forgiveness of Allah for what is comprised in the stomach.^{lviii}

[7] We seek forgiveness of Allah for the illicit sex of the private parts.^{lix}

[8] We seek forgiveness of Allah for where the feet have rushed towards.^{lx}

[9] We seek forgiveness of Allah for what we have been silent about whether in sleep or while awake.^{lxi}

[10] We seek forgiveness of Allah for our worship of Allah devoid of attentive presence.^{lxii}

All praises are due to Allah the Lord of the worlds. And peace and blessings be upon our master Muhammad his family and all his companions. It is necessary for the one who hears or receives this *wird* (litany) that he embarks on it because it is the lightest of all litanies (*awraad*). Allah will give *baraka* in all the endeavors for everyone who loves this litany, examines it, hears it and who transmits it until the Day of Judgment.^{lxiii} Here ends the Kitaab ‘I-Wird with the praise of Allah and best of His assistance and help.^{lxiv}

ⁱ In the Name of Allah, the Beneficent the Most Merciful, there is no power nor might besides Allah, the Exalted the Mighty. Says the poor slave in dire need of the mercy of his Mighty and Wise Lord, *Shaykh* Muhammad Shareef bin Farid Shareef, may Allah forgive him and accept his repentance. All praises are due to Allah, the Lord of the worlds. It is in His Name, and with His power and might, that I ask that He send His abundant eternal blessings and perfected unending peace upon our master and chief, the Beloved Muhammad, and upon his family who are the mines of His secrets and upon all his Companions who are the champions of His truths. I ask Allah to be pleased with the masters of the Second Generation (*Taabi`uun*); the Subsequent Third Generation (*Taabi` 't-Taabi`een*); the four *Imams* who exercised independent judgment (*mujtahiduun*); the right-acting scholars (*`ulama`l-`aamileen*), the perfected sages (*al-awliyya al-kummaal*) and all of those who follow them in the paths of peaceful surrender to Allah (*subul` s-Salaam*). This gloss composed as endnotes is an annotation and explanation of the *Kitaab`l-Wird* of *Shehu* Uthman Dan Fodio: Light of the age; the complete *mujaddid* of the 12th century *hijra*; the 11th Righteous *Khalif*; the *Imam* of the *Awliyya*; the Sword of Truth; and herald and forerunner of *Imam* al-Mahdi (*alayhimaa as-salaamu*); may Allah engulf him in His mercy Ameen. This Book of Litany is the *wird* which the *Shehu* gave to anyone desiring (*mureed*) to be guided by his unique *suluuk* (spiritual methodology). Members of the *Jamaat* of the *Shehu* in the U.S.A. repeatedly requested me to compose a book clarifying the meanings and secrets of this work; and after making *istikhaara*, I composed this in order benefit them and those *mureeds* who desire to follow the unique Path of the *Shehu*. The *sufi* sages say: "The person without a *wird* (litany) is a *qird* (rogue monkey)." Thus, I have named this commentary *Izaalat Dhameem Khisaal al-Qird Bi Iktishaaf Anwaar Kitaab al-Wird* (The Removal of the Obnoxious Traits of the Rogue Monkey by Disclosing the Illuminations of the Book of the Litany). My intent in writing this commentary is to clarify that the objective and intent that the *Shehu* had in composing this small work was in order to confirm that he had established his own unique *Tareeqa* within the *Turuq* of the Sufis. I realize that this assertion has gone largely uncontested or even examined in academia. In its dusty halls, regional experts assert that the *Shehu* was a *Qaadiriyya*; or that he was, at most a master of the *Shadhaliyya*, the *Khalwatiyya* and the *Mahmudiyya* Paths as well. However, among the traditional scholars who inherit from the *Shehu* through lineage and knowledge, there has always been this assertion that the *Shehu* initiated his unique Path; and that this work, which some scholars called "*Lamaa Balaghtu*" (Once I Attained); is the formal declaration of that fact. My teachers, such as *Shaykh* Muhammad al-Amin ibn Adam, *Shaykh* Muhammad Bello ibn Abdullahi, *Shaykh* Abu Bakr Basambu ibn Umar, *Shaykh* Muhammad Bello ibn Abd`r-Raaziq, *Shaykh* Ibrahim ibn Uthman, *Shaykh* Umar ibn Ahmad Zaruku and *Shaykh* Muhammad al-Amin Boyi; all attested to the fact that the *Shehu* not only inherited the lights and stations of the *Sultan* of the *Awliyya*, Abd`l-Qadir al-Jaylani; but that he also inherited the lights and stations of *Shaykh* Ahmad ar-Rufai`, *Shaykh* Ibrahim ad-Dusuqi and *Shaykh* Ahmad al-Badawi; considered the four *awtaad* (pillars) of the circle of the *Awliyya*. The third *Amir* of Gwandu, *Shaykh* Ibrahim al-Khalil ibn *Shaykh* Abdullahi Dan Fodio, who was one of the disciples of the *Shehu* that had attained spiritual mastery (*mushayyikha*), said in his *Tanbeeh al-Ghaafileen* that the *Shehu* was the fifth element of the four components of the perfected *awliyya*: al-Jaylani, ar-Rufai` al-Badawi and ad-Dusuqi. Just as these four sages established unique spiritual methodologies whose schools of thought were named after them. Similarly, *Shehu* Uthman Dan Fodio laid the foundation for a new school in practical and theoretical *sufism*, constructed upon a unique methodology of spiritual discipline and developed an inimitable launching pad for gnosis of the Absolute Being. This work, *Kitaab al-Wird*, sometimes called *Wird Sayf al-Haqq*, basically discusses two major spiritual openings (*futuuh*) and unveilings (*mukaashif*) that occurred in two time periods in the *Shehu*'s life: the first at the age of thirty-six and the second at the age of forty and some months. The first spiritual opening heightened his physical body and enhanced his natural abilities. It was then that he first discovered the *wird* (litany) that was transcribed in a kind of nano-script with the Pen of the Divine decree on his fifth rib on his right side. The second spiritual opening gave him arrival, designation, being given the Sword of Truth, being named the *Imam al-Awliyya* (the Leader of Sages); and it was then that he was instructed to disseminate the *wird* that he previously saw transcribed in his body. Both spiritual unveilings involved the *wird* or litany. Both spiritual openings occurred for the *Shehu* as a result of abundant and prolonged periods of sending blessings and peace upon the Prophet, may Allah bless him and grant him peace. Both, his son, *Sultan* Muhammad Bello and his son-n-law *Waziri* Uthman Gidadu ibn Muhammad Layma narrated the accounts of these openings and described them as the same kinds of spiritual unveilings which the founders of new Sufi spiritual orders experienced; such as *Shaykh* Ahmad ibn Idris of the *Idrisiyya*, *Shaykh* Muhammad Uthman al-Murghani of the *Mirghaniyya*, *Shaykh* Ahmad at-Tijani of the *Tijaniyya*, *Shaykh* Muhammad al-Mahdi as-Sunusi of the *Sunusiyya* and *Shaykh* Ahmadu Bamba of the *Muridiyya*. *Shehu* Uthman Dan Fodio, accomplished the same

achievements that these *awliyya* did, but in addition; Allah ta`ala granted him success in establishing a sovereign social order where he was able to implement his ideas of social transformation (*tajdeed*). Allah willing, this annotation and commentary, will bring out the evidences which corroborate the assertion that the *Shehu* was the founder of a specific *Tareeqa* and the initiator of a unique methodology in this ancient spiritual path (*suluuk*). Not only is this *Kitaab'l-Wird* the most concise means of drawing near to Allah ta`ala, but this succinct work is also a key (*miftaah*) to all the sciences obligatory for the responsible servant to know and act upon. Following the division of the letters of the Arabic alphabet, where the 28 letters are divided between 14 illuminated letters and 14 unilluminated letters; the *Shehu* inserted in his *Kitaab al-Wird* fourteen illuminating Qur`anic verses upon which the sciences of the religion is established. This can only be understood by shining the light of *Quranic* exegesis upon these verses which clarify the sciences of the religion in detail. Allah willing, this annotation and commentary will do just that. Whoever memorizes these verses and understands their exegesis will comprehend the individual obligations in general; and will thus be an *`alim* (basic scholar). Thus, the *Kitaab'l-Wird* of *Shehu* Uthman Dan Fodio, is not only a litany to be recited in order to attain spiritual openings, but it is also a source book for *`aqeeda* (beliefs/IMAN), *fiqh* (jurisprudence/ISLAM) and *tagawwuf* (spiritual purification/IHSAN). Because the *Shehu* made this text available to the general public is proof that he wanted it to be taken as a general litany for the *Umma* of Muhammad, (may Allah be merciful to them with an all-encompassing mercy). It is with this intention and objective that we, at the Sankore Institute of Islamic-African Studies International (SIIASI – www.siiasi.org), present this work, with the hope that whoever comes across this work will take it as their litany and be connected to the one African sage who said that his *tajdeed* (social transformation) and *jihad* (spiritual and military struggle) will not cease until it reaches the Coming Man, *Imam* al-Mahdi. May Allah show you and I the truth as truth and help us to follow it and show us falsehood as falsehood and help us to avoid it. I read this work, the *Kitaab al-Wird* more times than I can count with at least four different African scholars; but my main teacher with whom I received *idhn* for this work was my teacher, *Shaykh* Muhammad al-Amin ibn Adam; who received it from his father *Shaykh* Adam Kari`angha ibn Muhammad Tukur; who received it from *Shaykh* Musa al-Muhajir; who received it from *Shaykh* Ali Dinba ibn Abi Bakr *Mallami*; who received it from its author, *Amir'l-Mu'mineen*, *Sayf al-Haqq*, *Imam* al-Awliyya, *Nur az-Zamaan*, and *Mujaddid ad-Deen* – *SHEHU* UTHMAN DAN FODIO; may Allah ta`ala engulf all of them in His mercy and benefit us by means of their *baraka*.

ii I will not make this work overly tedious by discussing the *Shehu*'s biography here; but I will say that the life of the *Shehu* was, as is the life of every *wali*, a mirror-copy of that of our Beloved Prophet Muhammad ibn Abdullahi, upon him be the best blessings and most perfect peace. Allah willing, I will try and highlight this fact in this commentary. The *Shehu* was born in the town of Marrata, present day southern Niger, on Sunday the last day of *Safar*, 1168 (December 15, 1754) to Fodio Muhammad ibn Uthman ibn Saalih and *Sayyidat* Hawwa bint Muhammad ibn Harun ibn Hamma ibn Aal. The *Shehu* died at the age of 63 on Sunday night, the 3rd of *Jumad al-Akhir* 1232 *hijra* [circa 20th of April, 1817 C.E.] after having established the Dome of Islam in Africa, the Sokoto Caliphate. For an in depth look at the life and times of *Shehu* Uthman Dan Fodio Muhammad ibn Uthman ibn Saalih see my introduction to the *Tawq al-Lama`a wa Itmam n-Nia`ma Fee Sharh `Ala Sawq al-Umma Ila Ittiba`a as-Sunna*: <https://www.academia.edu/8769703/Tawq-l-Lama-wa-Itmaam-n-Niama-a-commentary-upon-the-Sawq-l-Umma-Ila-Ittiba-as-Sunna-by-Shaykh-Muhammad-Shareef-bin-Farid-english>; my small article on the *Shehu*'s life called: *Nuur `z-Zamaan: the Light of the Age*: <https://www.academia.edu/14929885/Nuur-Zamaan-the-Light-of-the-Age-a-concise-biography-of-Shehu-Uthman-Dan-Fodio>; also see my introduction to the *Shehu*'s magnus opus *Ihya's-Sunna al-Muhammadiyya wa Ikhmad `l-Bid`a as-Shaytaaniyya*: <https://www.academia.edu/23016121/Ihyas-Sunna-wa-Ikhmadl-Bida-The-Revival-of-the-Sunna-and-Destruction-of-Innovation-by-Shehu-Uthman-ibn-Fuduye>.

iii It was in the year 1205 A.H. (1790 C.E.), during the first year of the six-year reign of Yakubu ibn Baabari over the Hausa Gobir kingdom, that the *Shehu* received the miraculous abilities and preternatural feats described here. The *Shehu* begins his Book of the *Wird*, by citing what occurred to him of miraculous abilities at the age of 36 because this was the time that he first discovered his *wird* miraculously transcribed in his body. The *Shehu* said in his own words: "I then found written on my fifth rib on the right side of my body, written with the pen of the decree of Allah: **al-hamdu lillahi rabbi `l-`aalameen** ('All praises are due to Allah, the Lord of the Worlds') ten times; **allahumma salli `ala sayyidinaa muhammadin wa `ala aali sayyidinaa muhammadin wa sallim** ('O Allah bless our master Muhammad and the family of our master Muhammad and give them peace') ten times; and **astaghfiru Allah `l-`adheem** (I seek forgiveness of Allah the Mighty) ten times. I was genuinely amazed at this." One of the factors behind the *Shehu* beginning his text by highlighting what occurred to him at age 36, was in order to

demonstrate his resemblance to the Messenger of Allah, may Allah bless him and grant him peace. This resemblance to the Prophet, is a fundamental element of the spiritual path (*suluuk*) advanced by the *Shehu*; as corroborated in his Fulfulde` poem which he called *Yimre` Tanassabuje`* (The Song of Comparison). In this song, the *Shehu* says: “*Umu waawrdede wunaa immajjuyaybi, hitaadi ghutaami nuunyay nandinaami*”; (He, the Prophet, is our *Imam*, we will never go astray, the year I was made a branch of him; thus, was I made to resemble him.). Clearly, the *Shehu* associated his spiritual development with a symbiotic relationship with the spiritual stations of the Prophet, upon him be peace. It is the unanimous agreement of the biographers of the Prophet that it was between the ages of 35 and 36 that he first began to experience the initial signs of prophet-hood through the prism of the true dream/vision (*ruuya saaddiq*) and miraculous actions. It has been related by *Imam* at-Tabarari in his *at-Tarikh* in a sound chain on the authority of A'isha who said: “The first matter which began to occur to the Messenger of Allah, may Allah bless him and grant him peace from revelation was the true dream vision (*ru'ya saadiqa*), for it would come like the dawning of the morning. Then he was made to love being in isolation...”. It was during this same period that the Prophet was first acknowledged by the notables of Mecca as being trustworthy (*al-Amin*). It has been related in a long prophetic tradition related by *Imam* at-Tabari in his *at-Tarikh* on the authority of Muhammad ibn Is'haq regarding the conflict which occurred between the notable tribes of Mecca over the reconstruction of the *Ka'ba*. “During the reconstruction, they reached the point of the *rukun* for the Black Stone; and they began to dispute because each tribe wanted the honor of lifting the stone to its place. This dispute led to them swearing and taking oaths to fight one another...For four to five days, the Quraysh remained in this condition. Then Abu Umayya ibn al-Mughira, who was from the influential leaders of the Quraysh said: ‘O assembly of Quraysh let us resolve the problem which has occurred between you by allowing the first person to enter the door of this place of worship to arbitrate between you’; to which they all consented. Miraculously, the first person to enter the sacred precincts was the Messenger of Allah, may Allah bless him and grant him peace. When they saw him, they all said: ‘That is the trustworthy one (*al-Amin*)! We are all pleased with him. That is Muhammad!’ When the Prophet reached them, they informed him of their conflict. He said: ‘Bring me a large robe.’ When they brought him the robe, he placed the Black Stone upon it and said: ‘Let each leader of his clan take hold of the edge of the robe.’ They then lifted the stone to its place and he took the stone and placed it in the corner...At that time the Quraysh named the Messenger of Allah, may Allah bless him and grant him peace *al-Amin* (the trustworthy one); and this was before the descent of revelation.” According to Abu Ja'far, the Messenger of Allah was 35-36 years old when this occurred. *Shaykh* Abdullahi Dan Fodio said in his *Diya` Ulaa'l-Amr wa'l-Mujahideen*: “It is sound that the first which was initiated for the Messenger of Allah, may Allah bless him and grant him peace, from prophethood (*nubuwwa*), was the true dream vision (*ru'ya saadiq*); when Allah made the Prophet to love solitude (*khalwa*). It was during this circumstance that the Angel of Revelation came to him in the cave of *Hira`* with the Divine message: ‘*Read!*’...I say: it is therefore necessary for every sage master/governor (*waali*) and others to begin with the spiritual discipline of their souls by means of solitude (*bi riyaaadat nafsihi bi'l-khalwati*). They should bear the burden of initially taking on these character traits, since they are the character traits of the Prophet, upon him be peace and his *Sunna*.” It was in this same manner, that the *Shehu* received his first major spiritual openings as a result of prolonged periods of solitude and spiritual isolation until Allah ta'ala granted him spiritual openings on the mental and sensory levels. Thus, the *Shehu* begins his text with citing the miraculous actions which Allah ta'ala disclosed to him at the age of 36 in order to demonstrate the correspondence with and resemblance to the spiritual states of the Messenger of Allah, may Allah bless him and grant him peace, which with Allah ta'ala had blessed him at the age of thirty-six. This resemblance in spiritual states (*mushaabaha 'l-ah'waal*) is a common feature of every spiritual guide around whose name a *tareeqa* emerged. The *Shadhaliyya*, *Naqshabandiyya*, *Tijaaniyya*, *Idrisiyya*, *Qaadiiriyya*, etc. without exception were established based upon an exceptional experience by the founder of these *turuq* of a profound resemblance in spiritual states with that of the Messenger of Allah, upon him be peace. It is in this regard that the *Shehu* opened his *Kitaab'l-Wird* with the unveilings that occurred for him at age 36. Just as this age marked the beginning of the manifestations of the tokens and signs of prophethood for the *Imam* of the Prophets and Messengers, similarly this same age marked the beginning of the supreme spiritual stations of the *Shehu*; and marked the emergence of a new dispensation in the Path of the *Sufis* – a Path unique to the *Shehu*, may Allah engulf him in his mercy. [See Abu Ja'far, Muhammad ibn Jarir at-Tabari, *Tarikh ar-Rusul wa'l-Muluk*, Vol. 2, 2nd Edition, Daar al-Ma'aarif, Cairo].

^{iv} Here the *Shehu* says that the heightened and extraordinary mental and physical abilities which Allah ta'ala granted him occurred as a result of his intense spiritual exercise and passionate yearning to be in the presence of the Messenger of Allah, may Allah bless him and grant him peace. This initial acute awareness and mastery (*taskheer*) of the physiognomy is considered by Muslim sages as the beginning or lowest level of miracle (*karamaat*) for the *awliyya*. The power of ‘*taskheer*’ (subjugation) is the power of disposal (*tasreef*) given to the Perfect Human (*insaana*)

kaamil) as vicegerent over creation and is defined as ‘*mu`ajizaat*’ for the Prophets and Messengers, and ‘*karamaat*’ for the righteous sages (*awliyya*). It is diametrically opposed to the magical manipulation (*sihr*) over creation utilized by worldly rulers like Nimrod, Pharaoh and the *Dajjaal*. There is a clear distinction between ‘magic’ conjured by a shaman (*kaahin*) and the power of disposal (*tasreef*) given to a Muslim sage (*waali*). Outwardly, both process the capacity of manipulating normative creational laws. The latter is *karamaat* (miraculous actions) performed by Allah on behalf of His protected friends (*awliyya*); and thus, has continuity of *baraka* commiserate with the continuity of GOD. The great grandson of the *Shehu*, *Shaykh* Muhammad Mu`ayillide ibn Abd`l-Qadir Dan Tafa said in his *Nabdhat`l-Yaseera*: “Miracles are two kind. The first kind of miracle (*karamaat*) is a linguistic expression referring to miraculous actions which are specific to sages and no others. It comprises of experienced gnosis (*ma`rifa dhawqiyya*) and uprightness in adhering to the *Sunna*, in every issue from the issues of worship and custom. The second kind of miracle is the breaking of normative creational laws (*kharaqa al-`adaat*), like: cutting swiftly across the earth; walking upon water; flying; the free deployment of *djinn*; the answering of supplications; having immediate access (*ittlaa`u*) into the unseen (*ghayb*) of the past or future; etc. It is these kinds of breaking of normative creational laws which are miracles given to the sages from Allah; while when these same actions are given to other than the sages; then it is a form of deceptive enticement (*istidraaj*).” This latter form of preternatural action is part of the explanation for the breaking of normative laws witnessed at the hands of some Christian, Hindu, Jewish, animists and charlatan priests. It is an enticement (*istidraaj*) by which Allah leads astray whom He wills from His creatures. In the case of the *Shehu*, these super-enhanced miraculous abilities at the age of thirty-six were a form of preparation (*isti`daad*) for the responsibilities he would be given in establishing the Sokoto Caliphate. What is implicit in this enhanced miraculous physical and mental capacity of the *Shehu* at the age of thirty-six is his resemblance to what happened with the Messenger of Allah, upon him be peace at that same age. This is important because it gives legitimacy to the *Shehu* as a sage and jurists that should be followed, since the Messenger of Allah, may Allah bless him and grant him peace is reported to have said: “Whoever resembles a people, then he is from them.” This aim of resembling the Prophet, upon him be peace was a key goal of the *Shehu* and his followers; as he himself said in his *Najm al-Ikhwaan*: “We also clarify these blessings so that every person of insight may know that we are following in the footsteps of Muhammad the Chosen Prophet, in all affairs.” Thus, the distinguishing quality of the Path as envisioned by the *Shehu*, is proactively seeking to resemble and achieve the attributes of the beloved Prophet voluntarily until the fragrance of this achievement is realized involuntarily. The *Shehu* said in his *Yimre Tanasabujje* (the Song of Resemblance): “*Nuhammadu jawtataaki sifaajji muudumu * manasaba urdi ma`akuni meer`uraami*” (“The attributes of Muhammad cannot be achieved in their entirety; the support which he received, with its fragrance have I been scented”). This involuntary manifestation of the attributes of Muhammad and the achievement of instinctive resemblance to him, first began for the *Shehu* when he reached 36; which appeared in the form of miraculously enhanced physical and mental abilities. For an in depth study of the miracles of the *awliyya*, see the introduction to the *Tareeq al-Janna* (The Path to Paradise) of *Shehu* Uthman Dan Fodio: https://www.academia.edu/11523758/Tareeq-Janna_the_Path_to_Paradise_by_Shehu_Uthman_ibn_Fuduye_arabic_english.

^v *Qur`an* - 62:4. Allah ta`ala grants his favors and bounties to whomever He wills among His servants. It is not by the determination or resolve of the servant which produces the miracles of gnosis of Allah, uprightness in His religion, or the lesser miracles of walking on water, flying or cutting across the earth at great speed. Miracles are among the favors and bounties of Allah alone. Allah ta`ala says: “*Allah created you and your actions*” [*Qur`an* – 37:96]; and: “*You do not wish for anything except that Allah wills it*” [*Qur`an* – 76:30]; and “*Allah does whatever He wills*” [*Qur`an* – 85:15]; and similar verses which demonstrate that the miracles which *Shehu* Uthman Dan Fodio experienced in his seeing, hearing, grasping, walking, and tasting were from the creative actions of Allah alone. The *Shehu*’s acknowledgement that GOD alone is the author of the bounties and favors he received is the guarantor that these blessings will be increased. This is because acknowledgement of blessings is a form of gratitude for those blessings; and gratitude for blessings is the guarantor of their persistence and increase. Allah ta`ala says: ‘*If you are grateful, I will increase you in blessings*’ [*Qur`an* -14:7].

^{vi} The *Pen of the Decree* (*qalam al-qudrati*) is a reference to how this inscription originated and emerged transcribed on the skeletal structure of the *Shehu*. It means that this transcription was a part of the original decree when the *Shehu* and the rest of humanity were in the realm of spirits during the first covenant when Allah said: “Am I not your Lord?” We know that we are talking about priority and first-ness in time and existence when we mention the “pen”. This is because the Messenger of Allah informed us that the Pen was the first of the Divine realities to be created. Thus, the “pen of the decree” is a prior time before endless time when the Divine decrees were being recorded. It was at this level that this transcription was stamped in the essence of the *Shehu*, and it emerged from within him until it manifested as a nano-transcription on the fifth rib on his right side. All the messengers and sages

have similar signs on or in their bodies, manifested or hidden, which indicate their ultimate spiritual station as it was decreed for them before endless time. The Messenger of Allah, may Allah bless him and grant him peace had a similar symbol or sign on his blessed body written with the *qalam 'l-qudrat*, and it was the Seal of prophet-hood, located between his shoulder blades. It was the light of this Muhammadan seal which was the spiritual source of *Shehu* Uthman Dan Fodio. Once the Qutb al-Aqtab, *Shaykh* Mukhtar 'l-Kunti, may Allah be merciful to him said about the *Shehu*: "The perfected *awliyya* of this age are three. One is an Arab who resides beyond Syria. His light is the light of **Laa ilaha illa Allah**. The other is a Fulani in the lands of the Blacks, Uthman Dan Fodio. His light is the light of the seal of the Messenger of Allah, may Allah bless him and grant him peace, which was on his left shoulder. As for the last one, his light is the light of the heart of the Messenger of Allah, may Allah bless him and grant him peace." This acute self-awareness of the *Shehu* which included a minute and detailed understanding of all of his bodily organs, their advantages, their structures, dynamics and energies, was a part of the preparation (*isti'daad*) he had to undergo in order to be Allah's vicegerent on earth. Knowledge of self precludes knowledge of Allah. In knowing the self, a person is able to know Allah. Through understanding of the self, they are able to know the Divine Essence, the Divine Names, the Divine Attributes, and Divine Actions. In knowing the self, they become familiar with all the hierarchies of the worlds and the beings that reside in them; with the conditions of the worlds and what is associated with them; and they are familiar with every location and loci from all locations and with the demands of each world, both generally and in detail. These are the details of the grades of humanity, for human beings are the summation of all created things. It is this spiritual preparation which the *Shehu* experienced at the age of thirty-six, which would strengthen him when he was given sovereignty over the central Bilad as-Sudan.

^{vii} The *Shehu* was amazed or astonished at the *wird* he discovered transcribed on the fifth rib on his right side because of the creational and scientific improbability of a person having these three supplications physically transcribed on their inner body. The amazement of the *Shehu* regarding the miracles which he saw in his physiognomy is proof that these extraordinary abilities did not emanate from him or from his desire. These miraculous abilities were from the Actions of Allah upon His servants by which He shows His favor to some over others. The servants of Allah are always amazed for the favors which Allah grants them, simply because they are certain that they are not deserving of them. When we examine the fact that Allah ta'ala brought us out of pure non-existence into existence, and made us Adamic beings who worship Him; when He could have left us in pure unadulterated non-existence or He could have created as an inanimate thing, a gnat, or a recalcitrant disbeliever. This is sufficient reason to be amazed at the favors of Allah. Thus, the *Shehu's* amazement at the favor of this remarkable transcription within his body of three fundamental supplication, is also a form of gratitude because amazement for favors and blessings is acknowledgement of their existence; and acknowledgement of blessings is a form of gratitude. To be amazed at a favor from Allah ta'ala is to recognize the actual worth of that blessing; and acknowledging the real worth of Allah's favors is the first and highest form of showing gratitude. Quoting Imam al-Ghazali, the *Shehu* said in his Tareeq al-Janna: "Blessings (*ni'mat*) are only given to those who recognize the actual worth of blessings. He who recognizes its worth is one who is grateful. Blessings are deprived from those who do not recognize the true worth of blessings, who deny them and fail to show thanks for them. It is incumbent upon you to take pains in recognizing the true worth of all blessings, since Allah bestows the blessings upon you in the religion." These three supplications transcribed into the body of the *Shehu*, constitute the essence of the spiritual state of the spiritual wayfarer: [1] to be in a state of constant praise and gratitude to Allah for blessings which cannot be counted; [2] to be in a constant state of gratitude and praise for Muhammad, the greatest means to Allah; and [3] to be in a constant state of seeking forgiveness for every moment of being heedless of Allah. The fact that this miraculous *wird* was transcribed within the skeletal structure of the *Shehu* and, as we will read later, he was commanded by all the Prophets, the Messengers and *awliyya* to transmit this *wird* to humanity, is evidence that he was given *idhn* (permission) to establish his own unique spiritual methodology within the Path of *tasawwuf*. This transcription would later be known as *Wird Sayf'l-Haqq* (The Litany of the Sword of Truth).

^{viii} This occurred in 1209 A.H. (1794 C.E.), during the fourth year of the six-year reign of Yakubu ibn Baabari. The fact that the *Shehu* highlighted this year or number, 40, is significant for many reasons. First, the age forty has always represented the period of perfection and strength in mankind. Allah ta'ala says: "...until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me..." [*Qur'an* -46:15] *Shaykh* Abdullahi Dan Fodio tells us in his Diya 't-Ta'weel fee Ma'ana at-Tanzeel regarding the meaning of His words: "...until when he attains his maturity"; this means the beginning of the perfection of his power, reason and opinions; and the soundest view is that this is the age of thirty-three years. The meaning of His words: "...and reaches forty years" is that this is the age of the highest level of maturity; or when he reaches the aim of the completion of his reason. It is said that it for this reason that a Prophet is rarely ever appointed

to prophethood until after they have reached the age of forty. It is related in the sound prophetic narrations: ‘Indeed, Satan wipes his hand over the face of those who have increased in years beyond forty and they have not repented and says: ‘I swear that this face will not succeed!’.’” *Shaykh* Muhammad ibn Sulaym al-Awjali tells us in his famous work on theology and *tawheed*, the *Mazeed al-`Aqaa`id*, that it is at the age of forty that the majority of the Prophets and Messengers were given their mission. Thus, the age of forty is a time in which a person should have attained perfection and maturity in body, mind and soul. As Sultan Muhammad Bello ibn *Shehu* said in his *Kitab an-Nisreen* regarding aging: “There is not a single day in which the sun rises except an Angel calls out – ‘O scions of forty! This is a time of gathering of provision for now your intellects are present and your limbs are strong.’” It is thus, understood to be a time of physical, mental and spiritual perfection and maturity; a time when a person harvests the advantages that they sowed”. *Sultan* Bello continues: “It is normally said to the person who has reached age forty: ‘Protect and preserve your soul, because most of the people of the early community of Islam used to preoccupy themselves with worship once they had reached the age of forty.’ Umar ibn Abd’l-`Azeez once said: ‘The proof has become complete against the one of forty years...It is said that when the servant reaches the age of forty and his good does not out weight his evil deeds; then he should simply weep for his soul.’” Again, the age of forty is a period in the lives of humanity when they should have achieved their worldly, social and intellectual goals and are embarking on achieving their spiritual goals. Secondly, the significance of the age forty is a correspondence or similarity with the Messenger of Allah, may Allah bless him and grant him peace, who first received revelation at the age of 40 and some months. This brings us back to what the *Shehu* said in Fulbe poetic verse that it was at this time or age of 40 that he was blessed by Allah to resemble the Prophet. He said:

Muhammad jawtataaki sifaaji muudumu * *Manaasaba urdi ma`kuni meer`uraami*

It is not possible to attain the attributes of Muhammad in their entirety

but I’ve been scented with the musk of being in conformity with him.

Umuuwaardee wunaai` majjuyaybi`aa * *Hitaadi ghutaami nuun`iri nandinaami*

For he is my leader and subsequently I will never go astray

Resembling him in age is the year I was made a branch of him”

This means that the *Shehu* became a Muhammadan inheritor when at the age of forty and a few months, he was made to resemble the Messenger of Allah, in his miracles, virtues and in the age that he was appointed as the *Imam* of all the *awliyya*. This age forty was the same age that the Messenger of Allah was appointed as the *Imam* of all the Prophets and Messengers. *Imam* at-Tabari said in his *Tarikh ar-Rusul wa`l-Muluk*: “There is dispute among the early community regarding the age the Messenger of Allah had reached when prophethood first occurred. Some of them said that the Messenger of Allah, may Allah bless him and grant him peace was made a prophet about five years after the Quraysh reconstructed the *Ka`ba*; while others say that it occurred after the completion of his 40th birthday.” *Imam* al-Asqalani related on the authority of Ibn Abass who said: “The Messenger of Allah, may Allah bless him and grant him peace was raised as prophet when he was forty years old.” *Imam* al-Abass ibn al-Walid related on the authority of Anas ibn Malik who said: “The Messenger of Allah, may Allah bless him and grant him peace was sent as a prophet when he was in his early 40s.” Thus, this spiritual opening at the age of 40 constituted the dialectical moment when the *Shehu* became a branch of the light of the Prophet and began to innately resemble him involuntarily just as he had sort to voluntarily resemble him and follow his *Sunna* throughout his life. This posits the principle of voluntary adherence to the Living *Sunna* in a restrained and unnatural way until it becomes natural and instinctual. Once adherence to the Living *Sunna* becomes instinctual, then the *baraka* of the *Sunna* will rebound on the person until it emerges from that person involuntarily. It is then that Allah ta`ala will establish an outward resemblance to and an inward correspondence with the Messenger of Allah, may Allah bless him and grant him peace. The second concept being evoked by the *Shehu* designating the number 40 as a turning point for his spiritual advancement is that the number 40 is one of the fixed spiritual stations among the *awliyya*, which they call “*maqam`l-arba`een*” (the station of forty). It is outwardly manifested by a person disconnecting themselves and disengaging themselves from everything other than Allah (*munqatti`uum ila Allahi*) until Allah ta`ala provides them with Direct Sciences from Him (*uluum laduniyya*), just as the Messenger of Allah began by isolating himself from people, seeking the Presence of Allah alone; when at the age of 40 and some months, he received the first revelation from the Mighty the Wise and was appointed the *Imam* and Seal of the Prophets and Messengers. This spiritual station is further corroborated by the Prophetic tradition: “Whoever adheres to an action for forty days, they will then be counted among its people.” He also said: “Whoever prays to Allah for forty days in congregation catching the first *takbir*, will have written for him two protections: protection from the Fire and protection from hypocrisy.” Thus, forty, be it in days, weeks, months or years has always been a universal symbol for full growth and maturity. *Imam* as-Sahrawardi described this spiritual station with more clarity when he said: “Whoever cuts themselves off with Allah alone for forty days, being sincere in their soul with their covenant, and with reduced consumption, Allah

will open to them the Direct Divine Sciences (*'ulum laduniyya*).” Among the advantages of this Direct Knowledge resulting from attaining the *maqam 'l-arba`een* is the capacity to experience what the *Shehu*’s grandson, Shaykh Abd’l-Qadir Dan Tafa, described as spiritual ascensions (*mi`raaj*) or translocations into higher spiritual dimensions or realms. Dan Tafa, described Muhammad Sanbu, the *Shehu*’s son, as being among the men of the *maqam 'l-arba`een* (station of forty) who had the capacity to translocate to other realms or worlds. He said that Muhammad Sambu had witnessed: “...the fabled land of Sesame and had entered its realm. The knowers of Allah say that this remarkable land can only be entered by one who has attained the station of forty (*maqam 'l-arba`een*), a spiritual station which is well known with the People of Allah. Once he said about himself that his capacity to enter this mystical land flowed from the spiritual station of redemption (*maqam 'l-ghawthiyya*).” The third concept, indicated by the designation of 40 as the pivotal turning point of the *Shehu*’s spiritual development, is the miraculous action which results from a person adhering to something for 40 days, 40 weeks, 40 months or 40 years. This persists until Allah causes the judgment of 40 to pervade their time; to the point that even as they age, their outward appearance remains that of a person in their 40s. The number 40 be it in time or unit quantity, represents results (*nateeja*) or the fruits of thing. Even in physical exercise and martial arts, results from an exercise only starts when the exercise has been done for at least 40 minutes. *Shehu* Uthman highlights that he had mastered this spiritual station of forty (*maqam al-arba`uun*) at the age of forty in order to demonstrate that he was in complete conformity with the spiritual stations and states of the Messenger of Allah; and had inherited the station of *ghawth* (redeeming sage). See Muhammad Shareef’s *Ilaawat al-Muttaalib fee Shukr 'l-Waahib al-Mufeedat al-Mawaahib*: <https://www.academia.edu/8092195/IlaawatI-Muttaalib-fee-Shukr-l-Waahib-al-Mufeedat-al-Mawaahib>: <https://www.academia.edu/8092195/IlaawatI-Muttaalib-fee-Shukr-l-Waahib-al-Mufeedat-al-Mawaahib> [The Increase of the Aspirant in Gratitude of the Benefactor for the Divine Overflowing Given to Those He Favors by Shaykh Muhammad Shareef](https://www.academia.edu/8092195/IlaawatI-Muttaalib-fee-Shukr-l-Waahib-al-Mufeedat-al-Mawaahib)

^{ix} The expression “*jadhabanee Allahu*” (Allah magnetically attracted me) is a well-known term used by the Sufis and the gnostics, to refer to an involuntary spiritual state which comes from Allah. The noun is ‘*jadhb*’ (divine magnetic attraction) with the letter *jeem* inflected with *fat`ha* and the letter *dhaal* inflected with *sukun*; and comes from the verb ‘*jadhaba*’ (to pull, attract or magnetize). It is a well-known term among the technical terms of the *Sufis* and refers to Allah ta`ala’s magnetically drawing a servant into His presence. It is a fortuitous spiritual state which every *waliy* must initially experience during his spiritual journey (*suluuk*). The state of ‘*jadhb*’ can be repetitive and can occur for an instant, a day, a week, months, years and in certain individuals it can last his or her entire life time; from whence the state ‘*majdhuub*’ (mad in Allah) originates. *Shaykh* Al-Qaashani said in his *Istalaahaat`s-Suufiyya*: “The state of ‘*jadhb*’ is the drawing near of the servant in conformity with the prior divine assistance prepared for him and which provides him with everything he requires in rolling up the spiritual stations in the journey to the Absolute Being, without any burden, endeavor, effort or maneuvering on his part.” This state emerges completely from Allah ta`ala and indicates Allah’s desire for His servant to attain Him, and not the servant’s desire to reach Him. It thus resembles a magnetic or gravitational pull in the direction of the Absolute Being. The great *qutb* *Shaykh* Mukhtar al-Kunti said that ‘*jadhb*’ (divine attraction) was one of the three means by which a person can attain sainthood (*wilaaya*). The other two being the result of inheritance (*tawaaruth*) and spiritual struggle (*mujaahida*). *Shaykh* Abd’l-Qadir Dan Tafa tells us in his *Bayaan at-Ta`abudaat* that his key spiritual guide, *Shaykh* Muhammad Sanbu ibn *Shehu* joined together the states of ‘*jadhb*’ and spiritual sobriety throughout his life and this was one of the key reasons that he preferred solitude over the company of people. Thus, ‘*jadhb*’ (divine attraction) is an unprovoked and unexpected magnetic energy by which Allah ta`ala pulls the one on the spiritual journey (*saalik*) into the divine presences preordained for him. The divine presences are the sources for those sciences distinct to them, thus the sages, may Allah be merciful to them refer to these sciences as the sciences of divine attraction. Subsumed within the states of ‘*jadhb*’ (divine attraction) is the state the *awliyya*, may Allah be merciful to them refer to as ‘*ihmaal*’ (ecstatic inattention). Although the expression ‘*ihmaal*’ is usually associated by the *awliyya* to ‘*jadhb*’ (divine attraction), it is actually a specification (*tamyeez*) clarifying what is uncertain or unclear about the state of ‘*jadhb*’ (divine attraction). This is because some of the People of Allah describe ‘*jadhb*’ (divine attraction) as one of the initial stages of ‘*fana*’ (spiritual annihilation) where the locus or center of the servant is dislocated and the gates of spiritual unveiling are opened which then induces him to set out on the spiritual journey with high spiritual resolve (*himma*) and yearning (*ishq*). They call this person a ‘*majdhuub saalik*’ (an attracted spiritual wayfarer). Others describe ‘*jadhb*’ (divine attraction) as the final stages of ‘*fana*’ (spiritual annihilation) where the person makes every effort in adhering to the courtesies of the spiritual journey (*suluuk*) until he attains a ‘*jadhb*’ (divine attraction) which causes the spiritual stations to be ‘rolled up’ (*tayy*) for him. This rolling up of the stations where the spiritual wayfarer passes from A to Z of the spiritual stations without actually being aware of traveling through the remaining ‘alphabets’. This is what the People of Allah call ‘ecstatic inattention’ (*ihmaal*). They call this person a ‘*saalik majdhuub*’, and his reality is that he actually passes through all the ‘alphabets’ or stations of the

spiritual journey without being aware that he has, until he has completed his ‘*suluuk*’. It is during these different manifestations of ‘*jadhb*’ that Allah ta`ala may manifest miracles on the limbs of the person, while he is unawares, such as crossing great distances of the earth in a moment, flying in the air, walking upon water or having one’s provision provided without any effort on his part from a direction that he is unawares. My teacher, *Shaykh* Muhammad al-Amin, said about this that the first manifestation of miracles occurs inadvertently when the heart and mind of the servant are completely preoccupied with worship and remembrance of Allah and inattentive of all else. This vacuum creates the negative energy for the states of ‘*jadhb*’ to occur involuntarily and unanticipated for the servant as a result of his annihilation into the Living *Sunna*. One of the wise sages once said: “There is no Arrival (*ittissaal*) without divine magnetic attraction (*jadhab*), just as there can be no presence at the palace of the Sultan without his royal invitation.” See Muhammad Shareef bin Farid’s *Ilaawat al-Muttaalib fee Shukr ‘l-Waahib al-Mufeedat al-Mawaahib*: <https://www.academia.edu/8092195/Ilaawat-Muttaalib-fee-Shukr-l-Waahib-al-Mufeedat-Mawaahib-The-Increase-of-the-Aspirant-in-Gratitude-of-the-Benefactor-for-the-Divine-Overflowing-Given-to-Those-He-Favors-by-Shaykh-Muhammad-Shareef>.

^x The concept of being seated at the “center” or “middle” (*wast*) of an assembly, in the language of the People, is being given the station of pivotal sovereignty (*qutbaaniyya*) of some aspect or all aspects of that spiritual assembly and circle of the sages (*daa’irat ‘l-awliyya*). A person being seated at the center of an assembly in the presence of our master Muhammad, the other 313 Messengers, 124,000 prophets, and all the *awliyya* from the first and the last; is the conferring of the spiritual office of Pole of the spiritual poles (*qutb ‘l-aqtaab*). The *Shehu* said in his *Bayaan Wujuub al-Hijra `Alaa al-Ibaad* quoting from *Shaykh* al-`Aarif Abu’l-Mawaahib at-Tuunisi: “The first person to receive universal pivotship (*qutbaaniyya*) from the Chosen Prophet was Fatima az-Zahra for the remainder of her life; then it passed to Abu Bakr; then to `Umar; then to Uthman; then to `Ali; then to al-Hassan.” It was from Imam al-Hassan that the spiritual station of pivot (*qutbaaniyya*) was passed down intergenerationally through the circle of the saints until our present time. The station of *qutb* (spiritual axis) is an expression which refers to an immense spiritual individual, a powerful generous spiritual master to whom all mankind are in need of during times of perils in clarifying what is hidden of important matters and secret mysteries. He is sought after for his supplications which are answered with Allah. For, if he were to take an oath upon Allah, then He would fulfill his oath. Nothing is disclosed to him in total except that it comes to him in the form of Muhammad, may Allah bless him and grant him peace because he is upon the heart of the Messenger of Allah upon him be peace. Subsequently, there must be at all times a human representative who is stationed at the center of existence as an eternal symbol of the internal relationship between humanity and the Creator and the external relationship between humanity and creation. It is for this reason that perfected human beings have a symbiotic control (*taskheer*) over the natural order which is devoid of manipulative magic, and which accords with the life, knowledge, objective and dynamic intended for the natural order by the Absolute Being. This knowledge can only be comprehended by means of revelation (*wahyi*) with respect to the Prophets and Messengers or by means of spiritual unveiling (*kashif*) with respect to the perfected *Awliyya*. *Shehu* indicated his attainment of this spiritual station when he said that all the 313 Messengers, the 124,000 prophets, and all the *awliyya* from the first and last of them – sat him at the center of their assembly. In his *Munaajat*, the *Shehu* list fourteen *aqtaab* (plural for *qutb*) who govern the assembly of the *awliyya* and at their head is the *qutb ‘l-aqtaab* (the spiritual pole of all the poles). For a detailed examination of the infrastructure of the assembly of the sages see my commentary upon the illustrious *Munaajat* of *Shehu* Uthman Dan Fodio: <https://www.academia.edu/9291904/The-Munaajaat-of-Shehu-Uthman-ibn-Fuduye-in-English>.

^{xi} The savior of men and *djinn*, *Shaykh* Muhy’d-Deen Abd’l-Qadir al-Jaylaani is considered the master of all the *awliyya* since he was given the title, the *Sultan* of the *Awliyya*. He was *Shaykh* Abd’l-Qadir ibn Abi Saalih Musa ibn Abdallah ibn Yahya az-Zaahid ibn Musa ibn Muhammad ibn Dawud ibn Musa ibn Abdallah Abi’l-Karaam ibn Musa al-Juun ibn Abdallah al-Kaamil ibn al-Hassan al-Muthnaa ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib, may Allah be pleased with him, and the son of Fatima az-Zahra bint Muhammad al-Mustafa, the Seal of the Prophets and Messengers, may Allah bless him and grant him peace, and his family and Companions all together. *Shaykh* Abu’l Barakaat ibn Sakhr al-Ummawi said: “*Shaykh* Abd’l-Qadir took a covenant with every *wali* of Allah in his time that they would not administer any spiritual state whether manifest or hidden except with his permission. He is among those who were given the ability of expenditure and management after his death, just as he possessed it before his death.” He is the *Sultan* of the *Awliyya* and once said: “My feet rest upon the neck of every friend of God.” The *Shehu* was a fervent adherent to the spiritual methodology of *Shaykh* Abd’l-Qadir al-Jaylani and adhered to his teachings in the same manner that he adhered to the Living *Sunna* of the Prophet. Like the Prophet, with whom the *Shehu* had an immediate relationship through vision and spiritual unveiling; likewise, in the realm of the unseen, the *Shehu* had direct contact with *Shaykh* Abd’l-Qadir al-Jaylani. In one of his many visions of the *shaykh*, the *Shehu* said that *Shaykh* Abd’l-Qadir took him by the hand in the assembly of all the Prophets,

Messengers and *Awliyya* and said: “This *Shaykh* belongs to me!” This is an indication of the special relationship that *Shehu* Uthman Dan Fodio had with *Shaykh* Abd’l-Qaadir al-Jaylani. In the world of “*alasta bi Rabbikum?* (Am I not your Lord?)”, in the world of spirits and the assembly of the *awliyya*, they both share the honorific names of ‘Abd’l-Hayy’ (the servant of the Ever-Living) and Muhy’d-Deen (reviver of the Sacred Way of Life), as an indication of their shared stellar achievements in reviving and renewing the *deen* of Islam, Iman and Ihsan in their respective times. Like *Shaykh* Abd’l-Qaadir al-Jaylani, the *Shehu* communicated with other sages and prophets of by gone ages. In the view, of *Shehu* Uthman Dan Fodio, this entailed communicating in a highly technical manner with the spirits of departed Messengers, Prophets and sages of bygone times; those who are more ‘alive’ than the living. Gidadu ibn Layma tells us in his *Rawdat al-Janaan* that many of the sages who were disciples of *Shaykh* Abd’l-Qaadir al-Jaylani used to visit the *Shehu* in Degel from all over the Muslim lands, even as far as Baghdad, to bring him news from the *Shaykh*. The *Shehu* and his close sibling, *Shaykh* Abdullahi, both ardently practiced the science of *tawassul* and communication with the *Gawth* ‘*t-thaaqilayn*, Muhy’d-Deen Abd’l-Qaadir al-Jaylani. Particularly, *Shaykh* Abdullahi Dan Fodio, utilized this kind of spiritual communicative science to consult the *Sultan* of the *Awliyya* regarding the Art of War, strategy and military maneuvering. See the Tabsheer al-Umma al-Ahmadiyya: https://www.academia.edu/9832153/tabsheer_al-ummat_al-ahmadiyya_li_bayaan_bad_al-munaaqib_al-qaadiriyya.

^{xii} The “*thawb*” (robe) in Arabic is a cloak, gown or covering which covers a long shirt and lower garment. Metaphorically, the robe represents a person’s external appearance, their honor and their dignity. Thus, the green robe is an outward symbol of honor given to the *Shehu* due to his adherence to the Book and the *Sunna*, his taking on the inner Living *Sunna* which are the traits of true faith (*shu`b`l-imaan*); the highest being the saying of *LAA ILAHA ILLA ALLAHU MUHAMMADUN RASUULULLAHI*. The *shahadatayn* (the two testimonies) represent the outward acknowledgement of the authority of Allah and His Messenger and are the sole outward means for a person to become Muslim. Like the green robe, which beautifies and completes the outer appearance, the *shahadatayn* (the two testimonies) beautify and complete Islam. Just as the *shahadatayn* (the two testimonies) outwardly exemplify adherence to Islam, the *shahadatayn* (the two testimonies) are also the means and causative factor of the People of Allah attaining their spiritual goals. *Shehu* Uthman Dan Fodio said in his *as-Salaasil* ‘d-Dhahabiyya that once Ali ibn Abi Talib said: “I once asked the Messenger of Allah, may Allah bless him and grant him peace a question. ‘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, may Allah bless him and grant him peace 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 for you to single me out with something special.’ Then the Messenger of Allah, may Allah bless him and grant him peace 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, may Allah bless him and grant him peace 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, may Allah bless him and grant him peace 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, may Allah bless him and grant him peace listened.’” This is the foundation of the chain of authority of the People in the initiative instructions of the *kalimat* ‘*s-shahaada*.” The *Shehu* being given a green robe of honor trimmed with the *shahadatayn* (the two testimonies) is an indication of being given the capacity to initiate the disciples into all the aspects of sound faith (*shu`b`l-imaan*); the highest being initiation into the secrets of *LAA ILAHA ILLA ALLAH MUHAMMADUN RASUULULLAHI*. The meaning of the *Shehu* being given a white turban trimmed with the *Qur’anic* chapter *al-Ikhlās* is acknowledgment of the *Shehu*’s leadership among the highest knowers of Allah. The turban (*amaama*) has always been a sign of authority and honor among the People of Allah. The Messenger of Allah, may Allah bless him and grant him peace is reported to have said: “The turban is the crown of the believer.” A crown (*taaj*) is a universal symbol of authority and in Islam, the turban takes the place of the crown as the key symbol of spiritual authority and honor. The turban, in some Muslim cultures is the symbol for scholarship and learning; and thus the tying of a turban on a person was acknowledgment that he had been included among the assembly of the learned scholars. The Messenger of Allah, once said that the scholars were the heirs of the Prophets of the Tribe of Isra’il.” In another narration he said: “The prophets are not inherited in their wealth and property, that is to be given in charity. The prophets are inherited in their knowledge.” The *Qur’anic* chapter *al-Ikhlās* where Allah ta’ala says: “*Say: He Allah is One. Allah is Eternal. He neither begets nor was He begotten;*

and there is none like Him”; is the premier Quranic statement regarding the immutability, uniqueness and oneness of the Absolute Being. This Quranic chapter is the epitome of gnosis of Allah in His Actions, Names, Attributes and His immutable Essence. The meaning of the *Shehu* being turbaned with a white turban trimmed with the highest Quranic statement for gnosis of the immutability of Allah; means that the *Shehu* was acknowledged as one of the rulers and sovereign sages of gnosis of Allah and was given the capacity to illuminate the hearts of mankind with knowledge of Allah’s Oneness and Immutability. See *Shehu* Uthman Dan Fodio’s *As-Salaasil ad-Dhahabiyya Li Saadat as-Suufiyya*: https://www.academia.edu/9832270/Salaasil_ad-dhahabiyya_Li_Saadat_as-Suufiyya_The_Golden_Chain_of_the_Masters_of_the_Spiritual_Path.

^{xiii} In addition to being a direct inheritor of the Muhammadan Way, the *Shehu* also inherited from one of the Prophets of the Banu Isra’il. It is unanimous among the *awliyya*, that the perfected friends of GOD, (*awliyya kumaal*) inherit from two directions; [1] from the seal of the Prophets, Muhammad; and [2] from one of the 124,000 prophets. This dual inheritance is corroborated by the words of the Messenger of Allah when he said: “The mercy of Allah is with my *khulafa*’ (vicegerents).” It was said: “Who are your *khulafa*’ O Messenger of Allah?” He said: “Those who give life to my *Sunnan* and teach them to the People.” He, upon him be peace also said: “The scholars of my *Umma* are the inheritors of the Prophets of Banu Isra’il.” In this regard, the *Shehu* inherited from Prophet Yusef ibn Yaquub ibn Ishaq ibn Ibrahim, upon them be blessings and peace; his wisdom, his clairvoyance, his mastery of the science of dreams, his fulfillment of Divine prophecy and his capacity to move or navigate from the lowest echelons of society to holding the highest offices of the land; and establishing social equity and justice over a quarter of the African continent. In addition to this, the inheritance of Prophet Yusef entails mastery over what *Shaykh* al-Akbar ibn Arabi defined as the world of creative vision/imagination (*‘aalim ‘l-khiyaal*). This inheritance is significant because it is at the level of creative vision (*khiyaal*) which makes the veracity of dream visions during sleep an effective conduit for the transmission of knowledge. Sleep to the prophets and *awliyya* is not like the sleep of the common people. The Messenger of Allah once told A’isha: “When I take my repose, my eyes sleep, but my heart is wide awake.” It is the world of the *‘khiyaal*’ which is capable of encompassing dream visions and providing them with intrinsic meanings. Among the recipients of this science who inherited it from *Shehu* Uthman Dan Fodio, were his son, Muhammad Sanbu and his grandson, Abd’l-Qadir Dan Tafa, who said in his *Muqaddima Fee ‘Ilm al-Maraa’iya*: “Realize that sleep is an expression referring to the return of the sense perceptions directing themselves to the world of the sensory. These then enter the interior of the heart by means of an ascending mist to the brain. There then emerges natural events in a locus of appearance called the *‘khiyaal*’ (creative conceptualized vision) in the anterior of the brain; where the forms of living things take shape in that locus of appearance. Thus, every type of sensory perception which thought has substantiated can be seen. What is understood from this is that the *‘khiyaal*’ (creative conceptualized vision) is an interjecting realm between the world of meanings and the sensory world. A part of its judgment and wisdom is that in it every meaning takes corporeal form as its double or substitute. This rule is unvarying in all existence, be it necessary existent, possible existent or impossible existent. There descends in it meanings clothed in the form of similitudes.” This form of spiritual comprehension is the essence of what Chinese sages call ‘non-action’ (wú wéi-無為), and what Muslim sages call divestment (*tajreed* - تجريد) and incapacity (*‘ajz* - عجز); where the servant is in the most in-active of actions – sleep. Yet in this state the servant receives his most illuminating, pragmatic spiritual unveilings. In his *al-Uhuud wa’l-Mawaathiq*, Dan Tafa asserted: “I have taken an oath and covenant not to search into the Unseen by means of divination, soothsaying, astrology, or any of the baseless occult sciences. Yet, independent of these sciences, I have procured knowledge of the unseen by means of the true dream (*ru’ya gaadiq*). For nothing has occurred in these times except that I have seen it effortlessly in my dream before it actually occurred.” Thus, to the sages of the *Fudiawa* in general, and to the *Shehu* in particular, the realm of sleep was the clearest and soundest realm of transmission of knowledge. This is the wisdom which Allah ta’ala manifested in the prophetic light of Yusef, upon him be peace, as exemplified in his miraculous ability to interpret and disclose the meanings of visions seen during sleep. Dan Tafa also said that his spiritual guide and maternal uncle, Muhammad Sanbu, the most ascetic and gnostic of the sons of *Shehu* Uthman Dan Fodio, that it was in the realm of *khiyaal*, that he would sit in the assemblies of the prophets of old, the Companions and many of the scholars and sages of the past and took knowledge directly from them. Dan Tafa asserted that this maternal uncle and chief spiritual master actually had a tenured professorship in this realm in which he conducted assemblies in advanced esoteric sciences and metaphysics to the *awliyya*, the men of the Unseen and *djinn*, alike. This constituted the nature of the inheritance which the *Shehu* received from Prophet Yusef, upon him be peace. This entire paragraph is an indication of the nature of the spiritual inheritance (*wiraatha*) of *Shehu* Uthman Dan Fodio. For, he inherited directly from the Seal of the Prophets Muhammad, and all that entails of pivotal supervision (*qutbaaniyya*) over the circle of the sages (*daa’irat ‘l-awliyya*). He inherited from the authority of the Four Righteous *Khalifs*: from Abu Bakr with his sincere dedication to truth (*siddiqiyya*); from Umar with his ability to distinguish truth from

falsehood; from Uthman with his mastery of the two lights of the *shari`a* and the *haqeeqa*; and from Ali with the nobility of his countenance in knighthood, chivalry, and piercing knowledge. The *Shehu* then inherited from the light of Prophet Yusef, fulfilling the axiom of the Messenger of Allah, may Allah bless him and grant him peace, when he said: “The scholars of my *Umma* are the inheritors of the prophets of the Banu Isra`il”; through the mastery of the dream visions which the prophet described as a portion of prophecy. Finally, the *Shehu* indicates that he is also a key inheritor of the *Sultan* of the *Awliyya*, Muhy`d-Deen Abd`l-Qaadir al-Jaylani, since it was, he who conducted the *Shehu* through this rite of inheritance from beginning to end. This too is an indication of inheritance within the venue of the Sufi Tareeqa in accordance with the courtesies and rules of the Path. In order for a person to claim to have been given the station of teaching *Shaykh*, they must be a part of a chain (*silsila*) of teachings and intergenerational teachers and must be duly appointed as a (*murshid*) by a teaching *Shaykh*. This opinion is held by the majority of the realized ones (*jamhuur `l-muhaqqiqeen*). If the *Qutb*, Shaykh Ahmad at-Tijani (*rahimahu Allah*), could initiate a unique spiritual path without a chain of transmission (*bi laa silsila*) or communal permission (*idhn as-shuyuukh*); then it is likely that *Shehu* Uthman Dan Fodio established a unique spiritual path with sound chains of transmission from the *shuyuukh* and their permission (*idhn*). See Uthman ibn Gidadu’s *Rawdat al-Janaan*: [https://www.academia.edu/14463696/Rawdl-](https://www.academia.edu/14463696/Rawdl-Janaan_A_Meadow_of_the_Gardens_by_Waziri_Uthman_Gidadu_ibn_Muhammad_Layma)

[Janaan A Meadow of the Gardens by Waziri Uthman Gidadu ibn Muhammad Layma.](https://www.academia.edu/14463696/Rawdl-Janaan_A_Meadow_of_the_Gardens_by_Waziri_Uthman_Gidadu_ibn_Muhammad_Layma)

^{xiv} The command for *Shaykh* Abd`l-Qaadir al-Jaylani to give the *Shehu* a new name, to dress him in a green robe and to tie a white turban upon him came from the spiritual presences of our master Muhammad, Abu Bakr, Umar, Uthman, Ali, Prophet Yusef; along with all the messengers, prophets and *awliyya* of the first and last; is an indication of being given the total *Khilafa* of the inward and outward, over men and *djinn*, over sentient and inanimate creatures. It is for this reason that I assert that the *Shehu* was given the authority to initiate his own system within the Path of *tasawwuf*; no different than what the sages Abd`l-Qaadir al-Jaylaani; Abu`l-Hassan as-Shadhali, Ahmad ar-Rufai, Ahmad ibn Idris, or Ahmad at-Tijani did in formulating their unique approach to gnosis of Allah ta`ala. The name *Imam `l-Awliyya* (the Leader of Protected Friends of Allah) is a reference to the leadership of the circle or assembly (*daa`irat*) of the *awliyya*. It is the Real vicegerency which Allah ta`ala favored humanity with; when He says: “*I am making a vicegerent (khaleef) in the earth*” [*Qur`an* – 2:30]. The *Imam* of the *Awliyya* is the governor and manager of the 124,000 friends of Allah, that constitute the heirs of the inward spiritual government of the Prophets and Messengers. Their *Imam* is the *Qutb* (spiritual axis) of all the other spiritual axi (*aqtaab*). He leads the circle of the government assembly of the sages (*daa`irat amirat al-awliyya*) which comprise the two *Imams*, the *Awtad*, the *Abdal*, the *Nuqaba*, the *Nujaba*, the *Ruqaba*, the *Huwariyun*, the *Akhyaar*, the *Ibaadillahi as-Saaliheen*, the *Rijaal `l-ghayb* and the remainder of the 124,000 *awliyya* in keeping the Balance (*mizaan*) of good over evil. The *Imam* of the *Awliyya* is the Great *Khalifa*, the *Sultan* that functions as the shade of Allah on earth. When Allah ta`ala favors the *Qutb* to be appointed as outward governor over the Muslims, then he becomes an *Amir`l-Mu`mineen*, and has joined the government of the inward and the government of outward under the banner of the *Khilaafate*. This is what the *Shehu* was given when he was named *Imam `l-Awliyya* (the Leader of the Protected Friends of Allah). This spiritual attainment of leadership of the *awliyya* occurred for the *Shehu* at the same age that our master Muhammad, upon him be blessings and peace attained the leadership of the Messengers (*imam `l-mursaleen*) – between the ages of 40 and 41. All of the *aqtaab* (spiritual poles) attain a portion of this spiritual station, but it is rare that they join the leadership of the inward and the outward and are blessed to establish an independent sovereign social model; as did *Shehu* Uthman Dan Fodio. In addition to being given the title of *Imam* of the *Awliyya*, *Shehu* Uthman Dan Fodio was given his original name Abd`l-Hayy (the servant of the Ever Living) in the realm of “*alastu bi Rabbikum?*” (“Am I not your Lord”) in the presence of the Absolute Being. This means that the Divine Name *al-Hayy* is the specific Name that is the Sustainer (*Rabb*) of the *Shehu*. He was given the name *Muhy`d-Deen* (the Reviver of the Religion) with the Angels and *Ruuhaniyyun* because he gave life to the religion and the *Sunna* and eradicated heretical innovation and disbelief in his time. Among human and *djinn*, the *Shehu* was famous as ‘*Nuur `z-Zamaan*’ (the light of the age) and ‘*Mujaddid `d-Deen*’ (renewer of the religion). Among the people of sovereignty, the *Shehu* was named *Amir`l-Mu`mineen* (leader of the faithful), ‘*Khalif Haadi al-Ashir ar-Rashid*’ (the Eleventh Righteous Caliph) and ‘*Tali`at al-Mahdi*’ (the Forerunner of the Awaited Mahdi). Among the *awliyya* and the righteous, the *Shehu* was called: *sakheer `l-jinn* (the subjugator of the *djinn*), ‘*sakheer rijaal `l-ghayb*’ (the subjugator of the men of the unseen) and ‘*sayf`l-haqq*’ (the Sword of Truth). These names or titles that were given to the *Shehu* by GOD, the Angels, men and *djinn* were affirmation of his immense station among the perfected *awliyya* of all times. It is based upon the authority and status that these names give to the *Shehu*, we can assert that he was the author of a unique and singular spiritual method that was exclusively his. See *Shehu* Uthman Dan Fodio’s *As-Salaasil ad-Dhahabiyya Li Saadat as-Suufiyya*: [https://www.academia.edu/9832270/Salaasil_ad-dhahabiyya_Li_Saadat_as-](https://www.academia.edu/9832270/Salaasil_ad-dhahabiyya_Li_Saadat_as-Suufiyya_The_Golden_Chain_of_the_Masters_of_the_Spiritual_Path)

^{xv} Being given the *Sayf al-Haqq* (the Sword of Truth) and being ordered to unsheathe it against the enemies of Allah indicated not merely a name or title, but also a function or office. The *Sayf al-Haqq* (the Sword of Truth) is a referent to two aspects of a single weapon. It is symbol of the inward authority the *Shehu* was given over the inward government (*siyaasiyyatu'l-baatin*) of the *awliyya* and it is also a symbol of the outward sovereignty (*siyaasiyyatu'd-dhaahir*) he was given over the outward government of the Sokoto Caliphate. It was this outward meaning which the word 'sayf' (sword) implies that induced the *Qutb al-Aqtab*, *Shaykh* Mukhtar al-Kunti to say: "The *jihad* of *Shehu`* Uthman is from Allah! By Allah! *Shehu`* Uthman was granted the *jihad* while I was present." His disciple then said: "Do we initiate the *jihad* as they have done?" Then *Sidi* al-Mukhtar said: "We were not granted the *jihad*. So, whoever among you desire the *jihad*, then go to *Shehu`* Uthman, for he will give him the banner of *jihad*." The Sword of Truth is also a reference to the erudition which the *Shehu* was given mastery over in the sciences of the *shari`a* and the sciences of the *haqeeqa*. Like the doubled edged sword of Ali ibn Abi Talib, the Sword of Truth of the *Shehu* cuts both ways, against the inward enemies of humanity among the *ibaalees* and *shayateen*; and against the outward enemies of humanity among the tyrants and belligerent disbelievers and sinners. The sword is not only a weapon to be unleashed against enemies; it is also the quintessential symbol of sovereignty, and government. Thus, the Sword of Truth is a referent to the responsibility the *Shehu* was given. This was corroborated in the [Rawdat al-Janaan](#), where Gidadu ibn Layma said: "Then our *Shehu`* was given three responsibilities: [1] inviting people to Allah; [2] the divine appointment of *khilaafa*; and [3] military struggle (*jihad*). Then an Angel stood and gazed upon the lands of the East and said: "Answer the call of the Inviter to Allah!" He then gazed upon the lands of the West and said: "Answer the call of the Inviter to Allah!" He gazed upon the lands of the North and said: "Answer the call of the Inviter to Allah!" He then gazed upon the lands of the South and said: "Answer the call of the Inviter to Allah!" The Angel then said: "He who denies him will be denied!" It was then said to the *Shehu`*: "You have been given the best of the lands of the three ethnic groups: [1] the *Fulani*; [2] the Blacks; and [3] the Tuaregs." *Shaykh* Muhammad al-Amin ibn Adam informed me that the name *Sayf 'l-Haqq* became a direct reference to the *Shehu*, but it also became the name given to the *wird* which he saw transcribed in his body. This is the strongest evidence that the *Shehu* authored his own exclusive spiritual methodology (*suluuk*) within the noble Path of the People of *Tasawwuf*; which was inclusive of inward spiritual mastery and outward political sovereignty. GOD granted him not only the will to reform society, but the power to do so. See: https://www.academia.edu/14463696/Rawdl-Janaan_A_Meadow_of_the_Gardens_by_Waziri_Uthman_Gidadu_ibn_Muhammad_Layma.

^{xvi} This phrase: "...and they commanded me with what they commanded me...", is an indirect reference to the words of Allah ta`ala to the Prophet, regarding the intimate converse which transpired between Allah and the Prophet in the highest heavens where He says: "And He revealed to His servant what He revealed." [*Qur'an* - 53:10]. No one can truly comprehend the multiplicity of doors of knowledge which open to a multiplicity of doors of knowledge hidden in His words: "And He revealed to His servant what He revealed". It is the indication of a more intimate level of Divine transmission commiserate with the status of Muhammad as the Seal of the Prophets and *Imam* of the Messengers. Similarly, the *Shehu* conceals the intimacy and secrecy of the extent of Divine gnosis he was given behind the inexplicit phrase: "...and they commanded me with what they commanded me...". The command also indicates that in addition to immense gnosis, the *Shehu* was commanded to actuate and do something in the outward that would guarantee social transformation. His words: "and they commanded me with what they commanded me" is code for immense spiritual unveiling and disclosure as well as vast social transformation and political sovereignty. This was verified by the *Shehu`*'s son, Muhammad Bello who explained in minute detail the nature of the sciences and spiritual unveilings his father was given when he attained the ages of 40-41: "He informed me of the time when he obtained the divine attraction (*jadhaha*) by means of the *baraka* of the prayer upon the Prophet (*as-salaat `ala 'n-nabiyy*), may Allah bless him and grant him peace. He was persistent with this without boredom, laziness nor laxity. As a result, Allah assisted him with the overflowing of illumination (*fiyd 'l-anwaar*) by means of *Shaykh* Abd 'l-Qadir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, may Allah bless him and grant him peace. He then witnessed the astounding things of the unseen kingdoms (*`ajaa'ib 'l-malakuut*) and realized the mysteries of the kingdom of power (*garaa'ib 'l-jabaruut*). He witnessed the phenomena of the Self-Disclosure (*tajaali*) of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet (*al-lawh 'l-mahfuudh*) and untied its remarkable secrets. The Lord of Truth gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him." The statement: "...and they commanded me with what they commanded me..." has the same secreted potential of Divine comprehension that the Divine phrase: "And He revealed to His servant what He revealed." [See: Muhammad Bello's [Infaq al-Maysur Fee Tarikh Bilad at-Takrur](#); unpublished manuscript in the possession of author; folio 38; also <https://siiasi.org/digital-archive/sultan-muhammad-bello/infaql-maysuur/>].

xvii The meaning of the phrase “*wird*” (litany) comes from the word “a watering place” (*warad*), to which human and other creatures go repeatedly for water. Some linguists say that a “*wird*” is the high road that leads down to the watering place. Imam Abu Taalib al-Mekki said in his Quut ‘l-Quluub fee Lu’aamilat al-Mahbuub: “The *wird* (litany) is the name describing a time during the night or day that repeatedly comes upon the servant in which he draws near to Allah. Thus, when the servant deposits actions during this time which is beloved by Allah, He will return it to him in the Hereafter. Drawing near to Allah, is a phrase referring to two meanings: either an affair which is obligatory upon him, or a superogatory action which is highly recommended for him. Thus, when he does either of these actions during a time of the night or day, and is persistent in doing it, then that is considered to be a “*wird*” (litany) which he sends forward and which will be returned to him Tomorrow. The easiest of the *awraad* (sing. *wird*) is praying the four *raka’at* prayer, or reading a chapter from the oft-repeated *Qur’anic* chapters, or endeavoring to give assistance to others in benevolent acts and fearful awareness of Allah.” The *Shaykh* of our *Shaykhs*, Imam Muhammad Murtada az-Zabidi said in his Taa’j’l-Uruus: “Metaphorically, a person can say: ‘*qara’tu wirdee*’ (I recited my litany); from the word ‘*wird*’ with the letter *waw* inflected with the vowel sound of *kasra*; and it means to recite a portion (*juz’*) of the *Qur’an*. One can say: ‘Every night so-n-so has a litany (*wird*) from the *Qur’an* that he recites.’ Thus, a ‘*wird*’ is a known quantity (*miqdaar ma’luum*): either a seventh of the *Qur’an*; a half of a seventh or what resembles that. A person reciting his ‘*wird*’ (litany) and reciting his ‘*hizb*’ (liturgy) means the same thing.” The *Shehu*’s words: “It was then that they all gave me permission to disseminate this *wird*”; is textual evidence that the *Shehu* [1] had his own distinct *wird*; and [2] he was given universal permission (*idhn*) to disseminate this *wird*. This alone constitutes an explicit declaration on the part of the *Shehu*, of a unique Path (*tareeqa*) distinct from the Qadiriyya, Mahmudiyya, Khalwatiyya, Rufa’iyya, Baydawiyya, Dusuuqiyya and Shadhaliyya which the *Shehu* was acknowledged as a Master of. Both, *Shaykh* Muhammad al-Amin ibn Adam of Maiurno and *Shaykh* Muhammad al-Amin Boyi of Sokoto informed me that the *Shehu* established his own Tareeqa, but that this fact had gone largely unnoticed except by the elite of the *awliyya* of Sokoto and Maiurno. The concept of *IDHN* (permission) is a pervasive term used by the People of Allah to refer to the authorization given by those about whom GOD says: “*I become the sight by which they see, the hearing by which they hear, the hand by which they grasp, the feet by which they walk...*” When they give permission to do an act or enter a spiritual station, that permission is from the very Presence of the Absolute Being. Thus, the *wird* of *Shehu* Uthman Dan Fodio, which distinguishes him as a redeeming spiritual pole (*qutb ghawth*) and establishes the foundation for a distinct and independent spiritual *suluuk* within the larger Path; are the three supplications which the *Shehu* saw transcribed inside his body when he said: “I then found written on my fifth rib on the right side of my body, written with the pen of the decree of Allah: ‘All praises are due to Allah, the Lord of the Worlds’ ten times; ‘O Allah bless our master Muhammad and the family of our master Muhammad’ ten times; and ‘I seek forgiveness of Allah the Mighty’ ten times.” The permission (*idhn*) to disseminate this *Wird* which the *Shehu* received came to him from the presences of our masters Prophet Muhammad, Abu Bakr, Umar, Uthman, Ali, Prophet Yusef, *Shaykh* Abd’l-Qadir al-Jaylani, *Shaykh* Mukhtar al-Kunti and all the 313 Messengers, 124,000 prophets and the multitude of *awliyya* from the first to the last. This is a clear indication that this *Wird* is a universal litany which can be disseminated to the masses of the people, just as the *Shehu* received it from a gathering of all the Messengers, Prophets, the Companions and the *awliyya* of every age. The *Shehu* said: “I was guaranteed that for whoever adhered to it that Allah would intercede for them in all of their desires.” *Shaykh* Muhammad al-Amin ibn Adam told me that what the *Shehu* meant here is that whoever adheres to reciting this *Wird Sayf’l-Haqq*, then the *Shehu* has the free disposal (*tasreef*) from Allah to intercede for them in all of their lawful desires in this life and all of their lawful desires in the Hereafter. He said that the highest and most enduring desire of the *mureed* is to have crystalline gnosis of GOD; which will be realized by the one who adheres to the *Wird Sayf al-Haqq*. It also means that the adherent to the *Wird Sayf’l-Haqq* will receive the intercession and spiritual reinforcement of the *Shehu* on their journey (*suluuk*) on the spiritual Path until they reach their Goal. Gidadu ibn Layma said in his Rawdat ‘l-Janaan: “The *Shehu* once said; “O Muslims! be grateful to Allah! For whomever among you who accepts my teachings and acts in accordance with them I will come with him tomorrow to Muhammad, may Allah bless him and grant him peace. I will be a proof against everyone who does not accept my teachings with Allah. This is in accordance with His words `azza wa jalla; “*On the Day when all people will be called by their Imam.*” One of the strongest proofs of the efficacy of this *wird sayf al-Haqq* is what was related in the al-Qurbat Bi Rabb’l-`Aalameen on the authority of Fadaala ibn `Ubayd who said: “Once the Messenger of Allah, may Allah bless him and grant him peace, was sitting in the mosque and a man entered and said: ‘O Allah forgive me and be merciful to me.’ The Messenger of Allah, may Allah bless him and grant him peace, then said to him: ‘O one intent on praying, you have rushed! When you pray, you should then sit and then praise Allah with what is deserving of Him; then send blessings upon me; then make supplication to Him’. Then the man stood and prayed again; and then sat and praised Allah, and sent blessings upon the Prophet, may Allah bless him and grant him

peace. Then the Prophet, upon him be peace said: ‘Now, supplicate for whatever you wish and you will be answered O one intent on praying.’” There is no praise of Allah that is more deserving of Him than His praise of Himself when He says in the beginning of His Infallible *Qur’an*: ‘All praises are due to Allah, the Lord of the worlds.’ No supplication will be answered without sending blessings upon our master Muhammad and his family. There is no supplication better than asking for forgiveness of one’s sins and errors. Thus, this *wird* is the best of litanies because of its conciseness and it following the prescription which the Messenger of Allah, gave us in remembrance of Him after the prayers. This is unambiguous evidence that the *Shehu* was instructed to establish a distinct spiritual method or Way and that his distinct Path to gnosis of GOD was intended to be a redemptive course to eternal salvation. This is no less than what *Shaykh* Ahmad at-Tijani, *Shaykh* Ahmad ibn Idris, *Shaykh* Muhammad as-Sanusi, *Shaykh* Uthman Mirghani, or *Shaykh* Ahmad Bamba did in establishing their distinct Paths to gnosis of GOD. Except that the *Shehu* was also given political sovereignty and success in the ethical social transformation of the entire *Bilad as-Sudan*.

See:

https://www.academia.edu/14463696/Rawdl-Janaan_A_Meadow_of_the_Gardens_by_Waziri_Uthman_Gidadu_ibn_Muhammad_Layma.

[Janaan A Meadow of the Gardens by Waziri Uthman Gidadu ibn Muhammad Layma](https://www.academia.edu/14463696/Rawdl-Janaan_A_Meadow_of_the_Gardens_by_Waziri_Uthman_Gidadu_ibn_Muhammad_Layma).

^{xviii} The *Shehu* begins his *wird* (litany) with the same phrase that the Absolute Being began His last and final revelation – with the words: ‘*al-hamdulillahi rabb l-‘aalameen*’ (All praises are due to Allah, the Lord of all the worlds) [*Qur’an* – 1:1]. This phrase was also reported in the prophetic traditions to be the first words uttered by our progenitor, Adam, upon him be peace when Allah infused him with the *Muhammadan* spirit. *Shaykh* Abdullahi Dan Fodio said about the meaning of the phrase in his *Diya ‘t-Ta’weel*: “The sentence ‘*all praises are due to Allah*’ is in the form of a predicate and its objective is to extoll Allah with the full signification of praising Him because He is the sole Owner and King of all forms of praise from creation. This implies that He is also deserving of all praise since the whole of creation praises Him. The expression ‘*al-hamd*’ (the praises) is a form of extolling given for volitional beauty and perfections from inward blessings and other than that. The word ‘commendation’ (*madh*), on the other hand, is a kind of extolling given unrestrictedly for outward forms of beauty and perfection. For example, you may say: ‘*hamadtu Zaydan ‘ala ‘ilmih*’ (I have praised Zayd for his knowledge); but you cannot say: ‘*hamadtuhu ala hasanihi*’ (I praised him for his physical beauty). On the contrary, you would say: ‘*madahtuhu*’ (I commend him for his physical beauty). The expression gratitude/thankfulness (*as-shukr*) is the acceptance of inward and outward blessings (*maqabilatu ‘n-ni‘mati*) by extolling someone or something by means of words, actions and inward belief (*qawlan wa ‘amalan wa ‘itiqaadan*). Showing gratitude or being thankful is more general than praising and giving commendation from one respect and it is more specific than them in another respect. The expression ‘*the Lord of the worlds*’ (*rabb l-‘aalameen*) means the King or Owner of all of creation. The entire creation is included in this due to the use of letters ‘*yaa*’ and ‘*nuun*’ and means that He also possesses all knowledge of creation and other than them. Thus, the word ‘*aalim*’ (world) is from the word ‘*alaama*’ (that which is known) since He, Allah is all knowledgeable of His existence. The word ‘*rabb*’ (Lord) in its original context means that which educates or brings up or sustains (*tarbiyya*); and it means to cause a thing to reach its perfection little by little; stage after stage...The name: ‘*Rabb*’ is only used unrestrictedly with Allah, otherwise it is used restrictedly (*muqayyid*) in referring to other than Him.” *Shaykh* Muhammad ibn Sulaym al-Awjali said in his *Mazeed al-‘Aqaa’id*: “Praise (*hamd*) is celebrating something by means of speech using every attribute of praiseworthiness; regardless if it is related to the things outstanding virtue (*fadaa’il*) or its abundance (*fawaadil*)...The praise of Allah (*al-hamdu lillahi*) linguistically is the celebration with the tongue for exceptional actions with the intent of glorification (*ta’adheem*) and veneration (*tabjeel*)...Technically praise of Allah is the expenditure of actions designed to extol and glorify the Benefactor by reason of His being the Sole Benefactor. These actions of praise comprise of: [1] the beliefs of the heart (‘*itiqaadan bi’l-qalb*), [2] the utterances with the tongue (*qawlan bi ‘l-lisaan*) or [3] the actions of the limbs (‘*amalan bi’l-arka’an*)...The legal judgment (*hukam*) of praise of Allah is that it is an obligation (*wujuub*) to say it at least once in a lifetime; similar to the obligation of pilgrimage, the *shahadatayn* and sending blessings upon the Prophet, may Allah bless him and grant him peace. Praising Allah is highly recommended (*yastahabbahu*) when beginning composed books, lectures, and the studying of a student with a teacher. The best of the expressions of praise in that is: ‘*al-hamdulillahi Rabbi l-‘aalameen*’ (all praises are due to Allah the Lord of the worlds).” The son of the *Shehu*, Sultan Muhammad Bello ibn *Shehu* said in his *Tanbeeh al-Waadi’at*: “The utterance of ‘all praises are due to Allah’ necessitates extolling Allah by what He deserves from majesty (*jalaal*), exaltedness (‘*udhama*), unicity (*wahdaniyya*), might (‘*izza*), generosity (*ifdaal*), knowledge (‘*ilm*), omnipotence (*qudra*), wisdom (*hikma*) and other than these from the Divine Attributes. The utterance of ‘all praises are due to Allah’ embraces the meanings of all the ninety-nine Beautiful Names of Allah. Further, it necessitates thanking and extolling Him for every blessing and mercy given uninterruptedly to the whole of His creation in this world and the Hereafter. Thus, what an astonishing statement ‘*al-hamdulillahi*’ comprises. volumes of books are unable to accurately explain its mysteries; and intellects have fallen short of truly grasping its boundaries. Sufficient

for you is to realize that Allah has made it the first statement of His Book, as well as the last supplication to be made by the People of Paradise.” The *qutb Shaykh* Ma’ al-`Aynayn bin *Shaykh* Muhammad Faḍl ibn Maamayn, may Allah engulf him in His mercy explained the meaning of ‘praise’ (*ḥamd*) in his *Daleel ar-Rifaaq `Ala Shamsi `l-`Itifaq*: “Praise is the commendation of the tongue with the aim of exaltation upon the Praised One with the variety of His beautiful Attributes. The expression ‘Allah’ *subḥaanahu* is the name of the Essence of the Necessary Existent Worshipped One who deserves the absolute right of all praises. The ‘*alif*’ and ‘*laam*’ (definite article) in the expression ‘the praise’ (*al-ḥamd*), means ‘to completely require’ it (*istigraaq*). This means that all expressions of praise, their ancient and recent are all firmly established for Allah; the One that all creatures in creation recognize that He is the One who created them. Even the disbelievers when they are asked about who created them, they say: ‘GOD created us.’ Allah ta`ala says: ‘If you asked them who created them, they will say: GOD’. He says: ‘If you ask them who created the heavens and the earth, they will say: the Mighty the All Knowing created them’; meaning the Sole Possessor of might and knowledge. Praise is in four divisions: two pre-existent praises (*ḥamdaan qadeemaan*) and two in-time creational praises (*ḥamdaan ḥaadithaan*). The two pre-existent praises are His praises of Himself and His praises of the elite of His servants from His prophets, messengers, Angels, and the remainder of the virtuous among His servants. The two in-time created praises are the praises the servants give to Him, and the praises that some of them give to others. This means that whatever is attributed to Allah ta`ala is pre-existent (*qadeem*); while whatever is attributed to the servants is in-time creation (*ḥaadith*). The Prophet, may Allah bless him and grant him peace said: ‘Praise for blessings is the assurance for its continuity’. He, may Allah bless him and grant him peace said: ‘Praise is the head of all gratitude.’ To the extent that the servant does not thank Allah, is the extent that he does not praise Him. Allah ta`ala says: ‘If you are grateful, I will increase you in blessings’ [Qur’an -14:7]...The true significance of the expression ‘the praise’ (*al-ḥamd*) cannot be accurately described by intellects, nor can written works quite encompass it. How can this not be the case when ‘praise’ (*ḥamd*) is what opens the Mother of the Book, and it was, without doubt, the first speech that Adam uttered. Among its bounties is that it comprises eight letters, and the gates of the Garden are also eight. Thus, whoever praises Allah by means of them deserves to enter in the Garden in whichever gate he wishes.” The distinction between praise and thanks is that praise is usually associated with the heart, the mind and the tongue; while thanks and gratitude is also expressed with the bodily limbs. The fact that the *Shehu* opens his *wird* with praise of Allah is evidence that it is among the highest of *awraad* because the station of praise is the most sublime and highest of the spiritual ranks. It is for this reason that on the Day of Judgment that all the prophets, the messengers, the *awliyya* and righteous of every age will be gathered under the Banner of Praise (*liwaa`al-ḥamd*) because it will be the symbol of the Supreme Sovereign to whom all praises are due. This Banner of Praise will be in the hand of Muhammad and those gathered under it will be those who will be protected from Hell and will enter Paradise. Because praise (*al-ḥamd*) is the first and highest of the stations, the *Shehu* opened his *wird* with the same phrase that the Absolute Being opens His infallible *Qur’an*: ‘*al-ḥamdulillahi rabb `l-`aalameen*’ (All praises are due to Allah, the Lord of the worlds). [Ilaawat al-Muttaalib fee Shukr `l-Waahib al-Mufeedat al-Mawaahib, *Shaykh* Muhammad Shareef bin Farid: https://www.academia.edu/8092195/Ilaawatl-Muttaalib_fee_Shukrl-Waahib_al-Mufeedal-Mawaahib_The_Increase_of_the_Aspirant_in_Gratitude_of_the_Benefactor_for_the_Divine_Overflowing_Given_to_Those_He_Favors_by_Shaykh_Muhammad_Shareef].

^{xix} Allah ta`ala says: “If you were to try and enumerate the blessings of Allah, you could not number them.” [Qur’an - 14:43]. Although, the saying of ‘*al-ḥamdu lillahi rabbi `l-`aalameen*’ (All praises are due to Allah, the Lord of the worlds) ten times after each obligatory prayer is an insignificant amount, in comparison with the *awraad* of other *shuyuukh* and *turuuq*, yet when its recitation is performed along with reflecting upon the ten reasons that the *Shehu* gives us for praising and thanking Allah; then this *wird* becomes as Allah ta`ala says: “You deem it to be insignificant, while with Allah it is immense.” [Qur’an - 24:15] It seems insignificant because it is only four words to be uttered ten times after each obligatory prayer; while with Allah ta`ala it is immense because there is nothing more important than thanking and showing gratitude to Allah for His favors; and as the *Qutb* Muhammad ibn Sulaym al-Awjali said: “The best expression of praise of Allah is saying: ‘*al-ḥamdu lillahi rabbi `l-`aalameen*’ (All praises are due to Allah, the Lord of the worlds).” *Shehu* Uthman Dan Fodio said in his *Tareeq al-Janna*: “It is therefore incumbent upon you, my brother, after embellishing yourself with what is desired from worship (*al-`ibaadaat*) which will make you safe from destruction - to then give abundant praise and thanks to GOD. This is for two reasons: [1] in order to make blessings continual; and [2] in order to obtain increase. As for making blessings continual and persistent, realize that giving thanks (*as-shukr*) is the yoke of blessings (*an-ni`mat*) and by means of it, blessings are made perpetual. By neglecting gratitude, it causes blessings to disappear. Allah ta`ala says: “Allah does not change what is with a people until they change what is with their nafs.” As for obtaining increase of blessings, Allah ta`ala says: “If you are grateful, I will increase you in blessings.” [Qur’an -14:7] This means that whoever

recites ‘*al-hamdu lillahi rabbi’l-`aalameen*’ (All praises are due to Allah, the Lord of the worlds) ten times after each obligatory prayer reflecting on the ten eternal blessings which the *Shehu* cites, Allah will increase him in those blessings. The *Shehu* also said: “A clarification of the wisdom of these favors and blessings cannot be enumerated except by the Master the All Knowing who has favored you with His blessings, as He, *jalla wa `alla* says: “*If you were to try and enumerate the blessings of Allah, you could not number them. Verily Allah is Forgiving, Merciful.*” Realize that the continuance and persistence of all these blessings from all the domains which they come; which none of your thoughts or aspirations could ever reach; is linked to one single thing - and that is giving constant thanks (*as-shukr*) and praise (*al-hamd*). This single trait contains all of these merited values and it has all of these benefits. Realize that the one who holds to giving thanks and praise to Allah without the least heedlessness has obtained a rare jewel.” Allah ta`ala opens His Infallible Book with giving praise and thanks by His words: “*All praises are due to Allah, the Lord of the worlds*”; and Allah will honor His servants by making praise and thanks the last of their utterances before they enter into the Presence of the Gardens of Eternity, by His words: “*And the last of their supplications will be: All praises are due to Allah, the Lord of the worlds.*” Praise and gratitude to Allah is what generates the infusion and inundation of knowledge and gnosis; increases it and causes it to persist with the persistence of the One being praised. The existence of blessings, or rather the blessings of existence itself revolve around being in a constant state of praise and gratitude.

^{xx} The *Shehu*’s words: “...Since inability, laziness and listlessness are established in us, the praises befitting Allah has been reduced for us and there remains for us only to praise Him ten times”; is parallel to the reason (*sabbab*) for the reduction of the daily obligatory prayers from fifty to five which Allah granted our master Muhammad, may Allah bless him and grant him peace in the Highest Realm. The outward reason for Musa advising Muhammad to repeatedly go back and reduce the number of daily prayers is because he, like all the Prophets and Messengers understood that humanity, while we have been given the trust of *khilaafa* (vicegerency) and pivot-ship (*qutaaba*) in reality, we do not deserve it. Allah ta`ala says: “*Indeed, We offered the trust to the heavens, the earth and the mountains, but they refused to take it being fearful of it; and yet, humanity took it; indeed mankind is unjust and ignorant.*” [*Qur’an* – 33:72] It is this self-acknowledgement of inability to be GOD’s vicegerent that creates the negative energy or vacuum for the Absolute Being to fill it with His command and actions; when He says: “...and when I have blown into him of My spirit.” With recognition of our inability, laziness and listlessness; it creates a receptacle vacuum effect; or what theoretical physicists call ‘negative energy’, which is immediately filled with its Opposite of positive energy. Acknowledgement of one’s innate incapacity is acknowledgment of Allah’s innate capacity. Thus, the saying of the Messenger of Allah, upon him be peace: “Whoever knows himself knows his Lord”; means that the dynamic existence for everything besides Allah, is the fruit of acknowledging its essential incapacity, impoverishment, atrophy and non-existence. When this happens the light of faith begins to dawn on the heart and it becomes acquainted with the Omnipotent, the Independently Rich, the Ever Living and Absolute Being. This is the secret of the *Shehu*’s words: “...since inability, laziness and listlessness are established in us.” The reducing of the *wird* of the *Shehu* from the abundant and endless praise which is due Allah ta`ala to just ten is a recurrence of the reduction of the number of daily obligatory prayers from fifty to five given to our beloved Prophet, upon him be peace. ‘Reduction’ in number should not be confused for reduction in worth or value; because it was narrated in sound prophetic traditions that Allah made the five obligatory prayers equivalent to praying fifty times a day. Similarly, the *wird* of the *Shehu* is the smallest of the *awraad*; but comprises all the *baraka* of the large *awraad* and *ahzaab*. The *wird* of the *Shehu* is reduced numerically due to the spiritual laziness of the age; yet it contains the lights, *baraka*, mercy and wisdom which the great *awraad* and *ahzaab* of earlier ages comprise.

^{xxi} The blessing of existence is established when Allah ta`ala says: “...and indeed I created you before, when you were nothing.” [*Qur’an* - 19:9] *Shaykh* Abdullahi Dan Fodio said in his *Diya ‘t-Ta’weel*: “This verse means that before He created you, you were nothing. In this is evidence that pure non-existence (*ma`duum*) is in reality pure nothingness. In the recitations of *Imam* Hamza and *Imam* al-Kazaa’iy it says: ‘...and indeed, We created you.’” He ta`ala says: “*There indeed has come over humanity a period of time when they were a thing unremembered.*” [*Qur’an* - 76:1] Rather, Allah was and there was nothing with Him. If Allah willed, He could have left you in pure non-existence as a thing unremembered and unknown. It is for this reason that you must be grateful to Allah for the blessing of being brought out of pure non-existence into existence. This station in gratitude is the prophetic station given to our father, Adam, upon him be peace in the realm of existence and the perfection of genesis (*daa’irat ‘l-wujuud wa kamaal an-nash’at*).

^{xxii} This particularized blessing of the creation of the Adamic man is established when Allah ta`ala says: “*And among His signs is that He created you from dust, then behold! ...you are human beings scattered about.*” [*Qur’an* - 30:20] He ta`ala says: “*He created humanity and taught them clear speech.*” [*Qur’an* - 55:2-13] This blessing of being created as human is a form of preference (*tafdeel*) which Allah ta`ala has given to humanity over all created beings

because they are His vicegerent (*khalifa*) and representative (*naa'ib*) to all of creation. It is for this reason humanity are obligated to thank Allah ta'ala for creating them as a human being and not a mere animal, mineral or clump of earth.

^{xxiii} The distinctive blessing of being made Muslim is established when Allah ta'ala says: “*This day have I perfected your religion for you; completed My favor upon you and chosen Islam as a religion for you.*” [Qur'an - 5:3] He ta'ala says: “*He has chosen you and has not laid upon you any hardship in religion; the religion of your father Abraham; He designated you as Muslim from before and in this, so that the Messenger may be a witness for you and you may be a witness for humanity.*” [Qur'an - 22:78] This blessing of being made a human being who has surrendered to Allah as Muslim is a consecrated distinction (*takhsees*) which raises the Muslim above all other humans in the sight of Allah ta'ala. It is this distinction which obligates you to be grateful and thankful to Allah, for not creating you as a polytheist, a pagan or animist that worships other than Allah ta'ala.

^{xxiv} The preferred blessing of being among the *Umma* of Muhammad is established when Allah ta'ala says: “*You are the best Umma raised up for the benefit of humanity; you enjoin what is right and forbid what is wrong and believe in Allah.*” [Qur'an - 3:110] The blessing of being a part of the *Umma* of Muhammad, is a choice of excellence (*istifaa'an*) which raises the followers of Muhammad above all the Muslims and communities that followed the earlier prophets and Messengers. It is for this reason you should be thankful to Allah that He made you among the *Umma* of the seal of the Prophets and *Imam* of the Messengers as the best community that has ever been brought forth from humanity.

^{xxv} The select blessing of being chosen to revive the religion and the *Sunna* in this age is established when Allah ta'ala says: “*Allah will bring a people; He will love them and they will love Him, humble with the believers and mighty against the disbelievers; striving hard in Allah's Way; and not fearing the criticism of the critic. That is the favor of Allah which He gives to whom He wills.*” [Qur'an - 5:54] The blessing of being among those who renew the religion of Islam (*tajdeed'd-deen*) and revive the Muhammadan Way (*ihyaa's-sunna*) is a select privilege (*takhayuran*) by which Allah raises the elite of the believers over the common. The central principle of this verse is repeated recurrently in the Qur'an under the concept of social replacement (*tabdeel*); where GOD brings forth a human generation that innately replace the dying and corrupting aspect of mankind and transform their society in accordance with the demands of *khilaafa* (the vicegerency) GOD granted humanity over outward existence. This principle of social transformation (*tabdeel*) is also known as social reform (*tajdeed*). It has been related by al-Bayhaqi in the al-Madkhal on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said, “*Verily Allah will raise for this Umma at the head of every century those who will renew the affairs of the deen for it.*” According to *Imam* as-Suyuti, “The meaning of renewal (*tajdeed*) is reviving by the Book and the *Sunna* what has been destroyed from knowledge and ordering it to be revived and re-established...For religious renewal (*tajdeed*) will not occur until after the effacement of religious knowledge.” *Tajdeed* (social reform) is a recurrent influence which impacts the *Umma* of Muhammad, every century. It is carried out by scholars who revive some aspect or the whole of the religion of Islam. Although the era of *tajdeed* and the social transformation it creates is carried out by many scholars, there is usually one scholar that stands out among the rest as the leader of the *tajdeed* movement of that century. According to Muhammad Bello and other Sokwato scholars the leading *mujaddid* have been twelve up to the 12th century of the hijra. They were: [1] Umar ibn Abd'l-Aziz; [2] *Imam* Muhammad ibn Idris; [3] *Imam* Abu'l-Hassan'l-Ash'ari; [4] *Shaykh* Muhammad ibn at-Tayyib al-Baqillani; [5] *Imam* Abu Hamid Muhammad al-Ghazzali; [6] *Imam* Fakr ad-Din ar-Razi [7] *Imam* Ibn Daqeeq al-Eid; [8] *Imam* Siraj'l-Deen Umar ibn Rasin al-Balqini; [9] *Shaykh* Jalal'l-Deen Abd'l-Rahman as-Suyuti (some of the African scholars say *Shaykh* Muhammad ibn Abd'l-Kareem al-Maghili was the *mujaddid* of the ninth century); [10] Nur'l-Deen Ali ibn Muhammad al-Ujhuri; [11] *Shaykh* Ahmadu Baba al-Timbukti (Ahmadu Baba claimed that his teacher *Modibo* Muhammad Baghyugu was the *mujaddid* of the eleventh century); and then [12] *SHEHU* UTHMAN DAN FODIO. We thank and praise Allah for raising *Shehu* Uthman Dan Fodio as the great *Mujaddid* of the religion of Islam, and reviver of the *Sunna*; and we thank Allah for counting us among his disciples in reviving the religion. Gidadu ibn Layma said in his Rawdat al-Janaan: “*Shehu`* Uthman came out to one of his lectures on a Wednesday after the *maghrib* prayer. He asked Allah ta'ala to allow us to obtain his *baraka*. When he sat down upon his blessed lecture sit, he greeted the people with the best of greetings and then said: “I have come out to inform you of five things by which you will obtain the *baraka* of this age; because the *mujjadid* after the Messenger of Allah, may Allah bless him and grant him peace, must of a necessity come at the head of every century. Thus, everyone who lives during his time will not obtain any benefit from him except with five conditions. The first condition is that he must love the *mujjadid*, for whoever does not love him will not accept his teachings. The second one is that he should exalt and extoll him, for whoever does not extoll him cannot accept his teachings. The third is he must always consider him on the truth, for whoever does not consider the *mujjadid* on the truth will not accept his

teachings. The fourth is that he must throw his own intellect and opinion behind him or place it in his pocket, and accept everything that the *mujjadid* says and act in accordance with it. The fifth is that he should consider every scholar during his age below the rank of the *mujjadid* and not place anyone above him. And he should not even consider the words of the teachings of any *Shaykh* who disagrees with his teachings. Whoever has gathered together these five conditions in themselves will definitely obtain benefit and *baraka* from him and he will be a means (*waseela*) between them and Allah and His Messenger. And if he does not, then he will have no *waseela*, we seek refuge with Allah.” From this testament, it is clear that the *Shehu* had established, (not in theory – but in fact), his own distinct *Tareeqa* within the organized Sufic Paths, which transcended these brotherhoods by reintegrating the science of spiritual purification (*sufism*) back with its primal source which is the Living *Sunna*.

^{xxvi} The blessing of having our limbs, organs and senses subjected to us is established when Allah ta`ala says: “*And Allah has brought you forth from the wombs of your mothers; with you not knowing anything; and He gave you hearing, sight and inner hearts, so that you may be thankful.*” [*Qur’an* - 16:78]. *Shaykh* al-Alusi said in his exegesis Ruuh al-Ma`aani: “The meaning of these words is that He, Allah, has made for you these senses as instruments in order for you to attain by means of them knowledge and direct gnosis. This is because these sensory perceptions allow you to comprehend and know the segments of a thing which those senses encompass and thus allow you to know things by means of your sense organs.” Ibn Abass said: “In this verse Allah glory be to Him desired to make these sense perceptions so that you can listen to the exhortations of Allah ta`ala; observe the blessings of Allah ta`ala that He has blessed you with. Among them being His extracting you from the wombs of your mothers, to you becoming full grown humans, with the ability to reflect upon the immensity of Allah.” For this reason, humanity is obligated to be grateful to Allah ta`ala for the blessings of their bodily limbs, organs and sense perceptions which are the means by which they come to know Him and worship Him.

^{xxvii} The blessing of having everything in the heavens and the earth subjugated to us is established when Allah ta`ala says: “*Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.*” [*Qur’an* - 14:32-34] In a sound prophetic tradition Allah ta`ala said on the tongue of our beloved Prophet: “I created you for My purpose and I created the remainder of creation for your purpose.” *Shaykh* Abd’l-Qaadir al-Jaylani said: “It is not possible for you to enumerate the blessings of Allah due to the perfection of their number and benefit. Therefore, it is incumbent upon you to be persistent in being grateful for them and extending the rights which are due them.” This statement from the *Sultan* of the Knowers of Allah, indicate that humanity has been appointed as caretakers of the heavens and the earth and this responsibility alone is the reason that higher worlds and the lower worlds have been subjected to humanity. For this reason, humanity is obligated to thank Allah for this unique responsibility.

^{xxviii} The blessing of making the Angels responsible to us in rectifying our affairs is established when Allah ta`ala says: “*And when your Lord said to the Angels: ‘Indeed, I am going to create the human being of the essence of black mud fashioned in shape. So, when I have made him complete and breathed into him of My spirit, fall down to him in prostration. Then all of the Angels prostrated.’*” [*Qur’an* - 15:28-30] This verse establishes that the Angels were commanded to be responsible to humanity and assist them in the affairs of his life. He ta`ala says: “*When you sought assistance from your Lord, He then answered you: ‘I will reinforce you with a thousand Angels succeeding one another.’*” [*Qur’an* - 8:9] The Angels are created beings from light, that are neither male or female, that neither eat or drink, or procreate. They do exactly that Allah orders them and are never disobedient of Him. Humanity is thus obligated to be grateful to Allah for this Divine support and assistance from the Angels who help us, protect us and advance our interest without our awareness.

^{xxix} The blessing of the systematic harmony and uniformity of His blessings to us is established when Allah ta`ala says: “*Allah is He Who created the heavens and the earth and what is between them in six Day periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind? He regulates the affair from the heaven to the earth; then shall it ascend to Him in a Day the measure of which is a thousand years of what you count. He is the Knower of the unseen and the seen, the Mighty the Merciful, who made good everything that He has created, and He began the creation of man from dust. Then He made his progeny of an extract, of water held in light estimation. Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.*” [*Qur’an* - 32:4-9] The heavens with its galaxies, constellations, stars and planets; and the earth with all of its diverse creatures, elements, minerals, vegetation, air and water; are all arranged in an exact order and precise arrangement for the benefit of

humanity. Allah ta`ala says: “Everything swims in a precise orbit.” [Qur’an - 36:39] All the proceeding nine recitations of *al-Hamdulillahi Rabbi'l-'Aalameen* (All praises are due to Allah the Lord of the worlds) are a gathering of weapons for the war with the devil (*muharabat 's-shaytaan*); like the staff of Musa, with its nine signs; this part of the *Wird Sayf 'l-Haqq* is equivalent to gathering spiritual ballistic missiles and full terrain spiritual capacity for the war against Iblis and his forces.

^{xxx} The attacks of Satan against humanity are perpetual in this life because he is an avowed enemy to them. The blessing of the fortress of Allah’s protection from every avowed Satanic enemy is established when Allah ta`ala says: “Do not let Satan bar you, for indeed he is your open enemy.” [Qur’an - 42:62] He ta`ala says: “...and do not follow the footsteps of Satan, for indeed he is an avowed enemy to you.” [Qur’an - 1:168] He ta`ala says: “Indeed Satan is an enemy to you, so take him as an enemy; for he only invites his party so that they may be inmates in the Burning Fire.” [Qur’an - 35:6] He ta`ala says: “And when false imputations from Satan afflict you, seek refuge in Allah, indeed He is All Hearing, All Knowing. Indeed, those who are fearfully aware when a host from Satan afflicts them; they then delve into remembrance of Allah; and behold they perceive clearly.” [Qur’an - 7:200-201]. All the above-mentioned verses establish that Satan is an avowed enemy to all humanity, that he is the most wretched of enemies to humanity and he is the paramount enemy of humanity. However, his enmity towards those who are the friends of Allah ta`ala committed to His worship and inviting others to Him is more vehement. *Shehu* Uthman Dan Fodio said about this in his *Tareeq al-Janna*: “...how is it, then, if you are making determined and strenuous effort (*mujtahid*) in worshipping Allah, and inviting people to the door of Allah by your words and deeds? For that is diametrically opposed to what is in the interest of Satan. It is like when you have become fortified and unrelenting in your heart out of anger and fury against Satan, he has also fortified himself to kill you. In that case, with the rest of humanity Satan has a general enmity, while with you he has a special enmity. Along with that, Satan has two helpers in his unrelenting fight against you: [1] your lower soul (*nafs*); and [2] your corrupt passions (*hawaa*). Further, you are preoccupied (*mashghuul*) with other matters, while the devil is idle (*faarigh*) with nothing to do except to fight you. He sees you but you cannot see him. You forget about him, but he never forgets about you. For this reason, you must make war against Satan and subjugate him, or you will never be safe from corruption.” Thus, praising Allah ta`ala for His protection from the avowed enemy of humanity is an obligation. Because being grateful to Allah and praising Him is what Iblis swore that he would hinder humanity from realizing; praise and gratitude (*al-hamd wa 's-shukr*) of GOD then becomes the most effective weapons against Iblis. Some of the sages have said that remembrance of Allah is like guided missiles against Iblis and his tribe of malevolent *djinn* and demonic humans. Subsequently, the weapons of praise and gratitude to Allah ta`ala are the most lethal weapons against Iblis. It is a full spectrum strategic offensive weapon which keeps Iblis completely preoccupied and on the defensive; and keeps the servant proactively preoccupied with the One being praised and thanked. The state of praise and thanks is one of the most proactive and positive of the spiritual stations. Neither fear or grief enters the heart of the person in a state of praise and gratitude to Allah. My teacher, *Shaykh* Fadlallah Hairi, instructed us that the most affective remembrance which raises the *himma* (spiritual enthusiasm and energy) in all circumstances and posits the person in the Present Moment is the constant reciting of: *Al-hamdulillahi wa 's-shukurulillahi wa 's-shukurulillahi wa 'l-hamdulillahi* (All praises are due to GOD; all thanks are due to GOD; all thanks are due to GOD, and all praises are due to GOD). On folio 5 of manuscript A of this work; the scribe inserted a poem of the *Shehu* which is simply entitled “A Poem of the Leader of the Faithful Uthman the son of Muhammad the son of Uthman, known as Ibn Fodio, may Allah engulf him in His mercy”. It is a poem of praise and thanks to Allah for the advantages and blessings that Allah granted him and his *Jamaat*. He said:

We praise Allah that our time is a time of Divine Illumination

A time of the removal of darkness from over the worlds

We praise Allah that our time is a time of Divine victory

A time of utter humiliation of the faction of the disbelievers

We praise Allah that our time is a time of valor and honor

A time of jubilation of the company of those who submit to GOD as Muslims

We praise Allah that our time is a time of the revival

Of the true Way of the master of all the Messengers.”

In his *Najm'l-Ikhwaan*, the *Shehu* explained at length the necessity of each generation of Muslims being aware of the blessings and evils of their specific age. By acknowledging the worldly and spiritual blessings which Allah ta`ala grants each generation of Muslims, they are able to garner the *baraka* of their age. Likewise, by being aware of the evils of the age in which one lives, you are able to avoid and be saved from them. The *Shehu* said: “Likewise, it is necessary for the believer to examine and look into what Allah ta`ala has favored him from the good and blessings of his particular age; be it religious or worldly blessings. He should also look into what Allah ta`ala has redeemed

him from during his age from present evils and those of the past. In both cases the believer should praise Allah ta`ala for that... And we in these times, praise Allah `azza wa jalla for the favors and blessings that He had granted us from the good and excellent things of our age, be it religious blessings or worldly blessings. And we praise Him for redeeming us from present evils of our age and those evils of the past.” Then the *Shehu* cited the above poetic verses of praise which the scribe inserted in manuscript A of the *Kitaab 'l-Wird*. In the same manuscript, immediately after the above poem, the scribe inserted another longer poem of fourteen stanzas which he called ‘*al-Mandhuumat Li 'Addi 'l-Fitan 'l-Mutassilat Bi Khuruuj al-Mahdi*’ (Poetic Verses Enumerating the Tribulations Connected to the Appearance of the *Mahdi*). *Shaykh* Umar ibn Ahmad Zarruq explained to me that the reason that the scribe inserted these two poems into the actual text was because these two poems were cited whenever this part of the text was studied with a teacher. The second poem discusses the evils that are to occur in the end of time in order for the believers of that age to be redeemed from them; but also, the immense blessing of the end of time with the appearance of the Awaited *Mahdi*. The poem discusses the depleting of the waters of Euphrates river uncovering unfathomable wealth in Iraq and the destruction which will result from the competition for that wealth. It discusses the emergence of a tyrannical Arab regime in the Middle East that will spread evil throughout the region. It delineates the humiliation that will occur in al-Medina and the collapse of Syria, as well as the trials and tribulations that will be global. The poem describes massive global migrations where Black Africans will flee into the Arab lands; and where Berbers of north Africa will migrate into Syria. It discusses seven years of severe draught and starvation that will be global except in the lands of the Nile river; which will be sought after by many refugees. The poem cites a final tribulation of the assassination of a pure, untainted soul whose murder will result in Allah giving His Divine assistance with the appearance of the Awaited *Mahdi* and his select band of scholar-warriors. The poem foretells that Europeans and the nations of the Caucasus will be defeated by the forces of the *Mahdi* and that he will redeem the servants of Allah and give life to the lands with justice, equity and spiritual revival. It is clear that the scribe inserted the poem about the tribulations of the End of Time and the blessings of the appearance of the Awaited *Mahdi*, so that Muslims can know the blessings and favors in the End of Time and show gratitude for them, as well as the immense evils and tribulations of that time in order to be saved from them. These evils and tribulations of the End of Time are the herald of the accursed *Dajjal* who is, according to *Shaykh* Abd'l-Qadir Dan Tafa, “the spiritual axis of the instigation of the lower soul (*qutb 'athaar 'n-nafsaniyya*)”, “the grid of the vanity of the lower soul” (*jadwal 'z-zahw 'n-nafsaniyya*) and the “paradigm of the sphere of demonic arrogance” (*jadwal 't-takabbar 's-shaytaniyya*)”. *Shaykh* Umar ibn Ahmad Zarruq asserted that this eschatological poem was inserted in this part of the text as a means of instructing *mureeds* about the spiritual weapons that will be required to be protected from the tribulations of *Dajjal* and that would garner the immense blessings of the *Mahdi*.

^{xxx} *Qur'an* - 7:17 This verse is actually a declaration of war from Satan and is an announcement of his war strategy against humanity. The goal of Satan is to make us ungrateful and to fill our hearts with ingratitude. The cause of the sickness of ingratitude is ignorance (*jahl*). The more knowledge you have of GOD, the more you desire to thank Him, with heart, tongue and limbs. Iblis's objective is to keep you in a state of heedlessness and impassioned indulgence in your lowest desires; preoccupied with your most base inclinations from knowing and worshipping GOD. So, this verse is a war manual of the devil; and describes the direction on the battlefield that he engages us. Sun Zi reiterated in *The Art of War* those forces that control the time and direction that enemy forces enter the battlefield; and control the local that enemy forces occupy on the battlefield; then victory over those enemy forces is assured. In this verse GOD discloses to us on the tongue of Iblis, his stratagem and tactical engagement. This verse is the war plans of Satan; and decoding and understanding his war plans is the first victory over him. *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel Fee Ma'ana 't-Tanzeel* regarding the meaning of Satan's threat: “***I will come at them from their front, from their back, from their right and their left***”; i.e., I will come at them from every direction and thwart them from their appropriate demeanor (*suluuk*) to You; as is the affair of a highway robber towards all those traveling... It has been related on the authority of Ibn Abass who said: ‘*from their front*’ meaning from the direction of their Hereafter by inducing them to have doubt (*tashkeek*) regarding Allah; ‘*from their back*’ meaning from the direction of their worldly life by inducing them to have strong desire for it (*targheeb*); ‘*from their right*’ meaning from the direction of their good deeds by inducing them to inhibition (*tathbeet*) and confused procrastination (*takhleet*); and ‘*from their left*’ meaning from the direction of their corrupt passions by beautifying them. Satan cannot to come at them from above (*fawq*) since nothing can interject itself between the servants and the mercy of Allah ta`ala. It is said that Satan attacks humanity from behind regarding what has passed from their years so that they do not repent from the sins they committed. He attacks them from the front regarding what remains of their years so that they do not fill it with obedience. He attacks them from the right regarding their wealth so that they do not expend it honestly and that they remain ungrateful for it. He attacks them from the left regarding their poverty so that they are unable to be patient; and Allah knows best. Allah ta`ala says: ‘***and You will***

not find most of them grateful’ to You for Your favors and blessings which You have blessed them with.” Thus, the objective of Satan’s manifold attacks is in order to induce in humanity the destructive qualities of heedlessness and ingratitude for the abundant blessings and favors of GOD. *Imam* Abu Taalib al-Mekki said in his *Quut ‘l-Quluub*: “The foundation of the deficiency in gratitude to Allah is ignorance of blessings. The causative factors for ignorance of blessings are: [1] absolute incapacity in knowledge of Allah ta`ala; [2] prolonged heedlessness of the Benefactor; and [3] complete abandonment of reflection on His blessings.” The cure to all this is in its opposite; and they are:[1] recognition of the blessings of the Benefactor; [2] praising and thanking Him through the exaltations of the tongue and obedience of the limbs; and [3] deep and persistent reflection upon existence and the One who brought existence into being. This verse is a description of the battle formation of Iblis and the strategy that he follows in order to induce ingratitude in the hearts of humanity. The key to defeating Iblis is to have the appropriate weapons. Since he attacks from the front and the right, then two offensive weapons are required. Because he attacks from the back and the left, then two defensive weapons are required. The first of the weapons is knowledge (*‘ilm*) because ingratitude emerges from ignorance (*jahl*). This knowledge is an offensive weapon, and includes the knowledge that has been made incumbent upon the servants to know from the sciences of beliefs (*usuul’d-deen*), jurisprudence (*fiqh*) and spiritual purification (*tasawwuf*). The second weapon is repentance (*tawba*) because ingratitude induces persistence in sins (*dhunuub*). Repentance is thus a defensive weapon, and comprises repentance from all sins committed against Allah, and sins committed against His creatures. The third weapon is austerity from this world (*zuhd ‘an ‘d-dunya*) because ingratitude causes greed (*tam`u*). Thus, austerity is an offensive weapon and comprises taking from this world what is required to take care of one’s needs; and expending what is in excess of that for the poor and needy. The fourth weapon is secluding oneself from people (*‘uzla ‘an ‘l-khalq*), because ingratitude induces love of fame (*samuu`*), rank (*jaah*), and leadership (*riyaasa*); which require hanging with the throng. Seclusion, is thus a defensive weapon which negates arrogance, and self-aggrandizement; and comprises withdrawing from people except during times of work, congregational prayer, education, and other times of religious benefit. These four weapons: knowledge (*‘ilm*); repentance (*tawba*); austerity (*zuhd*) and seclusion (*‘uzla*) are like four impregnable walls necessary in the Art of War against Satan. We are thus obligated to be grateful to Allah for protecting us from the onslaught, enmity, tricks and plots of the *shayateen*, so that we will not be among the heedless and the ungrateful.

^{xxxii} This discourse about the four-prong attack of Iblis and his *junuud* (forces) is couched in military terminology because it in fact a war strategy in defense against the devil and a clear plan to defeat him. The arrangement of the ten praises and thanks contains an immense secret because the first nine of the praises are offensive weapons required for making war with the devil (*muharabat ‘s-shaytaan*). They are nine because they represent the nine clear signs (*ayaat bayinaat*), or forces (*junuud*) which Allah placed within the staff of Prophet Musa with which he made war with Pharaoh and his host. Allah ta`ala says: “*And certainly I gave Musa nine clear signs.*” [*Qur’an* – 17:101] Thus, the reciting of praise and thanks of Allah nine times is an offensive attack against *Iblis*, and puts him on the defensive. The tenth praise of Allah ta`ala is the actual final blow or kill strike against *Iblis* and his forces by becoming the antithesis of what *Iblis* swore to Allah that he would do with humanity when he said: “*and You will not find most of them grateful.*” [*Qur’an* - 7:17] The station of praise and gratitude makes the disciple a formidable enemy against Satan and his forces; and it provides him with the best weapons to be victorious in this eternal battle. The *Shehu* said in his *Tareeq al-Janna*: “Realize that making war against the devil and subjugating him can be done by three things: [1] being in constant *dhikr* of Allah with your tongue and your heart; [2] showing disdain and attaching no importance to the invitations of the devils, not letting them attach themselves to your heart, and not following them; and [3] by realizing and recognizing his schemes and tricks (*makaa’idihi wa hiyalih*).” Thus, the best form of *dhikr* is to be in a state of praise and gratitude to Allah with the heart, the tongue and the limbs. Allah ta`ala says: “*Few among My servants are thankful.*” [*Qur’an* - 34:13] By means of this verse Allah ta`ala makes these servants that are grateful to Allah among the elite of the spiritually elite (*akhass ‘l-khawaass*) because He makes their number few. Similarly, Allah makes the thankful servants of His into the elite of the elite on the tongue of *Iblis* who said: “*I will come at them from their front, from their back, from their right and their left, and You will not find most of them grateful.*” [*Qur’an* - 7:17] ‘Most of them’ means that only a few out of humanity will engage *Iblis* and defeat him; by ending up being in a constant state of praise and thanks to GOD. Thus, the entire mission of the devil is to prevent us from being grateful to Allah and praising Him for His favors. This, in turn, prevents us from gaining increase in His favors; since increase (*ziyaada*) is the eternal child of gratitude. No one engulfed in gratitude for the endless blessings of Allah ta`ala upon them can ever suffer ‘depression’. Depression is reactive while gratitude is proactive! Depression is constricting and compressing; while gratitude is expanding and unfettering! If ingratitude is the attitude that *Iblis* desires to foster in the hearts of humanity; and because things are hidden in their opposites, then it follows that the most impregnable weapon against *Iblis* is to be thankful to Allah

and praise Him endlessly. It is for this reason that the *Shehu* said: “We praise Him showing gratitude for keeping us fearfully aware of Him and protecting us every year, every month, every day and night, every hour and every moment from the attacks of *Iblis* and the devils.” Thus, the tenth praise is taking the initiative and making a direct attack upon *Iblis* by being in a proactive state of praise and gratitude. Thinking of Allah and reflecting upon the blessings of the Benefactor alone is the best weapon against Satan. The *Shehu* said in his Tareeq al-Janna: “Making war against the devil and subjugating him (*qahrahu*) is incumbent upon you because of two characteristics: [1] because an enemy is never convinced until you are utterly destroyed; [2] because the devil is naturally disposed to enmity towards you, and [3] the devil is forever firmly planted to make war against you.” Being in a constant state of praise and gratitude to Allah is the antidote to the enmity of *Iblis*, and is the key weapon in his subjugation. It is not hidden from those with a core (*'ulaa 'l- albaab*) of the importance and significance of the *Shehu* opening his *wird* with the words of gratitude and thanks of “*All praises are due to Allah, the Lord of all the worlds.*” See *Shehu Uthman Dan Fodio's Tareeq al-Janna*: https://www.academia.edu/11523758/Tareeq-Janna_the_Path_to_Paradise_by_Shehu_Uthman_ibn_Fuduye_arabic_english.

^{xxxiii} The core (*midaar*) or axis (*qutb*) of the *Wird Sayf'l-Haqq* is sending blessings and peace upon the master of the Messengers and Seal of the Prophets, Muhammad ibn Abdullahi, may Allah bless him and grant him peace. Allah ta`ala says: “*Indeed, Allah and His Angels send blessings upon the Prophet; O you who believe send blessings upon him and give him abundant salutations of peace.*” [Quran – 33:56] *Shaykh* Abdullahi Dan Fodio said in his Ta`leem al-`Anaam: “Sending blessings upon the Prophet at least once in a lifetime is an obligation (*fard*) - like bearing witness to his Prophet-hood (*an-nubuwwa*). This is in accordance with Allah ta`ala’s words: ‘*O you who believe send blessings upon him and give him peace abundantly.*’ Doing it more than once is highly recommended (*manduub*) in the *Sunna* of Islam and among the customs of its people. It is a confirmed *Sunna* and recommended to do it in the last *tashahhud* of the prayer (*as-salaat*), during the night hours before dawn, at the mentioning of his name, when his name is mentioned in a book, and during the call to prayer (*al-adhan*).” Allah has commanded believers among humanity and *djinn* to follow His own Actions and those of His Angels in sending blessings upon Muhammad, upon him be peace. And since the Actions of Allah are Eternal with His Eternity, then the command from Allah to us is to eternally send blessings upon the Prophet commensurate with the Actions of Allah and those of His Angels. It is for this reason that the *awliyya* have plunged into the ocean of sending blessings upon Muhammad, upon him be blessings and peace over all other forms of superogatory acts of worship. In their earnest desire to follow the command of Allah: “*O you who believe send blessings upon him and give him abundant salutations of peace*”; their hearts and tongues produced all varieties of prayers, blessings, peace, mercy and salutations of peace in their human attempt to replicate the Eternal blessings and peace which Allah ta`ala sends upon our Beloved Prophet, upon him be the best blessings and most perfect peace. The reason that the *Shehu* followed the necessity to praise and thank Allah with the need of sending blessings and peace upon the Messenger of Allah, is because sending blessings upon the Prophet is also a form of gratitude to Allah by showing gratitude for His secondary causative factors (*asbaab*). Those who are not thankful of the means are not thankful of the ends. The knower of Allah *Shaykh* Maa’ al-`Aynayn *rahimahu Allah*, said in his Daleel ‘r-Rifaaq: “A part of gratitude to Allah ta`ala is showing gratitude for those by whose hands a blessing from the blessings of Allah manifest, based on the words of Prophet, may Allah bless him and grant him peace: ‘Whoever is not thankful to people are not thankful to Allah.’ This is because showing gratitude for the intermediary is showing gratitude for what it connects to... There is no favor more immense, vaster or more perfect than his favor, may Allah bless him and grant him peace.” For, our master Muhammad, may Allah bless him and grant him peace is the means (*wageela*), the real teacher (*ustadh haqeeqi*) and real spiritual guide (*Shaykh haqeeqi*) of every spiritual aspirant. It is through sending blessing and peace upon him that those who attain gnosis and spiritual benefit attain what they attain; and it is among the best ways of showing gratitude and praise to Allah. The *Shehu* was among those sages who considered the sending of blessings and peace upon the Prophet, among the most effective forms of remembrance. Indeed, it was by means of the prayer and blessings upon the Prophet, that the *Shehu* achieved all of his inward and outward blessings. He said in his Usool’ l-Wilaayat: “Among the sages are those who utilize the sending of blessings and prayers upon the Prophet, may Allah bless him and grant him peace, which is the most beneficial of the forms of remembrances regarding the strengthening of the soul because it is like cool water which revives the soul after its lethargy. Some of the scholars say: ‘The prayer and blessing upon the Prophet, may Allah bless him and grant him peace connects the servant to his Lord and takes the place of the teaching *Shaykh* when he fails to find one.’ All this is due to the *baraka* of the Prophet, may Allah bless him and grant him peace regarding three things: [1] in attaining real miracles; [2] in achieving nearness to Allah ta`ala; and [3] experiencing arrival at Him.” In the *wird* of the *Shehu*, the family of the Prophet is also included in this supplication when he said: “and upon the family of our master

Muhammad.” This is corroborated in the Book of Allah ta`ala where He says: “Say: I do not ask you for any reward except love for my near relatives.” [Qur’an – 42:23] The family of Muhammad, have a greater right of love from the *Umma* because they are the inheritors of his spiritual stations and knowledge. *Qadi`Iyad* said in his *as-Shifa*: “There is unanimous agreement regarding the permissibility of sending blessings upon other than the Prophet, may Allah bless him and grant him peace.” Among these being his family as the Messenger of Allah, may Allah bless him and grant him peace said: “O Allah make Your blessings and *baraka* be upon the family of Ahmad”; meaning by that himself. The meaning of his family includes his wives and descendants. It is said that it means those who follow him. It is said that it means his *Umma*. While the soundest opinion is that they are the people of his household to whom it is forbidden to give the obligatory alms, but to whom are granted the fifth of the spoils of war. These include the core of the Banu Hashim and the Banu Muttalib. These are the ones whom Allah chose from His creation after His prophet, blessings of Allah be upon him and all of them. The Messenger of Allah, may Allah bless him and grant him peace included Salman the Persian, Bilal the Ethiopian and the son of his servant, Usama ibn Zayd among his family. He also said: “Every person who fears Allah is my family.” Those who fear Allah ta`ala as He should be feared are the *awliyya*, and they are included among the family of Muhammad as Salman, Bilal and Usama were included. The family of Muhammad, upon him be peace are the mines of His mercy and treasures of His truths; and those who should be sought out for Divine assistance. *Sultan* Muhammad Bello tells us in his *Miftah al-Basaa`ir*: “The *Shehu* once said: ‘Whoever desires to be firmly established with Allah and desires his affair to be made upright; it can never be accomplished completely except with someone who possesses kinship with the Prophet’. The *Shehu* then began to supplicate Allah that He would bring him into association with someone of known kinship relationship with the noble family of the Prophet. Allah ta`ala answered his supplication and as a result the affair of the *Shehu* was firmly established.” The *awliyya* from the family of Muhammad, may Allah bless him and grant him peace are a portion and extraction of his light. The great *wali*, *Imam* al-Busayri said in poetic verse about the *awliyya* from the family of Muhammad:

“Each of them is an advocate from the Messenger of Allah
 A scoop from his ocean or a sip from his continuous rain
 Who stop in his presence maintaining their limits
 From points of knowledge or from problematic issues of judgment
 For, he is the sun of bounty and they are its stars
 Who manifest his light to humanity in times of darkness.”

Shaykh Abdullahi Dan Fodio said in his *Ta`leem al-Anaam*: The Prophet, upon him be peace, said: "I implore you by Allah regarding the People of my House!" He once summoned Fatima, al-Hasan, al-Husayn, and ‘Ali and enfolded them in his garment and said: "O Allah! These are the People of my House, ‘*Verily Allah desires to remove from you all impurities O People of the House and purify you completely!*” He, may Allah bless him and grant him peace, said: "Recognition of the family of Muhammad is freedom from the Fire". The scholars have said, “The expression ‘recognition’ (*ma`arifa*) here means recognizing their place in relation to the Prophet, may Allah bless him and grant him peace. It is *ma`arifa* which brings knowledge of the rights and respect that are due to them because of it.” Recognition also means making supplication for them and sending blessings upon them when sending blessings upon the Prophet, may Allah bless him and grant him peace. [See *Shehu* Uthman Dan Fodio; *Usuul ‘l-Wilaayat* (The Foundations of Sainthood): [https://www.academia.edu/9811368/Usuul-Wilaayat the Foundations of Sainthood by Shehu Uthman ibn Fuduye](https://www.academia.edu/9811368/Usuul-Wilaayat_the_Foundations_of_Sainthood_by_Shehu_Uthman_ibn_Fuduye)]

^{xxxiv} The inability, laziness and listlessness which the *Shehu* speaks of here is corroborated by the words of Allah ta`ala when He says: “*Indeed, I offered the Trust to the heavens, the earth and the mountains, but they refused to take it out of fear of it; but humanity took it; and indeed, he is unjust and ignorant.*” [Qur’an -32:72] *Shaykh* Abdullahi Dan Fodio in his *Diya at-Ta`weel* said about the meaning of His words: ‘*but humanity took it*’; “That is to say, that Adam took the Trust after it was offered to him and proceeded to adhere to establishing its rights, in spite of his innate human weakness and laxity; ‘*...and indeed, he is unjust*’; to himself for taking on a Trust that he may not be able to fulfill and cannot uphold its rights competently; ‘*...and ignorant*’; i.e., compounded ignorance of the consequences of taking on this immense Trust.” This Trust includes voluntarily knowing GOD and freely worshipping Him with all the varieties of drawing near to Him. It is because of this innate human injustice and ignorance which manifest as incapacity, laziness and listlessness that the *Shehu’s wurd* was reduced in number and made easy. The statement by the *Shehu*: “...we have come with ten required prayers upon the Prophet, may Allah bless him and grant him peace” is a protection from the Anger and Wrath of GOD based upon the tradition of Ali ibn Abi Talib who said that he heard the Messenger of Allah, may Allah bless him and grant him peace say: “The Angel Jibril, once said to me: ‘O Muhammad, indeed Allah ta`ala says that whoever sends blessings upon you ten times, it will necessitate him being protected from His divine wrath.” Thus, the *wird Sayf al-Haqq* is a defensive

litany (*difaa`a*) which wards off harm in this life and the Next. The *Shehu* explains the additional wisdom in reciting the prayers upon the Prophet ten times when he said the *wird* is: "...arranged in accordance with ten series of *Qur`anic* verses upon which the entire religion of Islam is constructed." This indicates that the *Shehu* developed his *wird* to combine remembrance (*dhikr*) of the tongue and presence of the heart with reflection of the mind and intellect (*fikr*). The *Shaykhs* of the Path are unanimous regarding the fact that the best manner of remembrance (*dhikr*) of Allah is when it is accompanied with deep reflection (*fikr*). The Messenger of Allah was once asked: "What is the most superior form of worship?" He, upon him be blessings and peace said: "The most superior form of worship is seeking knowledge." This, implies that the best form of worship or remembrance of GOD is that which is accompanied with reflection and knowledge. *Imam* al-Ghazzali said in his *Ihya`Uluum ad-Deen*: "Actions (*`amal*) are subsequent to spiritual states. Spiritual states (*haal*) are subsequent to knowledge. Knowledge (*ilm*) is subsequent to reflection. Thus, reflection (*fikr*) is the beginning and key to all spiritual good. This is what discloses to you the superiority of thinking (*tafakkur*); and that it is better than remembrance (*dhikr*) and recollection (*tadhakkur*); since reflection comprises remembrance and what is an addition to it. The remembrance of the heart (*dhikr 'l-qalb*) is better than the actions of the limbs. Rather, the nobility of actions is determined by what it contains of remembrance. In this case, reflection is far superior to all categories of actions. It is for this reason that it is said: 'One hour of reflection is better than a year of worship.'" Thus, the *Shehu* combined in this segment of the *wird* a form of *dhikr* with a form of intellectual reflection (*fikr*) upon our master Muhammad, by showing gratitude for the Divine messages he delivered to us regarding the foundation of the obligatory sciences which comprise the religion of Islam. The *Shehu* encapsulated this obligatory knowledge in "ten series of verses upon which the entire religion of Islam is constructed". It is because the *Shehu* combines reflection upon the legal obligations and prohibitions in his *wird*, that makes this litany the most superior of *awraad*; because, in addition to remembrance, it teaches the individually obligatory sciences of Islam. The prayer upon the Prophet was the central *wird* which the *Shehu* held to throughout his life; and it was the means by which the *Shehu* attained his spiritual and worldly openings. Thus, the prayer upon the Prophet, upon him be blessings and peace, is the center of the *Shehu's Sayf'l-Haqq* *wird*. The foundation from GOD for sending blessings and peace upon the Seal of the Prophets and Messengers is the words of Allah ta`ala: 'O you who believe send blessings upon him and give him abundant peace' [*Qur'an* - 33:56] This is a command for the believers to show their gratitude to Muhammad for delivering these Divine messages which encapsulates the fundamental principles upon which the religion of Islam is built. The entire religion of Islam, according to the *Shehu*, is constructed upon ten principles: [1] the messenger-ship of Muhammad; and that everything he came with from his Lord is true and real; such as the Infallible *Qur'an*, his noble *Sunnan*, his sublime character, words and deeds; [2] belief in Allah indicated by calling upon Allah and invoking Him by means of His beautiful Names and Attributes with all the varieties of worship and drawing near to Him; [3] belief and realization of the Absolute Oneness and Incomparability of Allah to all things besides Himself; [4] knowing and avoiding all prohibitions; [5] knowing and adhering to that which increases yearning for everything regarding Allah; [6] knowing and acting upon the obligations, *Sunnan*, merits and secrets of the obligatory and superogatory prayers, based upon five decisive verses (*ayaat muhakkama*) from the *Qur'an*; [7] knowing and adhering to fasting as a religious rite and as a medicinal method; [8] knowing and expending the obligatory *zakat* on wealth as a form of self-purification and benevolent social welfare and civic responsibility; [9] performing the obligatory pilgrimage to the House of Allah, in Mecca al-Mukrama if ability, capacity and extenuating circumstances permit, as a form of ritual sacrifice, but also as a ritual dress rehearsal or an pre-enactment for the Day of Judgment; and [10] the disliked but sometimes necessary act of defending life, family, the homeland, property, honor and religion by means of struggle (*jihad*) with words, actions, institutions, as well as the right to take up arms in defense of life and liberty; and the equally disliked, yet incumbent act of struggle (*jihad*) against the corrupt passions and bridling the lower soul with the bridling of fearful awareness (*taqwa*) of Allah. Both *jihad*s are established in order to maintain the proper harmony and balance of existence. These ten foundational principles encapsulate the entirety of the sciences of religion; and we send blessings upon our master Muhammad, as a form of thanks and gratitude to him for his fulfilling the covenant of prophet-hood (*nabuwwa*) and messenger-ship (*risaala*) by delivering to creation these essentially fundamental Divine messages. Thus, sending blessings and peace upon the Prophet ten times is another manner of showing praise and gratitude to Allah ta`ala, because showing gratitude for the means and favors of Allah is actually showing gratitude to Allah. It has been related by Ahmad on the authority of Ibn Mas`ud that the Messenger of Allah, may Allah bless him and grant him peace said: "The most thankful of the people to Allah are those who are most thankful to the people." There is no human being who has benefited us more than our master Muhammad, may Allah bless him and grant him peace has; and the best gratitude that we can show him is in sending abundant blessings and peace upon him. O Allah send blessings and abundant peace upon our master Muhammad, whose light proceeded creation, whose appearance was a mercy to the worlds, to the extent of all those who have passed away

and to all those who are continuing, to the extent of those among them who attained bliss and those who have attained wretchedness; with a blessing that engulfs enumeration and encompasses all limits; a blessing which has no end, no termination, and no cessation; a blessing which will procure for us contentment from You; a blessing which is eternal with Your eternity and continuous with Your continuity until the Day of Judgement; and upon his family and Companions the same way. All praises are due to Allah for that.

^{xxxv} The *Shehu* gives the *mureed* the first reason we are obligated to send blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message of Allah choosing him and dispatching him as the seal of the Prophets and the *Imam* of the Messengers in *Surat al-'Araf* [*Qur'an* - 7:107-108]. *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel Fee Ma'ana 't-Tanzeel* regarding the meaning of this verse: "**Say**", this is a direct address to the Prophet, may Allah bless him and grant him peace: **'O mankind verily I am the messenger of Allah to you all'**, this is an indication that the affair of the Prophet being sent to all of humanity, was clear to all the prior Prophets. It was related by al-Bukhari that the Prophet, upon him be peace said: "I was sent to the red and the black"; while all the other prophets were sent to their specific people." Allah ta'ala says: **'the messenger of the One to whom belong the kingdom of the heavens and the earth'**, where this is a description of Allah; or it is a grammatical substitute (*badl*); or it is a form of praise (*madih*) which can be considered in the nominative case (*marfuu'*) or the accusative case (*mansuub*); or it is the subject of a predicate (*mubtada' khabarihi*). This message was for those who were awake and expecting the appearance of the Seal of the Prophets and Messengers and those who were spiritually asleep in the slumber of heedlessness and *jahiliyya*. His words: **'There is no deity except Him'**, is a clarification of what was previously mentioned based on the perspective of it being a grammatical substitute (*badaliyya*), a form of praise (*thanaa*) or the subject of a predicate (*mubtada al-khabr*); and re-affirms that the One who is Sovereign over the entire cosmos must, of a necessity, be its only GOD, devoid of any other deity. His words: **'He alone gives life and death'**, is an additional affirmation that He alone is designated with Divinity (*bi 'l-uulaahiyya*). His words: **'So believe in Allah and His messenger, the unlettered prophet who believes in Allah and His words'**, means believe in the one who believes in the *Qur'an*; or who believes in the Heavenly Books which were revealed before. In this description is an encouragement or incitement to have faith in the Prophet, since he was the verification of the previous Heavenly Books which were revealed to the earlier Prophets. Allah ta'ala gives consideration to the third person (*ghayba*) in discussing the Prophet as an indication that the command to follow him is due to the description given regardless of who he is, as a way of manifesting the one described. His words: **'So follow him'**, means follow him in what he commands you: **'so that you may be guided'**. Here Allah connects the hope of guidance to having faith in him and following him as a warning that whoever accepts him but fails to follow him by adhering to his Divine law; then he is far astray." This verse establishes the first reason that we should send blessings and peace upon the Prophet as a means of showing gratitude to him, since he was sent as the Last and Seal of the Prophets and Messengers; sent to all humanity and *djinn*; his prophet-hood was confirmed by the earlier Prophets and the previous Heavenly Books; and that his call was a Final Call back to the worship of the One Almighty Creator, worshipped and invited to by Noah, Ibrahim, the Prophets of the Banu Isra'il, and the remaining 124,000 global prophets. Our chief and master Muhammad ibn Abdullah, is the unlettered Prophet; the perfect spiritual master; the opener; the seal; the ocean of GOD's illumination, the mine of His secrets; the tongue of His evidences; the bridegroom of His kingdom; the essence of the essences of His creation; GOD's lucid one, whose light preceded the creation; whose appearance is a mercy to all the worlds; the chosen one; the select one; the exclusive one; the locus of Divine pleasure; the source of Divine assistance; the beauty of the Day of Standing; the treasure of guidance; the leader of the Divine presence; the trustee of the Divine kingdom; the embroidery of the Divine attire; the treasure of the Divine realities; the sun of the Divine law; the one who removes the gloom of darkness; the helper of the religion; the Prophet of mercy; the intercessor of the *Umma* on the Day of Standing, the Day when all voices will be hushed and eyes sight will be cast down; O Allah send blessings and abundant peace upon Muhammad which will fill up his heart with Your majesty and fill his eyes with Your beauty until he becomes joyous, supported and victorious; and upon his family and Companions.

^{xxxvi} The second reason the *Shehu* gives which necessitates sending blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message of supplicating and calling upon Allah by means of His Beautiful Divine Names (*al-Asma al-Husnaa*) and Attributes (*as-Sifaat*) in *Surat al-Isra'* [17:110-111]. In this verse GOD informs us that He is the source of all perfection and is described with the most beautiful Names. He commands creatures to call upon Him by means of Them as a form of supplication and a regular litany (*wird*) for the Presence of GOD. *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel Fee Ma'ana 't-Tanzeel* regarding the meaning of this verse: "When the Messenger of Allah, may Allah bless him and grant him peace used to evoke Allah by saying: 'O Allah' or 'O *Rahmanu*'; the idolaters of Mecca would say: "He has forbidden us to worship two deities, yet he calls upon two other deities besides Him!"; it was then that this verse was revealed: **'Say'**, which

means say to them, the idolaters: **'Call upon Allah or call upon ar-Rahman'**, means to name or designate Him by either of the two Divine Names since they are the same in bringing about what is desired. His words: **'By whichever (name) you call'**, means that it is good in indicating and designating Him because: **'to Him belongs the Most Beautiful Names'**, and these two Divine Names are among them. Allah's use of the conjunctive particle 'or' in His words: **'call upon Allah or call upon the ar-Rahman'**, is to provide preference/choice (*takhyeer*)...while His use of the indicative pronoun 'by which' is to make a conditional clause which indicates a precondition (*shartiyya*). Allah's use of the particle '...ever' is an additional phrase to reinforce (*ta'akeed*) the indicative pronoun 'by which'. His words: **'Do not raise your voices in your prayers'**, means by your recitation of *Qur'an* during the prayers as it was related by *Imam* al-Bukhari on the authority of Ibn Abass. It is said that this verse was originally revealed regarding raising the voice in supplication as *Imam* al-Bukhari also related on the authority of A'isha. This was said to the Prophet so the idolaters would not have a pretext to harm him. His words: **'nor lower them'**, means and do not make prayers and supplication silently in order that your Companions may benefit from what you recite. His words: **'but follow a way between that'**, means that technically when reciting the *Qur'an* among other reciters of the *Qur'an* that you should recite at a lower voice rather than aloud (*duuna 'l-jahr*) but it should be above a whisper (*fawqa 'l-mukhaafata*). Or it is a direct reference to the reciting aloud during night prayers (*bi'l-ijhaar laylan*) and the reciting silently during the prayers of the day (*al-ikhfaati nahaaran*). His words: **'And say: All praises are due to Allah who has not taken a son or a partner in the kingdom'**, i.e, as a deity '**nor does He have an assistant**', who helps Him. His words: **'out of'**, means as a result of or as a cause of '**humiliation**'. This means that He is never humiliated where He would require assistance from a helper besides Himself. His words: **'So extol Him with much exaltation'**, means to glorify Him with immense glorification that is to say, extol GOD completely free of any association with a son, a partner, any form of humiliation or anything undeserving of Him. Allah arranges the forms of praise in this manner as evidence that He alone is deserving of all the forms of praise due to the perfection of His Immense Essence, and the uniqueness of His Divine Attributes. The Prophet, upon him be peace said: 'The verse of honor and might (*ayat 'l-'izzati*) is His words: **'All praises are due to Allah who has not taken a son...'** until the end of the chapter'. This was related by Ahmad in his *Musnad*. Thus, giving praise is constructed upon the negation of these three attributes of having a son, having a partner, or experiencing any form of humiliation. This is in order that the process of praising Allah be predicated on describing Him with the most perfect attributes of Generosity and excluding from Him anything which is short of His Benevolence." Thus, we send prayers and blessings upon the Prophet, may Allah bless him and grant him peace secondly out of gratitude and thanks to him for delivering the message of the proper manner of calling upon Allah ta'ala by His Beautiful Names and Attributes and negating as inconceivable partners or associates to Him. The Messenger of Allah, may Allah bless him and grant him peace delivered the Divine Names by which He is evoked as well as the methodology of articulating Them. Out of gratitude to the Prophet for this blessing, we send abundant blessings and peace upon and his family. He, upon him be peace, is the breaking point of the dawn of the illuminations of Divine Oneness; the point of appearance of the sun of the secrets of Divine Lordship; the resplendent full moon of the Eternal Divine realities; the throne of the Presence of the presences of Divine Compassion; and the Light and Support of every being that unifies GOD. O Allah send blessings, peace and *baraka* upon our master Muhammad, the perfect prophet and upon his family with a blessing which has no end just as there is no end to Your Perfection, and to the extent of his perfection. May Allah reward Muhammad with what he deserves.

^{xxxvii} The third reason the *Shehu* gives which necessitates sending blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message of the absolute immutability of Allah, the Absolute Being in *Surat al-Ikhlaas* [112: 1-4] In this verse GOD establishes that there is nothing in creation which resembles Him, either in His actions, His Attributes or His Essence. *Surat al-Ikhlaas* is the essence of Divine Unity and Inimitable Transcendence of the One GOD. *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel Fee Ma'ana 't-Tanzeel* regarding the words of Allah ta'ala: **'Say: He Allah is One.'**; "The Prophet, may Allah bless him and grant him peace was once asked about his Lord and the following was revealed: **'Say: He Allah is One'**. The pronoun '*He*' when looked at as being the matter asked about, then it is a subject (*mubtada*) and: '*Allah*' would be considered as its predicate (*khabr*); while the expression '*is One*' would be considered a grammatical substitute (*badal*) or a second predicate (*khabr thaani*). However, the statement: '*He Allah is One*' when looked at from the perspective of the immense affair of Allah ta'ala; then the entire sentence would be considered a predicate; and there would be no need for a connection because He is discussing Himself. The expression: **'Allah is Eternally Self Subsistent'**; is a subject with its predicate and means that He alone is One eternally intended in fulfilling all needs. It means that He, Allah, is absolutely independent of all things besides Himself; and that everything besides Him is in need of Him from every perspective. Thus, awareness of Him through their knowledge of His self-subsistence (*samadaniyya*) is different from their knowledge of His unicity (*wahdaniyya*). The majestic Name – *Allah* is repeated as a reminder

that whatever is not named with the majestic Name – *Allah* can never be considered the Divinity to be worshipped. The proceeding verse is not joined by a conjunction to the first since it is the result of it; since whatever is One and Singular in His Essence and Attributes can only be absolutely independent and rich of all besides Himself. '*He neither begets*'; due to the absence of similarities to Him (*li intifa' majaanisihi*) and the non-existence of His being in need of other than Himself (*'idam iftiqaarihi ila ghayrihi*). His words: '*nor is He begotten*'; means that He was not begotten due to the absence of Him emerging from in-time creation (*huduuth*). His words: '*and there is none like Him*'; means that He has no partner or companion that resembles Him, or He has no son or anything else which can be compared to Him." *Shaykh Abd'l-Qadir al-Jaylani* said in his *tafsir*: "It should not be hidden to those described with gnosis of the Divine or those unveiled to His oneness and absolute independence, glory be to Him...that the Oneness of Essence makes Him immutably free (*manzihat*) of any limits (*mutlaq at-tahdeed*) and creational description (*tawseef*) by which those who describe can describe His Essence. His Essence is completely immutable from the generality of manifestation or appearance. He ta`ala is completely free of all of the necessities of deficiency and need (*lawaazim 'l-iftiqaar wa 'l-ih'tiyaaj*) which would require Him to need any of the creational possibilities. It is for this reason that He, glory be to Him, clarified what His Essence is in the *Quranic* chapter and He described His Essence based upon the requirements of His ever-present knowledge of His immutability; as a way of awakening and instructing His servants and giving them guidance." We are, thus, required to send blessings upon Muhammad, may Allah bless him and grant him peace as a form of gratitude to him for delivering this message of the pure unicity, the absolute independence, immutability and incomparability of Allah ta`ala to anything in creation. Allah ta`ala is the Lord and Sustainer of the seven heavens; the Lord of the Immense Throne; the Lord and Sustainer of everything in existence; the One who revealed the Torah, the Gospel, the Psalms and the Immense *Furqaan*. Allah ta`ala is the First and there was nothing before Him. He is the Last and there will be nothing after Him. Allah ta`ala is the Outwardly Manifest and there is nothing above Him. Allah ta`ala is the Inwardly Hidden and there is nothing beyond Him. To Him alone belong all praise: '*There is no deity except You, glory be to You, indeed, I was among the unjust*' [21:87] What GOD desires will be and what He does not desire will never be. There is no power except with GOD. The *Qutb* *Shaykh al-Baqili* once said: "Allah, majestic be His majesty was Hidden by Himself in the eternity of His everlastingness; and He said: '*I was a Hidden Treasure, and I desired to be known*'; so He brought into existence the apparent worlds by His actions; and thus His Divine description became known by His actions in creating creation. Yet still, no one knew Him in His Divine reality; because intermediate creation remained a veil. He thus, desired to manifest the treasures of His Divine Essence and Attributes, so He chose from an abstract of existence an elite pure servant (Muhammad), and dressed his tongue in the attire of eloquently addressing His Lordship. He also illuminated his heart with the lights of direct gnosis of Him. He then manifested to his eyes the essence of the Divine reality; and then commanded him to instruct this to His gnostic servants by His words: '*Say: He Allah is One. Allah is eternally self-subsistent. He does not procreate nor is He procreated. There is nothing equal to Him*'." It is due to our master Muhammad, may Allah bless him and grant him peace delivering of this Divine unveiling of the Oneness and Incomparability of GOD, that we are obligated to send abundant blessings and peace upon him to the number of all those who acknowledge His unicity and transcendence. O Allah send blessings and abundant peace upon our master Muhammad, Your servant, prophet and messenger - the the Unlettered prophet, and upon his family and Companions by the power of the immensity of Your essence in every moment and time.

^{xxxviii} The fourth reason the *Shehu* gives which necessitates sending blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message of the ten prohibitions; or what ancient *Kemit* (Egypt) would call 'negative confessions'; and which parallel the Ten Commandments (*al-wasaayaa al-`ashru*) given to Prophet Musa and the remaining prophets and messengers. This *Quranic* verse in *Surat al-An`am* [6:151] begins with an imperative verb or a command directed to a multitude of sentient beings. In the language of the People, this is an address to all things in existence other than Allah *sub'haanahu wa ta'ala*. This verse contains the pure law of Musa and the earlier Prophets, upon them be blessings and peace. These revealed ten negative confessions constitute the fundamental Divine law which unite and connects all the Prophets and Messengers. This verse merges the Divine edicts revealed to the Messenger of Allah, may Allah bless him and grant him peace with the Divinely revealed laws that were revealed to all the earlier 124,000 prophets. This verse is also one of those *Quranic* utterances that establishes our master Muhammad, upon him be blessings and peace; as the Chief (*sayyid*) of the Messengers, and Seal (*khaatim*) of the Prophets. This verse contains the ten universal *shari`i* laws which were revealed in the heavenly Books of the 313 Messengers and certifies Muhammad as their Leader (*imam*). The secret of these three verses which establish them as the original Ten Divine Laws or Commandments given to our father, Adam and his descendants among the prophets and messengers, is that in each verse Allah uses the verb '*wasaakum*' (commanded you). The verb '*wasaa*' (to command) takes its root from the verbal noun '*wasaayaa*' which means a

sacred testament, a religious commandment or spiritual covenant; and is the name given to the laws given to the earlier prophets and messengers. The Ten Commandments given to Musa, upon him be peace are called in Arabic *al-Waṣāyaa al-ʿAshr*. Shaykh Abdullahi Dan Fodio said in his *Diya 't-Taʿweel fee Maʿana at-Tanzeel*: “**Say: Come**”; where the phrase ‘come’ (*taʿaaluu*) is derived from the root ‘*al-ʿuluwwu*’ (loftiness and exaltedness). Its original usage is regarding an elevated address made to something or someone at a lower station or level; with the implication that Allah is calling humanity from a high place inviting them to ascend to receive spiritual advancement. Then Allah expands on this exalted address with decisive Divine judgments by deconstructing the falsities that humanity have invented of man-made legal judgments. Thus, Allah invites humanity to the clear truth; by His words: ‘**Come and I will relate to you what your Lord has forbidden you.**’ Allah uses the conjunctive pronoun ‘*maa*’ (what) as an accusative (*manṣuuba*) made so by the verb ‘to relate’ (*tilaawat*). The sentence thus becomes a direct object (*mafʿul*) of what will be related. This is because it implies in its meaning: that what will be related to you are Divine concepts, teachings and instructions. The expression ‘*alaykum*’ (to you) verifies: that what is to be related is also interconnected to the subsequent incumbent proactive deeds to be adhered to. The first of these precepts (*waṣāyya*) being ‘**that you do not associate anything with Him**’; where the phrase ‘do not associate’ (*laa tushrikuu*) is a clear prohibition corroborated by the conjunction of the command. The expression ‘*shayʿan*’ (anything) is a verbal noun (*maṣdar*) and a direct object of the verb ‘to associate’. The second precept (*waṣāyya*) which Allah calls humanity to know and adhere is His words: ‘**...and that you**’; act kindly and; ‘**treat your parents well.**’ Allah places this affirmative action of filial piety in exchange for the prohibition against acting evil towards parents. This is expressed with overemphasis and provides evidence that it is not sufficient to simply avoid showing evil towards one’s parents; but avoiding harming them is ancillary to the first and foremost virtue of treating them well. This is, in contrast to others where it suffices to simply avoid showing evil to others. It is for this reason that Allah paired the precept of being kind towards parents after mentioning the first precept of belief in the Divine Unity. This is because of the primary responsibility that parents have in raising their children, educating them, showing compassion to them and protecting them from harm when they are small. The third prohibited precept (*waṣāyya*) is His words: ‘**and do not kill your children**’; by burying of infant children alive; ‘**from**’; i.e., as a result of: ‘**fear of poverty.**’ This is a kind of destitution for which complete destruction is feared. Allah taʿala says: ‘**We provide for you and them**’; with a provision that precludes the necessity of having to do anything harmful to yourselves or your children; and a provision which demands your being in a state of dire need of Allah taʿala alone. The fourth precept (*waṣāyya*) which Allah brings to our attention is His words: ‘**And do not come close to corruption**’; i.e., immense sins (*dhunuub kabaaʿir*) such as fornication, adultery, or falsely accusing an upright married woman. Allah taʿala says further clarifying the kinds of corruptions that should be avoided by His words: ‘**that which is apparent and that which is hidden**’; i.e., those sins which are open and those sins that are secret. The fifth prohibited precept (*waṣāyya*) which Allah clarifies for us is His words: ‘**And do not kill a soul which Allah has prohibited except lawfully**’; such as capital punishment for murder, the punitive punishment for apostasy and the stoning of the adulterer. Allah taʿala says: ‘**That**’; which has been cited in detail: ‘**is what you have been commanded**’; in order that they can be remembered and adhered to. A precept (*waṣāyya*) is the kind of commandment or testament of a thing that is backed up with emphasis: ‘**so that you may be reasonable.**’ This means so that you may utilize and deploy your intellects and be guided because what was mentioned are matters that become apparent when reason is applied to them. Kaʿb al-Ahbar said: ‘These precepts from His words: ‘**Come and I will relate to you what your Lord has forbidden you**’; until the end are the keys to the Ten Commandments of the Torah’. Ibn Abbas said that these verses are the fundamental judgment verses cited in *Surat ʿAali ʿImraan* and gathers together in themselves all the divine laws of creation (*sharaaʿia l-khalq*); and none of these prohibitions have been abrogated. It is not surprising that these ten precepts or commandments (*waṣāyaa ʿashara*) share the same name in Arabic as the Ten Commandments (*al-Waṣāyaa al-ʿAshr*) given to Prophet Musa, upon him be peace. The sixth prohibited precept (*waṣāyya*) that Allah taʿala brings to our attention is His words: ‘**And do not come close to the wealth of the orphan except**’; with proactive actions and beneficial behavior: ‘**with what is better.**’ This means actions designed to bring about betterment and wellbeing, such as that which will preserve and protect the wealth of orphans and make it prosper. Allah taʿala says further clarifying the courtesies of protecting and entrusting the wealth of orphans: ‘**that is until they attain full strength**’; meaning the perfection of their reason and strength...The seventh precept (*waṣāyya*) is the words of Allah taʿala: ‘**And make the weights and scales exact**’; with equity and avoiding undervaluing commodities. The eighth precept (*waṣāyya*) is the words of Allah taʿala: ‘**We do not burden a soul except with what it can bear**’; i.e., we have been given the capacity to be just; and the fallibility to make errors or mistakes in the scales or in the weighing. However, Allah is aware of the soundness of your intentions; so, no one should be blamed; as it has been corroborated in the prophetic traditions. The ninth precept (*waṣāyya*) are the words of Allah taʿala: ‘**And when you speak**’; regarding legal judgments, or regarding

giving testimonial witness, or in other situations: **'be just.'** This means speak truthfully and sincerely. Allah ta`ala says: **'even if they'**; the ones saying it or those being spoken to: **'be the nearest of kin'**; in relationship. The tenth precept or commandment (*was'iyya*) which Allah calls humanity to are His words: **'And fulfill the contracts of Allah.'** This is a reference to the covenants which Allah has made binding on you such as adhering to justice, executing the legal judgments of the Divine law and what is in the words of Allah in *Surat an-Nahl*: **'Indeed Allah commands the doing of justice, the doing of good to others, giving to the nearest of kin, and He forbids indecency, evil and rebellion. He admonishes you that you may be mindful'** [Qur'an -16:90]. Allah ta`ala says: **'This is what you have been commanded so that you may be mindful.'** The majority of the scholars of *Quranic* recitation recite the expression *'tadhakkaruuna'* with the letter *kaaf* intensified; meaning 'taking hold of the admonition' (*tata`adhuuna*). While *Imam Hamza*, *Imam al-Kisa'iy* and *Imam Hafṣ* recite the expression with the letter *dhal* apocopated with *sukuun* (*tadhkaruuna*), meaning 'reminded'. Allah ta`ala says **'Verily'**; where the accusative particle ends in *fatha* and intensified with the majority of the scholars of *Quranic* recitation. With *Imam Ibn `Amr* the accusative particle is recited lightly (*takhfeef*) with the implications of possession or belonging to; and is expressed with the genitive particle *laam*. The first letter of the accusative particle is inflected with *kasra* and the letter *nuun* is intensified in the recitations of *Imam Hamza* and *Imam al-Kisa'iy* and carries the meaning of the recommencing of speech (*isti'naaf*). Allah ta`ala says **'this'**; which you have been commanded or admonished to adhere to from the beginning of this *Quranic* chapter comprises of establishing the Divine unity and prophethood (*ithbaat at-tawḥeed wa 'n-nabuwwa*), as well as a clear clarification of the Divine law (*bayan as-shari'a*). Allah ta`ala says that these ten 'negative confessions' or commandments: **'is My strait path'**; where the sentence is a circumstantial phrase (*haal*). *Imam Ibn `Aamir* recited it *'siraata'* with the ending letter *taa* inflected with *fatha*. Allah ta`ala says **'so follow it, and do not follow divergent paths'**; which contradict and controvert the straight path. Divergent paths comprise of the incitements of corrupt passions (*dawaa'iy as-shahwaat*) and the pathways of the lower whims (*masaalik al-hawaa*). Allah ta`ala says **'or you will be separated'**; where one of the two letters *taa* is omitted; and means that you will be turned away (*tameelu*): **'from His Way.'** This means that you will be turned away from His religion which comprises following the Divine revelation (*ittibaa' al-wahyi*) and adhering to decisive evidence (*iqtiḥ al-burhaan*). Allah ta`ala says **'This'**; following and adherence: **'is what you have been commanded so that you may have fearful awareness'**; i.e., have fearful awareness of being in error and of separating from the Truth. Allah utilizes the particle *'la'ala'* (so that) as a sign that following and committing oneself to these commands is a covenant that is dreadfully grave and crucial." This verse revealed to the heart of Muhammad, is the difficult ascent (*ma'aarij*) which make up the spiritual path (*tareeqa*) of the People of spiritual purification (*ahl 't-tasawwuf*); and it comprises the fundamental Divine precepts common to all the Divinely inspired religious communities. Because our master Muhammad delivered these Ten Divine commandments or precept to us, we are required to send blessings and peace upon him, may Allah bless him and grant him peace. We thank him for delivering the message which constitutes the path (*tareeqah*) and way (*suluuk*) to Him and unites us with the commandments of all the prophets and messengers. It is in this regard that the Messenger of Allah said that the knowers of Allah (*'ulamaa billahi*) and His religion (*'ulamaa 'd-deen*) are the inheritors of the Prophets of the Banu Isra'il. O Allah send blessings and abundant peace upon our master Muhammad and upon his family, Companions, wives, descendants and the people of his house, to the extent of what is in Your knowledge, with a blessing which is eternal and continues with the eternity of Your kingdom.

^{xxxix} This statement by the *Shehu* is a demarcation in the *wird* of a spiritual station (*maqam*) where gnosis of Allah can be obtained. That is to say that *Shehu* Uthman Dan Fodio delineated that the path to direct gnosis of Allah ta`ala is based upon [1] acknowledging and knowing the Oneness of Divinity of Allah ta`ala and the veracity of prophethood; [2] evoking Allah and remembrance of His Divine Names by means of the tongue, the heart and mind; with courtesy and attentive watchfulness; [3] realization of the pure unicity, immutability and incomparability of Allah ta`ala to all things besides Himself; and [4] adhering to the ten fundamental and universal ethical commandments which underpin all the Divine laws sent down to humanity and *djinn* and which binds all existence. The *Sufis* have always maintained the principle that persistent adherence to the law (*shari'a*) is the way (*tareeqa*) to the Divine Reality (*haqeeqa*). This means that direct gnosis of the Absolute Being can only be realized through genuine ethical behavior, and a sincere resolve to adhere to His law and covenant. The Goal of worship, the objective of the commands and prohibitions, the outcome of spiritual exercises and the desired victory in the struggle against the lower soul, is direct experiential crystalline gnosis of Allah. *Shehu* Uthman Dan Fodio said in his *Umdat 'l-'Ulama*: "This special knowledge is the goal of all knowledge. It is the knowledge of the champions of truth (*as-siddiqun*), those who are brought nigh (*al-muqarrabun*) and the Prophets (upon them be peace). They do not speak about this knowledge except by means of enigmas (*ar-ramz*) and hints (*al-iimaa'i*) by way of summerization (*al-ijmaal*) and comparison (*at-tamthil*) as knowledge from them because of the inability of the

intellects of mankind to understand it. Since the scholars (*al`ulama`a*) are the inheritors of the Prophets, there is no way for them to relinquish the way of adherence to and imitation of the Prophets. Nothing from this knowledge will be opened up to the one who possesses two qualities: [1] heretical innovation (*al-bid`a*) and [2] pride (*al-kibr*). And everyone who is in-love with this world or is persistent in following his corrupt passions will never be able to realize or implement this science, even though he may be able to realize and study the remainder of religious knowledge. And the least of punishments against the one who rejects this knowledge is that he will not be endowed with anything from it. And whoever does not have a share of this knowledge it is feared for him an evil ending (*su`u `l-khaatima*). And the least of shares from this knowledge is belief (*at-tasdeeq*) in it and handing it over to its people (*tasleemuhu li ahlihi*)." The bottom line, is that direct experiential knowledge of GOD can only be obtained through immense love of the Prophet. Love of the Prophet, upon him be peace, can only be realized through adhering to his Living *Sunna*, behaving with his noble character and through sending abundant blessings and peace upon him at all times. We send blessings upon him, because he, upon him be blessings and peace, is the locus through which Allah desired to be known. Our master Muhammad was what was intended when the Absolute Being in Eternal Solitariness said: "I was a Hidden Treasure and I desired to be known." Muhammad was what was intended, and none can know Allah ta`ala in his knowability as Muhammad knows Him. Allah created a *nuur* (light) that knows Him as He desired to be known and made him His worshipper (*`abd*) inundated in servitude (*ubudiyya*) to Him. The greatest gnosis of Allah comes through adherence to his *sunnan*, inwardly and outwardly and sending abundant blessings and peace upon him with the tongue and heart. O Allah send blessings, peace and *baraka* upon our master and chief Muhammad, the Unlettered Prophet, Your most elevated Beloved, and Your most immense decree in rank; and upon his family, Companions and all those who follow them in spiritual excellence.

^{x1} The fifth reason the *Shehu* gives which necessitates sending blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message in *Surat as-Saff* [61:12] which incites (*targheeb*) strong yearning and desire in the servants of Allah to adhere to the religion of Allah and His Divine pleasure. *Shaykh Abdullahi Dan Fodio* said in his *Diya`t-Ta`weel fee Ma`ana at-Tanzeel* regarding the meaning of this verse: "**O you who believe, shall I guide you to a commerce that will save you...**"; where the expression 'save you' (*tunjeekum*) is recited by the majority of the scholars of *Quranic* recitation lightly (*takhfeef*); while in the recitation of *Imam Ibn `Aamir* it is recited '*tunjiyyakum*' with the letter *yaa* intensified with *shadda*. The words of Allah ta`ala: '**...from severe punishment?**'; means severe pain; and the question is put forward as if those being addressed said: 'Yes'. Allah ta`ala then answers: '**It is that you believe...**'; i.e., that you be persistent and continuous upon sound belief and faith: '**...in Allah and His messenger and struggle in the Way of Allah with your wealth and your souls.**' In this verse Allah does not say: '*believe*' with the imperative verb, as a form of magnification and emphasis in inciting the believers; as if to say they are already following the path of belief. Thus, Allah is informing them about themselves as a kind of declaration that their belief in Allah, His messenger and struggling in His way are matters to never be abandoned. '**That...**'; i.e., your belief and struggle: '**...is best for you if you but knew.**' This is a reference to those who possess knowledge; or it means if you knew that belief and struggle were best for you, then you would expend all your effort in wealth and soul trying to obtain it. Allah ta`ala's words: '**He will forgive...**'; is a grammatical response to a significant affair indicated in the expression '*khayr*' (best). Or it is a response to a precondition (*jawaab as-shart*) and means: 'if you were to believe in Allah, His Messenger and struggle in His way, He would forgive': '**...you of your sins and enter you into Gardens underneath which rivers flow and goodly homes in Gardens of Ease. That...**'; which was mentioned: '**...is the Supreme Achievement.**' This means that it is a kind of achievement whose true description cannot be described." This verse is incitement and encouragement to the believers to rectify and strengthen their belief in Allah, His messenger and to struggle in the way of Allah with their wealth and souls in order to attain the Supreme Achievement of Paradise. In addition, the 'supreme achievement' includes personal wellbeing, political victory and independence in this life. This is corroborated by the remainder of the verse where Allah ta`ala says: "**And another blessing that you love is help from Allah and victory near at hand; so, give good news to the believers.**" [*Qur`an* -16:13] The expression '*and victory near at hand*' refers to the victories Muslims have had, are having and will achieve in this life over disbelief and injustice. It is a reference to the conquering of Mecca, the conquering of the Persian kingdom as well as the future victory over the Roman (European Judeo-Christian) nations at the hands of the Awaited *Mahdi*, marking the beginning of the End of days. '*Victory near at hand*' also refers to the victory each servant of Allah has over his *nafs`l-amara bi`s-suu* (the soul which commands to evil), the victory of bridling of the *nafs* with the bridal of fearful awareness (*taqwa*), the victory over Satan and the victory of crystalline spiritual awareness, the openings of the heart and unveilings of the self-manifestations of the Absolute Being *sub`hanahu wa ta`ala*. This is the Good News (*bushra*) which incites yearning in the hearts of the servants for the Divine Rewards and Blessings of Allah in this life and the Next. Because Allah ta`ala revealed this divine message to the heart of Muhammad who delivered it as He commanded,

we are obliged to send abundant blessings and inexhaustible peace upon him as he deserves. O Allah send blessings upon our master Muhammad and the family of Muhammad with the best of Your blessings and to the number of things known to You.

^{xli} The sixth reason the *Shehu* gives which necessitates sending blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message of the obligatory prayers, which are the support of the religion (*umdat 'd-deen*). Because the prayer is the most noble means of drawing near to Allah and is the end of all ranks with Allah, *Shehu* Uthman Dan Fodio cites four verses which delineate the prerequisites, the pillars and the obligations of the prayer. The *Qutb Shaykh* Ahmad al-Alawi explains in his *al-Manhu al-Ouddusiyya* that the expression '*salaat*' (prayer) takes its root from the word '*silla*' (connection) which is that which ties one thing to another. Thus, the prayer is the connection between the servant and his Lord and it is this connection that the People of Allah refer to as spiritual arrival (*wusuul*). This means that the prayer is the greatest means of spiritual arrival with the Lord of the worlds. It is for his reason that the Messenger of Allah, may Allah bless him and grant him peace said: "There is no difference between the disbeliever and the Muslim except by the prayer"; and his words: "The prayer is the locus of intimate conversation with Allah"; and his words: "The prayer is the spiritual ascension of the believer"; and his words: "The first thing Allah will examine of the servant on the Day of Standing will be his prayer." And other statements of this nature highlighting the importance of the prayer. In fact, the prayer (*salaat*) is the distinguishing function which the children of Adam perform for themselves and the rest of existence. The prayer (*salaat*) is the sign of Divine Mercy to all of creation; and it is the voice and entreaty of all of creation to the Lord. Thus, the prayer of humanity, specifically, the prayer (*salaat*) of the *Umma* of Muhammad, upon him be peace is the reason for the creation of existence; and is the barrier to the Final Hour. It is for this reason that the *Shehu* gave more attention to the prayer by citing four verses of the *Qur'an* delineating the prerequisites, obligations, and the merits of the prayer. The first verse which the *Shehu* cites as evidence of the Messenger of Allah delivering to us the command of prayer is in *Surat al-Baqara* [2:238] in which He establishes the five prayers, the times of prayer, the prerequisites of prayer and inner realities of prayer with humility and obedient fear. Regarding the meaning of the verse which the *Shehu* cites, *Shaykh* Abdullahi Dan Fodio said in his *Diya't-Ta'weel*: "**Preserve...**"; i.e., be persistent and constant in: '**...the prayers...**' This refers to the five obligatory prayers by performing them in their proper times in accordance with their prerequisites. Do not allow yourselves to be diverted with the preoccupation with your children and spouses from performing the prayers. The meaning of His words: '**...and the middle prayer...**'; is preserve what is between them; or preserve the most superior of them specifically. This is a direct reference to the *subh* (dawn) prayer based on the views of Ibn Abbas and Ibn Umar; and it was on this that Malik adhered. The middle prayer is the *asr* (late afternoon) prayer in the view of Ali; and Abu Hanifa, as-Shafi' and Ahmad adhered to this view. It is the *dhuhr* (early afternoon) prayer in the view of Zayd ibn Thabit. Al-Bara' said that it is the *maghrib* (sunset) prayer; while others from the latter scholars maintained that it is *isha* (evening) prayer. The soundest view is that the middle prayer is the *asr* prayer based upon sound prophetic traditions related regarding that. However, the outward apparent evidence of this verse is that it is the *subh* prayer based upon the His words: '**...and stand to Allah...**'; in the prayer '**...humbly.**' This phrase '*qaniteen*' means stand in the prayer making supplication. Ibn al-Musayyib said: 'What is meant by standing humbly is the '*qunoot*' supplication made during the *subh* prayer.' It is said that the phrase 'humbly' (*qaniteen*) means being obedient (*mu'ti'een*) based upon the words of the Messenger of Allah, upon him be peace: 'Every humbleness (*qunoot*) in the *Qur'an* refers to obedience.' This was related by Ahmad and others. It is said that 'humbly' means stillness (*saakineen*), fearful (*khaashi'een*) and in humility (*dhaleeleen*); based upon a prophetic tradition related by Zayd ibn Arqam who said: 'We used to speak during the prayer until this verse was revealed. We were then ordered to be silent during the prayer and we were forbidden from talking.' This was related by the two *Shaykhs*, al-Bukhari and Muslim. The expression 'preserve' (*haafidhuu*),...refers to protecting the dynamics that are between the servant and his Lord. That is to say if you preserve the prayer Allah will preserve you. Or the preservation cited here is the fortification that is between the servant and the prayer; meaning if you preserve the prayer, it will preserve you." The Prophet is reported to have said that: "The prayer is the spiritual ascension (*mi'raaj*) of the believers." That is to say that the closest that the servant can be to his Lord is during the prayer. It is for this reason that the obligation of the prayer was given to our beloved Prophet when he was in the presence of the Absolute Being in the Highest Abode; during the Night Journey (*'isra*) and Heavenly Ascent (*mi'raaj*). When he, upon him be blessings and peace returned to us from beyond the Lote Tree and the Throne of the Most-High, he came back with the five obligatory prayers; and said: "The prayer is the place of intimate conversation." This verse establishes the precept of the obligation, the prerequisites, the times and the merits of the prayer. The reality is that the *salaat* is an immense secret from the secrets of Allah that He designates to whomever He wills from His servants to experience. It's outward is the physical *salaat* and worship (*ibaada*) with its prerequisites, times, obligations, *sunnan*, merits and nullifications. It's

inward is Divine arrival (*muwaaṣila*) and direct witnessing (*mushaahida*) with its connection (*wuṣla*) between the worshipper and the Worshipped. The *ḡalaat* is the locus of drawing near to GOD and it is the end of Divine desires. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer is the coolness of my eye.” It is with deep gratitude for delivering these Divine precept and most effective method of communing, communicating and worshipping the Absolute Being (*al-Ḥaaqq*) in prayer (*ṣalaat*); that we must send earnest blessings and whole-hearted peace upon our master Muhammad, may Allah bless him and grant him peace with the tongue and heart, without end or cessation. O Allah send blessings upon ur master Muhammad, the Unlettered Prophet, to the extent that he is deserving and to the extent of his rights.

^{xiii} The second verse which the *Shehu* cites regarding the Divine message of prayer is in what was revealed in *Surat an-Nisa* [4:43] where Allah ta`ala delineates: [1] the harm of intoxication (*sakhraan*); [2] major ritual impurity (*janaaba*); [3] the ritual bath (*ghusl*); [4] pure water; [5] purification with earth (*tayammamu*) and its methodology. *Shaykh* Abdullahi Dan Fodio said in his *Diya* ‘t-Ta’weel: “When Allah mentions the terrors of the Day of Judgment, He then follows this with citing the one protective element; which will act as the most noble means on that Day; and it is the prayer. Allah ta`ala says: ‘**O you who believe do not come near to the prayer...**’; i.e., do not come to the prayer itself or to the place of prayer. Allah uses the term: ‘do not come’ since it is used in language to mean do not approach (*taqarabunna*) so-and-so; where the letter *raa’* is inflected with the vowel sound *fatha*; and means to actually attempt doing a thing by means of functional actions. If the meaning of the verse is do not come close to the actual place of worship, then the letter *raa’* is inflected with the vowel sound *damma*. Allah ta`ala says: ‘**...while you are intoxicated...**’; i.e., while you are in a state of drunkenness from consuming intoxicants, since the causative factor for the revelation of the verse was regarding a person coming to the congregation prayer while intoxicated. This verse was revealed before the prohibition of wine. Thus, the objective of the prohibition in this verse is the sanction against consuming intoxicants during the times of the prayer. The word ‘*sukaraa*’ (intoxicated) is recited with the vowel *fatha* at its ending and follows the conjugation of words like ‘*halakaa*’ and ‘*hublaa*’; and acts as an adjective describing a plurality. Allah ta`ala says: ‘**...until you are able to know what you are saying...**’ In addition to this, the one who does not know what he is saying due to his mind being preoccupied, forfeits his prayer. However, the one who is conscious while making intention during the initial *takbeer* of the prayer; and then he becomes distracted; then he is excused. Allah ta`ala says: ‘**...nor...**’; i.e., do not come near to the prayer or the place of prayer; ‘**...in a state of ritual impurity...**’ This phrase is made accusative (*nasab*) because it is a circumstantial phrase (*haal*) connected to the phrase “when you are intoxicated”. This is because the phrase is free of grammatical reflection (*maḥal min l-`iraab*) from the perspective of its vocabulary. The expression ‘*junub*’ (major ritual impurity) is utilized freely for singular and plural (*mufrad wa jam`u*) for both male (*dhakaran*) or female (*unthaa*) and in conjugal intercourse, the word ‘*junub*’ applies to both penetration (*‘eelaaj*) or ejaculation. (*inzaal*). Allah ta`ala says: ‘**...except when traveling...**’; i.e., except when you are in the process of journeying: ‘**...on the road...**’. This means: ‘except if you are travelers’, since you need only purify yourselves with pure earth (*tayyamamuu*) and perform the prayer while in a state of major ritual impurity (*junub*). This is because purifying oneself with pure earth (*tayammamu*) permits the performance of prayer but does not remove the actual state of impurity. Linguistically, the phrase ‘**...except when traveling on the road...**’, is a circumstantial phrase that enables behavior that is confined to a certain circumstance (*haalun miqdaratun li`l-fi`l al-muqayyadi bi`l-haal*). It is as though Allah says: ‘Do not approach the prayer while in a state of major ritual impurity, except if you also have another state which exempts you performing the prayer.’ This additional state is your being a traveler. The use of this particular exemption also indicates that any other exemption is just like the exemption of travel. Allah restricts His use of exemptions to travel because it is the main one. This exception does not negate what will be mentioned later regarding the other prerequisites of the prayer. It is also conceivable, that the exception is a grammatical adjective of circumstance (*wasfan li`l-haal*); where it means: ‘in a state of major ritual impurity, not traveling the road’. Allah ta`ala words: ‘**...until you have taken a bath...**’; are the goal or ultimate objective for the prohibition of approaching prayer or the place of prayer. In it is an actual notification (*ish`aar*) for the obligation of making intention for the ritual bath (*bi wujuub an-niyya fee al-ghusl*); since the expression ‘bath’ (*aghtassilu*) implies actually attaining the action of bathing and this cannot be done without acquiring the intention to do it. This is in contrast to what the followers of *Imam* Abu *Hanifa* believe. In this verse also is a notification that it is necessary for the one praying that he be thoughtful of purifying his inner state from what contaminates it; such as harboring hatred (*hiqd*) and envy (*hasad*). Among the magnitude of the place of prayer, meaning the *masaajid*, is the permissibility of a person in major ritual impurity passing through them without remaining. This is the view that *Imam* as-Shafi` held to. The followers of *Imam* *Hanbal* permit sitting in the *masaajid* for the one in major ritual impurity. Abu *Hanifa* said: “It is not lawful for the person in major ritual impurity to pass through the *masaajid* except if there is water in them; or if a pathway to water is in them.” The follows of *Imam* *Malik* in their most famous opinions categorically prohibit the person in

major ritual impurity from passing through or sitting in *masaa'jid*... The advantage of His words: 'when traveling on the road; which makes the person a traveler; along with His words: 'If you are traveling'; until His words: 'then strike high dry pure earth'; are all clear notifications (*i`laam*) of the absence of the lifting of impurity (*`adam irtifaa` al-hadath*) by means of purification with pure earth, but it makes the prayer permissible (*ibaahat 's-galaat*). Understand, that the utility of what will be cited in the verse is to show the permissibility of purification with pure earth during the absence of water. Allah ta`ala says: 'If you are sick...'; with a sickness that could be further endangered by water; fearing that it will be worsened due to it. Likewise, with the followers of *Imam* Malik, when illness is feared or fear of the increase in some ailment will be intensified due to the use of water. This is in contrast to the followers of *Imam* as-Shafi`i who hold that the fear of sickness or the fear of increase in sickness is merely an assumption (*madhnuum*). Allah ta`ala says: '...or traveling...'; i.e., that you are a traveler and you are in a state of major ritual impurity (*junub*) or minor impurity (*muhdath*) and are unable to find water. Allah ta`ala says: '...or one of you have come from relieving yourselves...'. The expression 'ghaa`it' (extremity) is customary catchphrase with Arabs for impurities which exit from the two orifices. It is customarily used to mean relieving oneself and refers to an excluded place (*makaan munkhafad*). Allah ta`ala says: '...or you have fondled women...'; where the word 'laamas' (fondle) is recited with the letter *alif* with the majority of the *Imams* of recitation. It is recited without *alif* with *Imams* *H*amza and al-Kisaai' and means to merely touch with the hands. This is the same with all forms of touching, especially when pleasure is intended or when pleasure is experienced. This kind of touching absolutely invalidates the ablution (*yanqid 'l-wudu mutlaqan*) with the followers of *Imam* as-Shafi`i and absolutely does not invalidate ablution with the followers of *Imam* Abu *H*anifa. It has been related on the authority of Ibn Abass who said: 'Fondling (*lamas*) in this verse means sexual intercourse (*jamaa`*).'. Purity is invalidated by merely touching the private parts. The prominent opinion is that this invalidates purity even when there is no pleasure involved; and this is consistent with the view of *Imam* as-Shafi`i. In the view of *Imam* Abu *H*anifa, merely touching the private parts does not invalidate ablution. The majority hold to the view that touching the anus does not invalidate purity in contrast to *Imam* as-Shafi`i. This is the same for touching the private parts of an infant (when cleaning them) or an animal (when milking or caring for them). However, a woman touching her vagina absolutely invalidates purity according to *Imam* as-Shafi`i and absolutely does not invalidate purity in accordance with *Imam* Abu *H*anifa. In the latter's opinion when a woman intentionally fondles her vagina then she has invalidated purity; but if not, then not. Allah ta`ala says: '...and you cannot find water...'; in order to purify yourselves with it for the prayer. This means that you must seek after water in such a way that it does not cause difficulty to you in the view of *Imam* Malik. In the view of *Imam* as-Shafi`i you must seek after water diligently. The followers of *Imam* Abu *H*anifa hold the view that it is not necessary to seek for water because this refers back to sickness since the verse was originally revealed regarding those who are sick. This means that the person permitted (*mutarakhis*) should purify themselves with earth, be it minor impurity (*muhdath*) or major impurity (*junub*). The causative factor for this license in most cases is either due to sickness or traveling. Based upon what was cited earlier, Allah restricts Himself to mentioning the circumstances of the one in a state of major ritual impurity (*junub*); unlike the one in a state of minor impurity (*muhdath*) whose circumstances are not cited explicitly. He instead mentions the causative factors for the one in a state of minor impurity without going into detail regarding his circumstances, preferring to subsume it under the details regarding the person in major ritual impurity. He then explains the exceptions in a general manner. It is as if Allah ta`ala says: 'If you are in a state of major ritual impurity (*junub*), sick (*mard*), traveling (*'ala safarin*); or you are in a state of minor impurity by coming from relieving yourselves or fondling women; and you cannot find water: '...then strike...'. This means you should seek for pure earth after the time of prayer has entered. Allah ta`ala says: '...high dry pure...'; meaning clean elevated earth, as *Imam* as-Shafi`i interpolates it based upon the meaning of His words: 'pure earth' (*al-balad 't-tayyib*) in *Surat al-'Araf* [7:57]. Allah ta`ala says: '...earth...'; where the expression 'sa`eed' refers to the surface of the earth, regardless of its state being sand (*raml*), stone (*hajr*), dirt (*madr*) or dust (*turaab*). However, the specific reference in this verse is to dust (*turaab*) in the view of the followers of *Imam* as-Shafi`i who hold the view that it is necessary that something from the dust adhere to the hand during the striking. This earth should be struck twice with the hands. Allah ta`ala says: 'Wipe your faces and your arms...'; as instructions for the methodology of purification with earth. However, He does not explain the full extent of wiping because this is explained in the verse regarding ablution by His words: 'up to the elbows' in *Surat al-Ma'ida* [5:6]; as well as by the Prophet, may Allah bless him and grant him peace in his *Sunna*. Allah ta`ala says: 'Verily Allah is Pardoning Forgiving'; and it is for this reason that He permits you this license (*rukhs*) and lightens the affair for you." Because the Messenger of Allah, may Allah bless him and grant him peace delivered to humanity: [1] the prohibition of coming to the prayers in a state of intoxication (*sakraan*), [2] the prohibition of praying in a state of major ritual impurity (*janaaba*); [3] the travel prayer (*salaat 'l-musaafir*); [4] the ritual bath (*ghusl*); [5] the breaking of ablution (*nawaaqid al-wudu*); [6] and purification with pure earth (*tayammamu*); which comprise the

prerequisites for the soundness of prayer; we are then obligated out of gratitude to the Messenger of Allah, of sending infinite blessings and everlasting peace upon him with the tongue and heart. O Allah, send blessings and abundant peace upon Muhammad, Your servant, prophet and messenger; the Unlettered Prophet; and upon his family to the extent of Your creation, to the extent of Your pleasure with Yourself, to the extent of the beauty of Your throne; and to the extent of Your words.

^{xliii} The third verse regarding the prayer that the *Shehu* cites which Allah revealed on the tongue of the Messenger of Allah which requires our gratitude to him by sending blessings and peace upon him is what Allah revealed in *Surat 'n-Nisaa'* [4:102-103]. In these two verses, Allah ta'ala establishes [1] the travel prayer (*salaat 'l-musaafir*); [2] the fear prayer (*salaat 'l-khawf*); [3] shortening the prayer (*qasr 's-salaat*); [4] military maneuvers (*jihad*); [5] superogatory prayers (*nawwafil 's-salaat*); [6] remembrance of Allah (*dhikrullahi*); and [7] the times of prayer (*awqaat 's-salaat*). *Shaykh Abdullahi Dan Fodio* said in his *Diya 't-Ta'weel*: **"When you travel"**; i.e., when you journey: **"through the earth there is no harm on you if you shorten the prayers"**; i.e. the four *rak'at* prayers by reducing them to two *rak'ats*. Allah ta'ala says: **"when you fear that those who disbelieve will attack you"**; i.e., if you fear that they will afflict you with their harm. This is a statement of fact to the Arabs, since most of their travels were mainly military engagements and raids. The Prophet used to shorten the prayers during travel even when there was nothing to fear. What is clear in the *Sunna*, is that what is meant by travel is a long journey and comprises of four *burud* with *Imams* Malik, as-Shafi' and Ahmad; which equals two days journey or forty-eight miles. With *Imam* Abu Hanifa it comprises six *burud*. The praying of the travel prayer is a *sunna* with *Imam* Malik due to the constancy with which the Prophet performed it. However, it is considered a concession (*rukhsa*) with *Imam* as-Shafi' based upon the apparent meanings of the above words of Allah ta'ala: *'there is no harm on you'*; and based upon a prophetic tradition of A'isha related in the *Saheeh* of *Imam* al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace used to shorten and complete the prayers. The travel prayer is an obligation (*wajib*) with the followers of *Imam* Abu Hanifa based upon a prophetic tradition related by both al-Bukhari and Muslim on the authority of A'isha who said: 'The prayers were originally prayed two *rak'ats*, two *rak'ats*; then the prayer of travel remained the same and increase was made in the prayers while resident.' Thus, when travel is complete then the traveler always returns to performing the prayers as they were obligated. Regarding the times of the travel prayer, it too is based upon the *Sunna* and there is no need to repeat any prayer shortened due to concession. If a person resident (*muqeem*) prays behind a traveler, he is to complete the prayer after the *salaams* of the traveler. However, his prayer is considered reprehensible (*makruuh*). As for the traveler praying behind a person who is resident, (which is considered the highest form of reprehensibility); he should either wait sitting after the second *rak'at* until the *Imam* makes the *salaam* and gives the *salaam* after him; or it is said that he completes the prayer with the *Imam*; or it is said that his prayer is invalid (*tabtilu salaatahi*). *Imam* Dawud ad-Dhaahiri said that it is permissible to shorten the prayer specifically in circumstance of fear; and it is permissible to shorten the prayer regarding every long-distance travel or short distance travel. Allah ta'ala says: **'Verily the disbelievers are clear enemies to you'**. This is the reason for the lightening of the prayer. Allah ta'ala says: **'When you'**; O Muhammad are present: **'are among them'**; and you fear the enemies and likewise with the remainder of the *Imams* of the *Umma* they are his representatives (*nawaabuhu*); since their presence among them is like his presence among them. There is no evidence in this verse for the negation of the prayer of fear due to the presence of others than the Prophet since his *Umma* are to complete the religion in his stead in those matters which are not specific to prophethood (*khusuusiyya*). Also, because if an act is permissible while the Messenger of Allah existed, then its permissibility without him is foremost. Allah ta'ala says: **'then establish the prayer among them'**; by arranging those that are praying into two groups. **'A group who are with you should stand with you'**; and pray while the other group postpone praying facing the enemies. Allah ta'ala says: **'and they should take'**; i.e., those praying should take; where this imperative verb *'should take'* is considered by the followers of *Imams* Malik and Ibn Hanbal to be highly recommended (*nudiba*); while the followers of *Imams* as-Shafi' and Abu Hanifa say that the imperative verb indicates a command of obligation (*amr wujuub*). Allah ta'ala says: **'their weapons at the ready'**; with them. Allah ta'ala says: **'When they have made the prostration'**; i.e., when those praying have made the prostration; *'then they'*; i.e., those who have not yet prayed: **'should move behind you'**; protecting you until you complete the *rak'at* with the *Imam* in the view of the followers of Malik; then you should complete the prayer by yourselves and wait for the *Imam* to stand; and the other group goes to protect those praying. Allah ta'ala says: **'Then let the other group that have not prayed, then pray with them'**; the second *rak'at*: **'taking their precaution and their weapons'**; with them. When the *Imam* makes the *salaam*, they should stand and complete the prayer by themselves making up what was missed at the beginning by reciting the *al-Fatiha* and the extra Quranic chapter. In the view of the followers of *Imam* as-Shafi', the *Imam* should sit waiting for the second group until they complete their prayer; and he should then make the *salaam* with them. It was in this way that the Messenger of Allah behaved during the military engagement

of *Dhat 'r-Ruqaa'*, as it was related in the two *Saheeh* collections. It is also conceivable that the *Imam* should pray twice; once with each of the two groups as the Messenger of Allah did during the military engagement of the Valley of *Nakhl*. *Imam* Abu *Hanifa* said the *Imam* should first pray with the first group a single *rak'at*. They should then go and face the enemies while the prayer is being made. The second group should come and pray a single *rak'at* with the *Imam*, who should complete the prayer and make the *salaam*. However, the second group should not make the *salaam*, but should go and face the enemies. The first group should come to the place where the *Imam* prayed and make up the remainder of their prayer. They should then go and the second group should come and do the same. This is corroborated by the prophetic tradition related by *an-Nisai*. All that was cited here should be done during the two *rak'at* prayer or in the shortened prayers. If not, then the *Imam* should pray two *rak'ats* with the first group, and then either stand or sit waiting for the second group to pray the last two *rak'ats*. All of this should happen if it is possible for some of the Muslims to leave fighting. If not, then the other groups that have not prayed should postpone praying until the last part of the chosen time of prayer...Allah ta'ala says: **'The disbelievers hope that you were heedless'**; when you stand for the prayer: **'of your weapons and your provisions so that they could attack you in a single rush.'** In this way they can attack fiercely in a single attack and seize you while you are unawares. This verse is a clear explanation of the causative factor for Muslim soldiers holding on to their weapons. Allah ta'ala says: **'But there is no harm on you if you put away your weapons because of the inconvenience of rain when you are sick.'** This is so that you are not burdened with weapons when they are too heavy due to either rain or sickness. This is evidence for those who initially hold the view that it is an obligation to hold on to one's weapons. This verse was revealed regarding *Abd'r-Rahman ibn 'Awf* who was sick and he then deposited his weapons with the army, causing some of the people to criticize him for that; as it was related by *Imam* al-Bukhari. Allah ta'ala says: **'However, take your precautions'**; against enemy combatants, by being on guard against them as much as you can, so that they do not make a surprise attack against you; even when you have to put down your weapons for a legitimate reason. Indeed, armies only encounter tribulations in battle when they become negligent in taking precautions. *Imam* al-Qastalani said: 'This verse is evidence for the obligation of taking precaution against all conceivable dangers (*jamee' al-muddaar al-madhnuuna*).' Allah ta'ala says: **'Allah has prepared for the disbelievers a humiliating punishment.'** This is because Allah, the true Humiliator, has promised to the believers victory over the disbelievers after commanding them to take precautions by being fearfully aware in their hearts (*bi taqwaa quluubihim*) and by knowing that the command for taking precautions is not because of weakness on their parts or due to the superiority of the enemies; but rather because it is an obligation to be protective in all affairs based upon the required military protocol of being vigilant and circumspect. Therefore, they should be reliant upon Allah ta'ala who says: **'When you have finished the prayer'**; i.e., completed performing them: **'then remember Allah standing, sitting or on your sides.'** This means that you should remember Allah in all circumstances. Or it means that when you desire to pray during circumstances of extreme fear; then pray however you are able, either standing with swords (*qiyaaman musaayyifeen*), sitting relaxed (*qu'uudan mutaraameen*) or reclining enfeebled. Allah ta'ala says: **'Then when you are safe'**; i.e., when your hearts have become tranquil and no longer fear: **'then establish the prayer properly'**; with its proper pillars (*arkaanihaa*) and its entire prerequisites (*sharaa'itihaa taamma*). Allah ta'ala says: **'for the prayer is a timed'**; i.e., predetermined time schedule, so do not postpone it. Allah ta'ala says: **'ordinance for the believers'**; that is to say that the prayer is prescribed as an obligation (*maktuuban mafruudan*); or the prayer is bounded by specific actions and words (*mahdwaan bi af'aal wa aqwaal*). This statement corroborates the obligation of performing the prayer while carrying swords, in contrast to the view held by *Imam* Abu *Hanifa*, as we previously cited. What is meant by the phrase 'believers' in this verse are those who have reached maturity (*baaligheen*). For, the prayer is not obligatory upon infants, although they should be ordered to perform it at age seven, and they should be punished for neglecting it at age ten. As for the disbeliever, prayer is only an obligation upon them with the precondition of Islam; since it is well known that they only become responsible for the branches of the religion with the acceptance of Islam." Because the Messenger of Allah, may Allah bless him and grant him peace delivered to humanity: [1] the license of the travel prayer (*rukhsa qasr as-salaat*); [2] the rules of military maneuvers; [3] the prayer of fear (*salaat 'l-khawf*); [4] the remembrance of Allah; and [5] the times of prayer (*awqaat as-salaat*); then it is an obligation out of gratitude to the Messenger of Allah to send much blessings and peace upon him in all circumstances. O Allah, send blessings upon our master Muhammad, the Unlettered Prophet and upon every prophet, angel, and *wali* to the number of every even thing and odd thing; to the number of things known to You - O our Lord with blessings which are complete.

^{xliv} The fourth verse regarding the prayer that the *Shehu* cites which Allah revealed on the tongue of the Messenger of Allah that requires our gratitude to him by sending blessings and peace upon him is what Allah revealed in *Surat al-Ma'ida* [5:6] in which Allah ta'ala delineates [1] establishment of prayer (*iqamat 's-salaat*); [2] the obligation

and methodology of ablution (*faraa'id wa kayfiyyat 'l-wudu*); [3] major ritual impurity (*junub*); [4] the obligation of ritual bath (*ghusl*); [5] the license resulting from sickness and travel; [6] the obligation and methodology of purification with pure earth (*faraa'id wa kayfiyyat 't-tayammum*); [7] the important principle that the religion is based upon ease and not difficulty; and [8] the Divine assurance of purification of sins and the completion of Divine favor as a result of adhering to purification. Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel*: "**O you who believe when you stand for the prayer**"; i.e., when you intend or desire to stand (*qiyaam*) for it. This follows the principle of the establishment of an effect establishes its cause. Or it means the establishment of a necessity which makes an obligation lawful. The cause or necessity in this case is your being in a state of minor impurity (*muhadathun*). Subsequently, those being addressed in this verse are those in a state of minor impurity based upon the evidence of their circumstances; and by it being openly expressed as a grammatical substitute. This establishes the consensus opinion which upholds the lack of obligation of ablution for the one who is not in a state of minor impurity. However, performing ablution for every prayer is considered highly recommended by the majority of the jurists. This is in contrast to those jurists who make performing ablution obligatory before every prayer based upon the apparent meaning of the verse. This is contrary to the consensus and because he, upon him be peace prayed all five prayers with a single ablution on the day of the victory over Mecca. For, Umar said to him on that day: "You did something I never saw you do before!" He said: 'I did it intentionally.' Those jurists who say that the imperative verb being used in this verse making ablution highly recommended; is specific to the Prophet, have no solid evidence. This is the same for those who consider that this verse was abrogated, because *Surat al-Ma'ida* was revealed after the conquering of Mecca and was among the last of the legal verses that were revealed. Thus, it is incumbent to hold obligatory what this verse holds as obligatory and it is incumbent to consider what it holds as forbidden as forbidden. Allah ta'ala says: "**then wash your faces**"; where the meaning of wash (*ghusl*) is the flowing of water (*isaalat 'l-maa'*) over the face along with rubbing (*dalak*) in the view of the followers of *Imam* Malik; in contrast to the followers of *Imam* as-Shafi'. The meaning of 'the face' (*wajh*) is what lay between the normal hairline of the forehead (*manbat 's-sha'r 'l-mu'taad*) to the end of the chin in length; and what lay between the two ears in width. Allah ta'ala says: "**and your hands to the elbows**"; i.e., you should wash the elbows along with the hands. The word '*marafiq*' (elbows) is plural for '*mirfaq*' with *kasra* or '*marfaq*' with *fatha*; and it is the connecting bone between the forearm (*dhiraa'*) and the upper arm (*'adad*). The majority of the jurists hold that it is obligatory to wash the elbows out of precaution and because doing so is following the *Sunna*; i.e., following the actions of the Prophet, may Allah bless him and grant him peace who always included the elbows in the washing of his hands. Allah ta'ala says: "**Wipe your heads**"; where the genitive particle '*baa'*' is used for grammatical emphasis (*tawkeed*) to the thing being wiped. Thus, the verse means wipe your entire head. For, wiping the entire head is an obligation with *Imam* Malik and the same with *Imam* Ahmad in the soundest of his narrations. Only a fourth of the head is obligatory to wipe with the followers of *Imam* Abu Hanifa. With the followers of *Imam* as-Shafi' it means the least amount required to wipe and means a part of the hair. Each of these opinions are corroborated by prophetic traditions and analytical deduction (*qiyaas*). Allah ta'ala says: "**and wash your feet**"; where the word '*arjul*' (feet pl.) is recited in the accusative case (*nasab* with *fatha*) with *Imams* Nafi', Ibn 'Aamir, al-Kisai', and Hafsa. In this case the word "feet" is a conjunction of "your hands" (meaning they should be washed). The word '*arjul*' (feet) is recited by the remainder of the *Imams* of recitation in the genitive case connecting it to the genitive phrase in the verse. Allah ta'ala says: "**to the ankles**"; i.e., the ankles should be included with the washing of the feet in the view of the majority of the jurists as the *Sunna* clearly clarifies. The ankles include the two prominent bones that protrude on both sides of the lower leg connecting the shin (*saaq*) and foot (*qadam*). The partitioning of wiping the head between the washing of the hands and the washing of the feet in this verse is in order to delineate the obligation of the proper order (*wujuub at-tarteeb*) in the purification of these limbs with *Imam* as-Shafi'; while with *Imam* Malik and others, the proper order is considered *sunna*. The obligation of intention (*wujuub an-niyya*) of ablution has been established by the prophetic tradition: "Indeed actions are based upon intention." This is in contrast to *Imam* Abu Hanifa who holds that intention is not an obligation of ablution. The obligation of continuity (*wujuub al-mawaalat*) for those able, the absence of forgetfulness (*'idam 'n-nisyaan*) and their customs have two opinions with us the Malikis. All the actions cited in this verse constitute the obligations of ablution (*fara'id al-wudu*), and the remaining actions are either *sunnan* or deeds of merit (*fadaa'il*). The consensus upholds the excellence of wiping the entire head with both hands. While the most famous view (*mash'huur*) is that part of the head can be wiped with just one hand, even with one finger. It is said that this is not lawful because it is a kind of jesting; except during the danger of illness or it's like. *Imam* Abu Hanifa upheld the obligation of wiping the ears; while the followers of the *Dhahiriyya* school of thought upheld the obligation of using the *siwaak* (toothbrush) prior to ablution. Some of the jurist also uphold the obligation of mentioning the name of Allah (*tasmiyya*) with the commencement of ablution. Allah ta'ala says: "**If you are in a state of major impurity; then purify yourselves**"; that is to say, you should be

extensive in making purification by ritually washing the entire body. The etymology of 'purify yourselves' (*atṭahharuu*) is "ṭaṭahharuu"; with the letter "taa" fused and the importation of the letter "hamza". The inundation of the entire body (*ta`meem 'l-badan*) with water is an obligation by consensus of opinion. Rubbing (*dalik*) is obligatory with *Imam Malik*, in contrast to *Imam as-Shafi`*, *Imam Ahmad* and *Imam Abu Hanifa*. Likewise, promptness (*fawr*) along with remembrance (*dhikr*), capacity (*qudr*) and intention (*niyya*) are all obligation, in contrast to *Imam Abu Hanifa*. These are the obligations (*faraa'id*) of ritual bath with the followers of *Imam Malik*. *Imam Abu Hanifa* makes rinsing the mouth and cleaning the nose among the obligations of ritual bath. *Imam as-Shafi`* holds the view that running the fingers through the hair (*takhleel as-sha`r*) and untying braids are among the obligations of the ritual bath. Allah ta`ala says: "**and if you are sick**"; with a sickness that is endangered by the use of water (*yaḍurrahu al-maa'u*); "**or on a journey or coming from relieving yourselves**"; i.e., you are in a state of minor impurity (*ahdatha*); "**or from touching women**"; examples for this was discussed previously in the verse of *an-Nisaa'*. *Shehu Uthman Dan Fodio* said in *Umdat al-Bayaan*: "(Touching women) is in four parts: a. if he intends pleasure and he experiences it, he must make *wudu*; b. if he experiences pleasure when he did not intend it, he must make *wudu*; c. if he intends pleasure and does not experience it, he must make *wudu*. d. and if he does not intend pleasure and he does not experience it, he does not have to make *wudu*." Allah ta`ala says: "**and you cannot find water**"; i.e., you cannot find water literally (*ḥaqeeqatan*) while you are in these circumstances; or figuratively (*taqdeeran*) by being in need of the water that you have in order to ward off thirst. Allah ta`ala says: "**then strike high dry pure earth**"; i.e., purified earth; or make intention when doing it to make the prayer lawful. This is consensus opinion with all of the *Imams*. Allah ta`ala says: "**Wipe your faces and your arms from it**"; the rules of *tayammamu* was repeatedly discussed previously in order to connect the discussion to explaining the different varieties of purification. The absence of water and the absence of pure earth; renders the prayer annulled and it should be made up according to the opinion of *Imam Malik*. Allah ta`ala says: "**Allah does not desire harm for you**"; i.e., He does not want the least amount of constriction in what He has obligated upon you from ablution (*wuḍuu'*), ritual bath (*ghusl*) and purification with earth (*tayammamu*). Allah ta`ala says: "**He only desires to purify you**"; from sins by all of that; and He desires to purify you from impurities (*ahdaath*) by means of ablution (*wuḍuu'*), and the ritual bath (*ghusl*); but not purification with earth (*laa at-tayammam*) since it does not remove the state of impurity (*laa yarfa'u 'l-hadatha*). This last point is in contrast to *Imam Abu Hanifa* who made purification with earth a substitute of ablution (*badl 'l-wuḍuu'*); since the least amount of lack of water requires pure dirt. Allah ta`ala says: "**and complete His blessings upon you**"; by clarifying the laws of the religion (*bi bayaan sharaa'id-deen*) and being ample in the causative factors of obedience (*tawsee'at fee asbaab 't-ta'at*). Allah ta`ala says: "**so that you may be grateful**"; that is to say, so that you may be thankful for His blessings (*ni'am*). In this verse is an indication that humanity by nature is ungrateful (*kafuur*). There are seven issues of purification covered in this verse and each of them are paired: [1] the two purifications which comprise (a): the original form of purification (*'aṣl*) and (b): its substitute (*badl*); [2] the original form of purification comprises of (a): what is understood (*mustaw'ib*) and (b): what is not understood (*ghayr mustaw'ib*); [3] that which is not understood (*ghayr mustaw'ib*) in purification with regard to actions are (a): what is to be washed (*ghusl*) and (b): what is to be wiped (*masah*); and that which is not understood (*ghayr mustaw'ib*) in purification with regard to place are: (a): that which is bounded (*maḥduud*) and (b): that which is unbounded (*ghayr maḥduud*); [5] the instruments of purification (*aalat*) are: (a): that which are liquid (*maa'i'u*) and (b): that which are solid (*jaamid*); and that which necessitates purification are (a): minor impurity (*hadath asghar*) and (b): major impurity (*hadath akbar*); [6] the permitted thing which allows moving from the original form of purification to its substitute are: (a) sickness (*marḍ*) and (b): travel (*safar*); and [7] the Divine assurance (*maw'uud*) as a result of adherence to purification are: (a): the cleansing of sins (*atṭheer ad-dhunuub*) and the completion of divine favor (*timaam 'n-ni'am*)." These seven issues of purification are each divided into a binary pair generating 14; as an indication of the 14 illuminated letters (*huruuf anwaar*) which head some of the chapters of the Mighty *Qur'an*. Because the Messenger of Allah, may Allah bless him and grant him peace delivered to humanity this profound verse which covers all the varieties of purification, drawing near to Allah ta`ala through the establishment of prayer; we are obligated out of gratitude to send blessings and peace upon the Messenger without limit. O Allah, send blessings upon Muhammad and upon the family of Muhammad to the number of all the mindful who remember him and to the extent of all the heedless who forget him.

^{xlv} The seventh reason the *Shehu* gives which necessitates sending blessings and peace upon our master Muhammad is out of gratitude to him for delivering the Divine message of the obligatory of fasting (*sawm*) as revealed in *Surat al-Baqara* [2:183]. Regarding the meaning of this verse, *Shaykh Abdullahi Dan Fodio* said in his *Diya 't-Ta'weel*: "**O you who believe, fasting...**"; withholding (*imsaak*) from eating, drinking and conjugal relationships during the day along with intention (*niyya*). This is based upon consensus (*ijma'an*). However, when water reaches the throat when rinsing the mouth (*madmada*) or cleaning the nose (*instinshaaq*), then the fast is broken (*afṭur*); in contrast to

the opinion of *Imam Ibn Hanbal*. As for utilizing *kohl* in the eyes; if he knows that nothing from the *kohl* has reached the throat; then the fast is not broken (*lam yuftir*). If he is not sure then the fast is broken. *Imam Abu Muḡ`ab* said: 'The use of *kohl* does not break the fast at all.' This is in conformity with *Imam as-Shafi`* and *Imam Abu Hanifa*. However, *Imam Ibn al-Qaasim* prohibited using *kohl* absolutely during the day while fasting; which is in conformity with the view of *Imam Ibn Hanbal*. As for ejaculation (*inzaal*) resulting from kissing or from direct fondling; then consensus (*ijmaa`an*) upholds that the fast for that day must be made up (*qada'*); as well as atonement (*kafaara*) which in conformity with the view of *Imam Ibn Hanbal*. *Imam as-Shafi`* and *Imam Abu Hanifa* disagreed with atonement being incumbent. As for as ejaculation as a result of merely gazing or fantasizing; if it is prolonged; then making up that fast (*qada'*) and atonement (*kafaara*) are incumbent; with difference of opinion with *Imam as-Shafi`* and *Imam Abu Hanifa* regarding atonement. However, if gazing and fantasizing is not prolonged; then only making up that fast (*qada'*) is incumbently specified. As for the one emits sperm as a result of direct fondling, kissing, prolonged gazing or fantasizing then the fast must be made up in accordance with the view of *Imam Ibn Hanbal*; and in contrast to *Imam as-Shafi`* and *Imam Abu Hanifa*. If gazing and fantasizing is not prolonged, then there is nothing against him. Allah ta`ala says: "**has been prescribed for you**"; i.e., fasting has been obligated upon you (*furida*); "**just as it was prescribed**"; i.e., in Divine Books similar to what was prescribed for you. Allah ta`ala says: "**for those before you**"; from the religious communities. However, this resemblance in the prescription of fasting applies to the foundation of fasting (*asl as-sawm*) itself; it does not apply to the similarity in the methodology (*kayfiyya*) of fasting. The phrase in this part of the verse is a corroboration for the overall legal judgment of fasting (*tawkeed li'l-hakam*) as well as words designed to facilitate and make easy the idea of fasting to the soul (*tahween `ala an-nafs*). Allah ta`ala says: "**so that you may have fearful awareness**"; of disobedience (*ma`asiy*). This is because fasting breaks the passions (*yaksiru as-shahwat*) which are the source of disobedience (*mabda'u 'l-ma`asiyya*)." The beginning of the 'struggle against the self or soul' is by first cutting back the amount of food one consumes. Shehu Uthman Dan Fodio said in his *Usuul'l-Wilaayat*: "There is no cure in the beginning for breaking passions and desires more beneficial than hunger...In the beginning of the affair when a person finds his soul defiant, full of cravings after corrupt passions, leaning towards extremes, then coming to the middle way in disciplining the soul with hunger will bring no benefit. On the contrary, he must go to some extreme in punishing it by means of hunger in the same manner that one punishes a beast by means of hunger and whippings in the beginning until the animal then reaches midway in its training. Then when the animal becomes composed and dependable, it then becomes beneficial to return to training the animal in a median fashion and avoid punishing it." The desired hunger in the spiritual Path for the one traveling it is hunger which comes by choice through willfully decreasing the excess of what one normally consumes. The purpose is in order to bring stillness and tranquility to outer limbs and inner organs from desiring and seeking after its natural requirements. The words of Allah ta`ala: "**so that you may have fearful awareness**" also means that fasting has been prescribed so that you can come to know Allah directly and experience gnosis of Him. Allah ta`ala says: "**have fearful awareness of Allah and Allah will teach you.**" Fasting induces fearful awareness of Allah (*taqwa*); and fearful awareness induces knowledge. Shehu Uthman Dan Fodio said in his *Sawq's-Siddiqeen*: "The Messenger of Allah, may Allah bless him and grant him peace said: 'Struggle against your *nafs* by means of hunger and thirst; for truly the reward in that is like the reward of the *mujahid* in the way of Allah. There is no action more beloved to Allah than hunger and thirst.'" He, may Allah bless him and grant him peace said, "The one who has filled his stomach will not enter the unseen kingdoms of the heavens." It was said, "O Messenger of Allah which person is the best?" He, may Allah bless him and grant him peace, said: "He is the one who curtails his food, his laughter and is satisfied with enough to cover his private parts." He, may Allah bless him and grant him peace, said: "The best of you in stations with Allah is the one who is the longest in hunger and in reflection. The most hated of you to Allah is the one full of sleep, eating and drinking." He, may Allah bless him and grant him peace, said: "Allah boasts to the Angels regarding the one who curtails his intake of food in this world's life. He says: 'Look upon my servant who is tested with food and drink in this world's life and he forsakes them. O My Angels bear witness! There is no food which he has forsaken except that I exchange it with a rank in Paradise.'" He, may Allah bless him and grant him peace, said: "Do not kill the hearts with too much eating and drinking. Truly, the heart is like a plot of earth. It dies if too much water is supplied to it." He, may Allah bless him and grant him peace, said: "The son of Adam fills no container more harmful than his stomach. Enough for him is two mouthfuls which helps straighten his back. If he has to eat more, then it should be a third for his food, a third for his drink and a third for his breadth." It has been reported that he, may Allah bless him and grant him peace, said: "Satan flows through the children of Adam like his blood. Therefore, constrict his flow by means of hunger and thirst." A'isha, may Allah be pleased with her used to say: "The Messenger of Allah, may Allah bless him and grant him peace never took his fill of food." Luqman, the Wise once said to his son: "O my son when the table is full of food then reflection sleeps, wisdom dies and the limbs become too lax to worship." Abu Sulayman ad-Darani said:

“That I forsake a single mouthful of food from my meal is dearer to me than standing in night praying until dawn.” Sahl ibn Abdullah used to go twenty or more days without eating. He used to extol hunger and was intense in obtaining it until he used to say: “There is nothing which is better in establishing upright deeds than hunger, forsaken excess in food and following the Prophet, may Allah bless him and grant him peace in consumption.” He also said: “Truly the *abdaal* only obtain the station of *badaliyya* by means of the emptiness of their stomachs, silence, wakefulness, seclusion and reflection.” He also said: “The head of all righteousness between the heavens and earth is in hunger. The head of every corruption between the heavens and the earth is in satiety.” He said: “Whoever makes his *nafs* hungry has cut it off from satanic whisperings.” He said: “Allah accepts the actions of the servant by means of his hunger, sickness and affliction.” He said: “Realize that in these times no one can obtain salvation except by slaughtering his *nafs* and killing it by means of hunger, patience and spiritual struggle.” He said: “There has not passed across the face of this earth one who has drank from this cold water and then remained safe from disobedience, even when he is grateful to Allah. So how is it with one who fills himself with food?” Abd’l-Wahid ibn Zayd swore by Allah. “Truly Allah does not purify anyone except by means of their hunger. Truly the protected friends of Allah do not walk upon water except by means of their hunger. The earth is not rolled up for them except by means of their hunger. Allah has not made them His protected friends except by means of their hunger.” It has been related by ad-Daylami on the authority of Abu Hurayra that the Prophet upon him be blessings and peace said: “Dress yourselves in wool, gird your loins, and consume that which will fill only half your stomachs; then you will be able to enter the unseen kingdoms of the heavens.” Apart of the wisdom of the above cited prophetic tradition is that the heart and the stomach are two major opposing centers of the physical body. When one is empty its opposite become active. The stomach is the center for the appetites, while the heart is the center of knowledge and gnosis of GOD. By decreasing consumption a person is able to [1] acquire sound knowledge and gnosis; [2] enter on the path of repentance as our father Adam was ordered in Paradise; [3] open the door of austerity; [4] assist in obtaining the virtues of solitude; [5] complete the war with Satan; [6] win the struggle against the lower soul which commands to evil; [7] achieve the station of reliance upon Allah regarding provision; [8] easily resign oneself over to Allah in times of hardship; [9] be content with what Allah has proportioned for him of this world’s life; and [10] be patient with whatever afflictions befall him in this life. These ten advantages of fasting, hunger, thirst and decreasing consumption comprises two-thirds of the Spiritual Path and the traits of uprightness as delineated by the Shehu in his Usul’l-Wilaayat and Tariq al-Janna. When the appetites are being fulfilled and maintained, then its opposite in intuitive cognition is hampered and blocked. Similarly, when the stomach is made empty through fasting and the decrease of food and drink, the heart becomes activated and the doors of innate cognition are opened. For, fasting in the language of the People of Allah means spiritual eminence or transcendence because it is raised in rank above all the remaining acts of worship. Allah exalts fasting above all else by negating likeness to it among the other acts of worship. For He divests the act of fasting from the servant although he worships Him by means of it, and then rewards the one described by it with His Own Hands from His ‘I-ness’ of GOD; by His words: ‘*Every action of the son of Adam belongs to him except fasting, for it belongs to Me, and I alone reward for it*’. He further connects fasting to Himself in the negation of likeness by his words, upon him be peace: “...fasting, it has no likeness” This is because fasting or abstaining from consumption is an action which is like no other, simply because it comprises of what the Chinese sages call *wu wei* (no action) or withholding oneself (*al-imsaak*) from doing any action. In this manner fasting and abstaining from consumption is an action which does not resemble other acts of worship. It has been related by an-Nasai’ on the authority of Abu Amama, who said: “I once came to the Messenger of Allah, may Allah bless him and grant him peace and said: Command me to do an order that I can take from you. He said: “Obligatory upon you is fasting, for it has no likeness.” Allah ta`ala elevates the fasting by negating resemblance or likeness to it in any of the acts of worship. Allah ta`ala attributes fasting to Himself in the negation of resemblance and likeness, because fasting actually is the avoidance of action (*wu wei*), because the negation of likeness to fasting is an attribute of negation, it strengthens the relationship between the one fasting and Allah ta`ala. Allah ta`ala says about Himself: “*There is nothing like Him*.” It is for this reason that hunger and thirst is one of the surest Paths to Allah ta`ala and His gnosis. Because the Messenger of Allah delivered these sublime *Quranic* verses and prophetic sayings regarding the obligation, merits and secrets of fasting, we are obligated to send blessings and peace upon at all times. O Allah, send blessings upon Muhammad forever, with the best of Your blessings and abundant peace upon our master Muhammad, his family and Companions. O Allah, increase him in nobility and generosity and cause him to alight upon the station of nearness to You on the Day of Standing.

^{xlvi} This is a reference to the next four consecutive verses that follow the previously cited verse regarding the obligation and courtesies of fasting [2:184-187]. Allah ta`ala says: *For days of a certain number; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to*

do it, may make redemption by feeding a poor man; so, whoever does good spontaneously it is better for him; and that you fast is better for you if you only knew.” [2:184] This verse completes the meaning and clarifies the legal ruling of the previous verse which the *Shehu* cited in his *wird*. In this verse Allah ta`ala delineates the number of days of the fasting of *Ramadan*; the two immunities to fasting, which are illness and traveling; the making up (*qada`*) of missed days of fasting; and making atonement (*fidya*) or redemption (*kaffara*) for willfully or accidentally violating the fast. Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio said in his *Diya`t-Ta`weel: "For days"*; where the word days (*ayyaaman*) is in the accusative tense (*nasab*) because it is the object of the imperative verb '*suumu*' (fast); and means to fast a specific limit (*miqdar*) giving evidence that the word "fasting" stands as an adverbial phrase. Or the words 'for days' are made accusative because it is the direct object (*maf'uul bihi*) of the verb and implies the limit or scope of fasting. Allah ta`ala says: "**of a certain number**"; i.e., a delimited number (*qalaa'il*); or of a specific time (*mu`aqitaat*) based upon a known amount, which is the extent of the month of *Ramadan*; as it will be explained. Allah expresses the extent as a delimited manner in order to make it easy upon those responsible (*mukallifeen*) for fasting. The prerequisites for the obligation of fasting (*shart wujuubihi*) are: [1] Islam; [2] maturity (*buluugh*); [3] reason (*`aql*); [4] being purified (*tahaara*) from menstruating (*hayd*) or the blood of after-birth (*nifaas*); [5] soundness of health (*sihha*); and [6] being resident (*iqaama*). For, fasting is not sound for the disbeliever by consensus of opinion (*ijma`an*). However, there is disagreement regarding whether fasting is obligatory for the disbeliever. Fasting is also not obligatory upon the child (*sibyun*). There is disagreement regarding if it is highly recommended for the child to fast. Fasting is not obligatory upon the insane (*majnuun*); nor is it sound for him. However, the insane is obligated to make up his fasting, when he becomes lucid (*afaaq*). This is the absolute opinion in the most famous view of the *madh`hab* of *Imam* Malik. It is said that it is not obligatory for him to make up fasting for anything he missed more than two years. *Imam* as-Shafi` and *Imam* Abu Hanifa held the view that there is absolutely no need for the insane person to make up the fasting. Fasting is not sound for the woman menstruating (*haa'id*) or the woman with the blood of after-birth (*nifaas*); based upon consensus opinion; and both must make up their fasting. Then Allah makes an indication of the legal judgment of the one sick by His words: "**but whoever among you**"; at the time of the witnessing of the month of fasting: "**is sick**"; i.e., with a sickness with which fasting may cause more harm; and with a sickness that makes fasting difficult. Or if he fears an increase in sickness as a result of fasting. Allah ta`ala says: "**or on a journey**"; that is to say if a person is on a journey for a certain distance and specific time; he should then break his fast (*ifturu*). Allah ta`ala says: "**then he should make up a like number**." This means that it is obligatory upon him to fast the same number of days that he broke his fast. Allah ta`ala says: "**of other days**"; i.e., he should fast those other days in exchange for the ones he missed. However, if the traveling person does not break the fast while traveling, his fasting is sound; in contrast to the opinion of the followers of the *Dhaahiriyya* school of thought. The person who cannot withstand fasting in any circumstance; then it is obligatory for him to break the fast. Even if the person is able to endure the fasting with danger and hardship, it is then highly recommended for him to break the fast. And no one completely unable to fast should do so except out of ignorance. Regarding the meaning of His words: '*or on a journey*' is an indication that whoever travels during the daylight hours, should not break his fast. Included among the sick is the one who is senile (*harimin*) who is unable to fast. It is permissible for him to break the fast based upon the consensus opinion; nor is there a need for him to make up the fast or make atonement (*fidya*). This is based upon the most famous legal judgment (*mash`huur*). The woman pregnant, if she fears for herself or for what is in her womb; then she should break her fast, and make those days up. This is in accordance with the view of *Imam* Ibn Wahab and is corroborated by *Imam* as-Shafi`. *Imam* Ash`hab said: "It is highly recommended for her to fast." *Imam* Ibn al-Majishun said: "If the pregnant woman fears for herself; then she does not have to eat, because her fear is considered a kind of illness. However, if she fears for her child in the womb; then she should eat. This is the same for the woman nursing (*muradi`u*); if breast feeding the child requires her to eat; then she should break the fast and make up the days she missed. Regarding the obligations of atonement (*fidya*) it is a half a bushel (*mudd*) of dry measure of food to be given to the poor each day the fast was broken. Likewise, with the one upon whom hunger and thirst is too severe, he too should break the fast and make those days up; and make atonement. Allah ta`ala says: "**and those who are not able to do it**"; that is, those unable to fast; then they should break the fast; "**may attain an atonement by feeding a poor person**"; in addition, the term 'atonement' (*fidyat*) is utilized in order to make clarification of why food is being fed to the poor. *Imam* Naafi` and *Imam* Ibn `Aamir recited the word "poor" as *masaakeen* in the plural form, based upon a narration from Dhakwaan. The remaining five of the Seven Imams of Quranic recitation recite the word "poor" in the singular case *miskeenin*, with the *tanween* articulated. The food of the poor (*ta`amu miskeenin*) means the specified amount required for the feeding of the poor in a single day. It is equivalent to a half of a bushel (*mudd*) of the prevalent foodstuff daily consumed by the general population of a country. The words of Allah ta`ala: "**and those who are not able to do it, may attain an atonement by feeding a**

poor person"; has been legally abrogated (*mansuukh*); because in the early days of Islam, the believers had a choice of either fasting or making an atonement (*fiḍyat*). Then this choice was abrogated with fasting being made into an individual obligation by His words: "Whoever among you witness the month; should then fast"[2:185] Allah ta`ala says: "**so whoever does good spontaneously**"; by increasing more than the mentioned amount of feeding; "**it is**"; i.e., the extra feeding is: "**better for him; and that you fast**"; for you who are able. This verse consists of the subject of its predicate. Allah ta`ala says: "**is better for you**"; than breaking your fast or making atonement; "**if you but knew**"; this phrase is the predicate of the sentence. It means that if you knew that fasting is better for you than breaking the fast or that it is better than making atonement; then perform the fast." Fasting is better for humanity especially in this age of excessive consumerism. Consumerism is the common denominator which unifies the entire global community regardless if the individual nation claims to be 'judeo-christian', 'socialist', 'communist', 'islamic', 'jewish', 'democratic' or 'secular'. The one strain that interconnects these global communities is the religion of consumerism, consumption and being enslaved to the production process. It is the sole cause of social competition, social envy, class arrogance, crime, international political and economic crisis. For this reason, the entire spiritual path and all the virtues, spiritual stations, knowledge and unveiling which result from it is comprised in hunger and decreasing consumption; while every evil in the heavens and the earth emerge from consumption and consumerism. It is for this reason that consumption and being enslaved by the need to consume is considered by some of the *awliyya* to be a form of idolatry and polytheism; based on the words of Allah ta`ala: "Have you not seen those who have taken their own lower whims as a god?" [Qur'an - 45:23] Allah ta`ala says: "The month of Ramadan is that in which the Quran was revealed, a guidance to humanity and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks." [Qur'an - 2:185] Regarding the meaning of this verse, Shaykh Abdullahi Dan Fodio said in his *Diya 't-Ta'weel*: "**The month of Ramadan is that in which the Quran was revealed**"; where this sentence is the subject and its predicate; or the predicate is omitted. It means that it was during these days of Ramadan that the *Qur'an* was revealed. Or the phrase is a grammatical substitute (*badl*) for the word fasting, where the corroborating noun (*mudaaf*) is omitted. It thus means that fasting has been prescribed for you; i.e., the fasting of the month of Ramadan. It has been related from the Prophet, may Allah bless him and grant him peace that he said: "The Scriptures of Ibrahim was revealed during the first night of Ramadan. The Torah was revealed not many days after that. The Injel was revealed on the thirteenth day of Ramadan. The Qur'an was revealed on the 24th day of Ramadan." This was cited by al-Bayḍawī. The word "shahr" (month) is taken from the word "shuhrat" (reputation). The word Ramadan is the verbal noun of the verb "ramada" (to become inflamed) or to burn (*ihṭaraq*). It is corroborated with the conjuncting noun "the month" in order to render it a signifying name ('*alaman*). The word Ramadan is a word that is precluded from conjugating due to it being a proper name. The letters *alif* and *nuun* are added to the original word *ramada* in order to emphasize the intense burning (*irtimaq*) which occurs during the month as a result of the heat of hunger and thirst; or due to the intense burning away of sins during the month of fasting. Or it is a reference to the scorching of the heat (*ramada al-harr*) which originally occurred in that month when the original names of the months were given in the ancient tongue. The *Qur'an* was revealed in Ramadan during the Night of Power (*laylat'l-qadr*); or it was revealed in whole during Ramadan to the lower heavens of this world on the Night of Power; and then it was revealed gradually (*munajiman*) to the earth. Allah ta`ala says: "**a guidance**"; i.e., the circumstances of the *Qur'an* being a guidance from error: "**to humanity**"; as Signs "**and clear proofs**"; exceedingly apparent verses (*waadihaat*); "**of the guidance**"; from that which guides to the absolute truth of legal judgments "**and the distinction**"; from what distinguishes between truth and falsehood. So, "**therefore whoever**"; as a conditional phrase, it is the subject of the predicate: "**witnesses**" i.e., is present (*hadara*): "**from among you in the month**"; where the word "shahra" (month) is rendered in the accusative case (*mansuub*) as an adverbial phrase of time (*dharf*); and this is the same for the letter "haa" in His words: "**he shall fast therein**." This is the answer to the conditional phrase. This means that the condition for fasting is being resident; and he should break his fast as long as he is traveling during the month of Ramadan. The conjunctive particle "faa" (thus, therefore) is a Divine reminder (*ish`aar*) that the revelation of the *Qur'an* during Ramadan is the causative factor (*sabab*) for it being chosen as the month for the obligation of fasting (*bi wujuub 's-sawm*). When an informed person notifies others regarding the sighting of a particular country, then the legal judgment of fasting applies to those that are near. It is the same if they are far away, if the new moon has been seen clearly and unequivocally; then it is obligatory (*yajibu*) upon the rest of the people of the world to fast. The only exception to this ruling is the followers of Imam as-Shafi` who say that it is sound regarding a population far away for each people to go by their own sighting. It is allowable to consider the word "man" (whoever) to be a relative pronoun (*mawṣula*); and the

phrase "minkum" (from among you) to be in the place of the accusative based upon it being a circumstantial phrase (*haal*). That is to say, those from among you who are in a state of being resident shall fast. The object (*maf'uul*) of the verb "*shahida*" (witnesses, with the meaning of being present) is omitted (*mahdhuuf*). It refers in its most general sense to the land or country. This is the same for the connected pronoun "haa" in the phrase "*falyasumhu*". It too is accusative (*mansuub*) based upon its most general meaning; but not its adverbial meaning. This is because the verb is never impacted by a pronoun of an adverbial phrase except in a general sense. With the connected pronoun being rendered accusative also makes the direct object (*maf'uul bihi*) accusative. Allah ta'ala says: "**and whoever**"; from those who actually witness the month; "**is sick or upon a journey, then he should fast a like number of other days.**" Allah repeats His words: '*whoever is sick or upon a journey*' in order not to give the allusion that the ruling has been abrogated by the general ruling of His words: "*whoever witnesses*". Fasting is better than eating in the opinion of *Imam* Malik and *Imam* Abu Hanifa. *Imam* as-Shafi' said: 'Eating is superior to fasting during a journey.' Allah ta'ala says: "**Allah desires ease for you, and He does not desire for you difficulty.**" It is for this reason that He permits you to eat and break the fast when you are sick and traveling; however, that is also from the meaning of a malady since the command to fast is conjuncted to it. Allah ta'ala says: "**and He desires that you should complete**"; where the word "*tukmiluu*" (you should complete) is recited lightly, but it is recited with emphasis by *Imam* as-Shu'ba. Allah ta'ala says: "**the amount**"; i.e., you should complete the normal amount of the fast of *Ramadan*. Allah ta'ala says: "**and that you should exalt the greatness of Allah**"; at the completion of fast of *Ramadan*, with the going out to the prayer of the 'Eid. Allah ta'ala says: "**for His having guided you**"; for having directed you to the features and rites of your religion. Allah ta'ala says: "**and that you may give thanks**"; to Allah. This sentence comprises the pretexts for what preceded it by way of summarization. For Allah's words: "*He desires that you should complete*" is the pretext of the command to comply with the designated time of fasting (*maraa`at al-'idda*). Allah's words: "*that you should exalt the greatness of Allah*" is the pretext of the command to make up the fasting (*qadaa'*) and an explanation of its methodology. Allah's words: "*that you may give thanks*" is the pretext for the legal concession (*tarkhees*) and facilitation (*tayseer*) in fasting. The meaning of glorification (*takbeer*) is exaltation of Allah by means of praise and extolling; and it is this reason that He qualified the phrase with the genitive particle '*alaa'*. It is said that this refers to the glorification performed on the day of the 'Eid. The relative pronoun '*maa'* (what) implies both a verbal noun (*masdar*) and the predicate (*khabr*). It means that you may give thanks for that which Allah has guided you to. Allah ta'ala says: "*And when My servants ask you concerning Me, then surely I am very Near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right Way.*" [Quran - 2:186] Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio said in his *Diya`t-Ta'weel*: "When a group of Bedouin Arabs asked the Messenger of Allah, may Allah bless him and grant him peace: "Is our Lord near whom we can speak intimately with; or is He far for which we must call out to Him?" Then Allah revealed: "**And when My servants ask you concerning Me, then surely I am very Near**" to them by means of My knowledge, so inform them of that. Allah ta'ala says: "**I answer the prayer of the suppliant when he calls on Me**"; i.e., I will give him what he asks for. This statement is confirmation of the nearness (*taqreer li'l-qurb*) of Allah and a Divine promise that He will answer. Allah ta'ala says: "**so they should answer My call**"; i.e., answer My call by being obedient, just as I answer them when they supplicate Me even in their negligence. Or the expression supplication (*du'a*) has the meaning of obedience (*taa'at*) and the expression answer (*ijaaba*) has the meaning of reward (*thawaab*). The Messenger of Allah, upon him be peace said: "There is no Muslim person on earth who supplicates with a supplication, except that Allah will give it to them; or He will ward a similar evil from them. This is as long as they do not supplicate for something sinful or for the breaking of the ties of kinship." Perhaps Allah postpones the supplication of a believer because He wants to hear the voice of His servant earnestly beseeching Him; and in order to increase his reward. And perhaps Allah hurries to answer the supplication of the one He does not love because He hates to hear His voice. Allah ta'ala says: "**and believe in Me**"; i.e., they should be persistent in belief: "**that they may walk in the right Way**"; so that they can be guided aright on the Straight Path. Allah ta'ala says: *It is made lawful to you on the night of fasting to go into your women; they are apparel for you and you are apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you in relentance and pardoned you; so now be in contact with them and seek what Allah has written for you, and eat and drink until it becomes distinct for you the whiteness of the day from the blackness of the night at dawn, then complete the fast till night, and have no contact with them while you are in seclusion in the mosques; these are the limits of Allah, so do not go near them. Thus, does Allah make clear His communications for humanity that they may be fearfully aware.*" [2:187] Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio said in his *Diya`t-Ta'weel*: "**It is made lawful to you on the night of fasting to go**" i.e., take the leisure time (*ifdaa'*) by going: "**into your wives**"; with the objective of conjugal relationship (*bi'l-jamaa'*). This was revealed as an abrogation of what used to be done in fasting during the early days of Islam of prohibiting eating and drinking

after the *'isha* prayer or after going to sleep. The expression '*rafatha*' (going into) is a metaphor for conjugal relationship, because it is almost as if there is nothing else to say since it is clear as a referent for the conjugal act. It is reinforced with the genitive particle '*ila*' in order to embrace the meaning of commitment of the act. Here, the inference is that it is offensive to commit conjugal relationships during the day; and it is for this reason it is considered a form of unfaithfulness (*khiyaana*) when it occurs from some of them. The meaning of His words: "**they are apparel for you and you are apparel for them**": Although this expression is a metaphor for the conjugal embrace that normally occurs between them; it also means the need that each has for each other; as well as their responsibility to conceal and cover each other's privacy. Allah goes on to clarify the reason for making conjugal relationships lawful; and it is due to the lack of patience on the part of men and women; and the difficulty they have in avoiding each other due to their constant intermixing. So, Allah says: "**Allah knew that you acted unfaithfully**": i.e., by cheating: "**to yourselves**": by having conjugal relationships during the nights of fasting. This actually occurred with Umar ibn al-Khattab when he conversed at night with the Prophet, may Allah bless him and grant him peace. When he returned home and found his wife had gone to sleep. Yet he desired to be with her; she said: 'I am sleep!' However, he assumed that she was feigning sleep, so he came to her and had conjugal relations with her anyway. The next morning, he went to the Prophet, may Allah bless him and grant him peace and excused himself. The Prophet, may Allah bless him and grant him peace, then said to him: 'You were not created for that O Umar!' This also occurred to others of the Companions. "**So, He has turned to you in relentance**"; that is to say, He accepted your repentance; "**and He has pardoned you**"; that is to say; He wiped away your sins from you. "**so now**"; it is made lawful to you; "**you can contact with them**"; that is to say, it is lawful for you to have sexual relationships with your wives. In this verse is evidence for the permissibility abrogating a *Sunna* practice with a *Qur'anic* injunction. As for men and women merely touching one another without having sex during the day light period of *Ramadan*; it is merely reprehensible (*makruuh*), if they remain safe from having sex. If not then touching is forbidden. "**and seek**"; that is to say, seek after: "**what Allah has written for you**": i.e., what Allah has made lawful for you regarding conjugal relationship. Or it means seek after by means of the sexual act, what Allah has ordained for you of offspring; and seek after what Allah has written for you in the Guarded Tablet. This means that the ultimate purpose of touching and having sexual relationship is in order to produce an offspring, not merely to have sex. In this verse also is the prohibition of social distancing from menstruating women; as is the creed of the *Haraa'ir* Khawaarij sect. It is said that this verse means: '...seek out in the *Qur'an* what has been made lawful (*maa ubeeha*) to you; and seek out what He has ordered you to do'. "**; and eat and drink**": throughout the entire night: "**until it becomes distinct**": i.e., becomes manifest: "**for you the whiteness of the day.**" This is a clear reference to the first light which emerges of the brightness of day; and it resembles a stretched out white thread over the horizon; "**from the blackness of the night at dawn**": that is to say, the 'true dawn'. This is a grammatical explanation (*bayaan*) of the *first* white line of dawn cited in the verse. The grammatical explanation of the blackness of the night is omitted ; meaning '*the black line*' of night which gives evidence of the dawn. In this way both concepts are taken out of the realm of metaphor (*isti'aara*) into the realm of illustration by example (*tamtheel*); since it resembles the whiteness initially, and it extends with it in length from the citation of the two threads: white and black. The first genitive particle "*min*" (from) in this verse is to indicate the beginning of the goal; while the second genitive particle "*min*" (from) is to indicate the division between to two threads. This is because it is a clear indication of the beginning of a part of the dawn; or it is a clear explanation of the actual dawn. In the permissibility of touching (*tajweez 'l-mubaashira*) up until dawn is legal evidence for the lawfulness of the one awakening at dawn in a state of ritual impurity (*janaaba*) to fast. Allah ta`ala then says: "**then complete the fast**": from the time of dawn, by making the intention to fast before the dawn. It is incumbent to specify the intention as an individual obligation (*at-ta`ybeen*), for it is not sufficient to merely make the intention as a general fast; in contrast to the view of *Imam* Abu Hanifa. It is lawful in *Ramadan* to make a singular intention (*niyya waahida*) at the commencement of *Ramadan*; in contrast to the opinions of *Imam* as-Shafi` and *Imam* Ahmad; who assert that intention should be made each day. Allah ta`ala says: "**till night**": i.e., until the entrance of nightfall, indicated by the setting of the sun. Among the *Sunna* of fasting are: hurrying the breaking of the fast (*ta`jeel 'l-fitr*) and the postponing of the early morning meal (*ta`kheer 's-su`huur*). This verse which is a clarification of the last time of fasting (*aakhir waqti 's-sawm*) and the appearance of nightfall (*ikhraaj 'l-layl*) is a legal negation (*nafyi*) of the lawfulness of continuous fasting (*sawm 'l-wisaal*). Allah ta`ala says: "**and have no contact with them**": that is to say, do not have physical contact with your wives; even as much as a kiss; whether you are inside of the mosque or outside of it; "**while you are in seclusion**": residing or remaining (*muqeemeen*) in it, with the intention of spiritual seclusion (*bi niyyat 'l-'iitikaaf*); "**in the mosques**": where this statement is connected to "*those who keep secluded*". This is a clear prohibition (*nahyi*) against one leaving the mosques while he is in spiritual seclusion (*mu`ttakif*) and going to have conjugal relationship with his wife and then returning. Thus, the meaning of '*iitikaaf*' (seclusion) is to stay or reside (*labath*) in the mosque with

the objective of drawing near (*bi qasad 'l-qurbati*) to GOD. The least amount of time one should remain in *'iitikaaf* (seclusion) according to *Imam Malik* and *Imam Abu Hanifa* is a day and a night. This is because with these *Imams*, the prerequisites (*shart*) for *'iitikaaf* (seclusion) is fasting (*sawm*); which is in contrast to *Imam as-Shafi'*; who said that the least amount of time required to spend in *'iitikaaf* (seclusion) is a mere moment (*lahdhah*). It has been stipulated by law in the prophetic tradition related by *Umar ibn al-Khattab*, that the extent of *'iitikaaf* (seclusion) should be at least a day and a night. Thus, this is an indication of the least amount of time of *'iitikaaf* (seclusion). However, the actions of the Prophet, may Allah bless him and grant him peace was to perform the *'iitikaaf* (seclusion) for ten days; which is the highly recommended judgment (*mustahab*) regarding this. In this verse is the legal evidence that the *'iitikaaf* (seclusion) can only be performed in a mosque; but is not specified for one mosque over another. This verse also establishes that having sexual relations inside of a mosque is forbidden; and actually, corrupts the mosque, because any prohibition necessitates corruption (*an-nahyu yuujibu al-fasaad*). The only exception is that which is proven by evidence. Whoever makes a solemn covenant (*nadhara*) to make *'iitikaaf* (seclusion) in a mosque for a month specifically, he must adhere to it consecutively. If he then infringes this covenant by missing a day, he must make up for what he missed. *Imam Ahmad ibn Hanbal* said that he if he misses a day from a solemn oath to perform *'iitikaaf* (seclusion) an entire month; he must recommence the *'iitikaaf* (seclusion) from the beginning. Some of the jurists hold the view that if a person in *'iitikaaf* (seclusion) touches or physically engages with his wife in anything short of the private parts; then his *'iitikaaf* (seclusion) is rendered invalid (*battala*). This is regardless if he ejaculates or not, in the view of *Imam Malik* and *Imam Abu Hanifa*; in contrast to *Imam as-Shafi'* and *Imam Ahmad ibn Hanbal* who hold that only ejaculation renders the *'iitikaaf* (seclusion) invalid. A person cannot leave his *'iitikaaf* (seclusion) except for necessary human needs (*hajaat 'l-insaan*) and to take a bath from major ritual impurity (*ghusl 'l-janaaba*). Allah ta'ala says: "**these**": previously mentioned legal judgments and all of the prohibitions cited in them: "**are the limits of Allah**": which He has made as limits for His servants, so that they may stop with them. Allah ta'ala says: "**so do not go near them**": which is far more eloquent in conveying prohibition than the words: 'so do not go beyond them' (*laa ta'ataduuhaa*) that He used in other *Qur'anic* verses. This is because in this particular verse is prohibition and in the others is commands. This is based upon the prophetic tradition: 'Indeed the sacrosanct areas of GOD are what He has prohibited. Whoever grazes around the sacrosanct areas, it is feared that he will fall into it.' Allah ta'ala says: "**Thus**": just as He, ta'ala has explained and clarified to you what was mentioned: "**does Allah make clear His communications for humanity that they may be fearfully aware**"; of His prohibitions." *Shehu Uthman Dan Fodio* said in his *Umdat al-Bayaan*: "The obligations of fasting are two: [1] intention; and [2] to abstain from things which break the fast, like sexual intercourse, emission of sperm or prostatic fluid, drinking and eating, and other things which reach the throat. The *sunnah* of fasting are three: [1] hastening to break the fast; [2] delaying the pre-dawn meal; and [3] keeping the tongue from superfluous speech." The fasting which has been made lawful by the *shari'a*, are the obligatory fast of *Ramadhan*; fasting every Monday and Thursday, fasting three days out of every month, fasting during the months of *Muharram*, *Rajab*, *Sha'baan*, and the first ten days of *Dhu'l-Hijjah*; and the best superogatory fast which is fasting every other day called the fast of Dawud, upon him be peace. It also includes decreasing what one normally consumes daily until a person reaches just the amount needed to strengthen his body and guarantee his worship of Allah ta'ala. The decrease in consumption, thus becomes a means to discipline the lower soul and open the higher cognitive and intuitive forms of human comprehension. The purification (*safaa*) of the character from blameworthy traits; and purifying the heart of destructive qualities comes about as a result of fasting and decreasing consumption. This spiritual transformation is considered by the elite of the *awliyya* to be the greatest miracle; because it comprises breaking the habits of the lower self and transforming the habitual nature. One of the sages once said: "If you want to see miracles then work miracles in yourselves." Another said: "If you desire the breaking of natural laws, then break your own natural habits." The outward miracles such as walking on water, flying, cutting across great distances of the earth in a moment also result from decreasing consumption and hunger. In fact, the station of protected friendship with Allah (*wilaayat*) is arrived at and maintained by means of hunger and decreasing consumption. The son of the *Shehu*, the perfected sage *Shaykh Muhammad Sanbu* who had attained the highest ranks among the Champions of Truth (*siddiquun*), would go forty days without eating or drinking, and there were no signs of weakness or debility in him as he would carry on fulfilling the daily rights for his family, and dependents. His chief disciple *Shaykh Abd'l-Qadir ibn Mustafa* said that Allah ta'ala had unveiled to *Shaykh Sanbu* the mysteries of the Guarded Tablet and innumerable secrets from the world of the Unseen as a result of his fasting habits. The master of our master, *Shaykh al-Habib Abdullahi ibn Abi Bakr al-'Aydaruus* said in his *al-Kibreet'l-Ahmar*: "The *shaykhs of tasawwuf* are agreed that their affair is built upon: first the decrease of food; then the decrease of speech; then the decrease in sleep and then solitude from people." *Shehu Uthman Dan Fodio* believed that decreasing physical consumption is among the tried and tested spiritual practices of the Messengers, Prophets

and righteous sages. Because our master Muhammad, may Allah bless him and grant him peace delivered the message of obligations, the *Sunna*, courtesies and merits of fasting; and taught us by example in his fasting every Monday and Thursday; or his fasting three days from every month; or his fasting every other day; or his fasting the majority of the days of Rajab and Sha`baan, etc; humanity and *djinn* are obligated out of gratitude and thanks to send abundant blessings and peace without end upon the Seal of the Prophets and Messengers, our master Muhammad ibn Abdullah. O Allah, send blessings upon Muhammad to the number of Your creation, to the extent of Your pleasure with Yourself, to the extent of the beauty of Your throne, and to the scope of Your knowledge.

^{xlvii} The eighth reason the *Shehu* gives which necessitates sending abundant blessings and peace upon the Messenger of Allah, upon him be peace, is out of gratitude for his delivering the Divine ordinance of alms/charity on wealth and property. ... in two verses in *Surat al-Anaam*, [6:141-142]. Regarding the meaning of these verses, *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel*: "**He it is who has produced**"; meaning created "**cultivated area**"; from vineyards and other kinds of orchards. This phrase is conjuncted to the previously mentioned narrative when Allah says: "*They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them, forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course*"; [6:140]; in order to show the falsity of the preceding judgment which they have contrived. Allah ta`ala says: "**with trellises**"; which are branches that rise from the earth; "**and some without trellises**"; meaning those which grow upon the surface of the earth. *Imam* an-Nasifi said: "It is said that vineyards are cultivated when props are made for it and thick orchards are connected to it." *Imam* Ibn al-`Arabi said: "The meaning of trellises (*ma`ruushaat*) are those plants that are elevated upon wooden rods and tied to its hanging fruit. The word "*urush*" (trellis) is anything that rises or is elevated over other things. Ibn Abass said: "Trellises is vegetation which spreads across the earth and rises or climbs such as grapevines, squash and melons. Vegetation without trellises include those which stand upon a stalk or trunk such as dates, and other cultivation". It is said that vegetation on trellises means all those plants which humanity plants and are concerned with its cultivation. Vegetation without trellises means those plants which Allah produces naturally in the wildernesses and mountains. Allah ta`ala says: "**and**"; He produced or created "**palms and fields with produce**"; i.e., this is corroboration of the fact that gardens are inclusive of these and what is besides these. Allah ta`ala says: "**of all varieties**"; of what is consumed, that are diverse in color, taste, smell, and size. The citing of the connected pronoun "it" is with regard to the diverse produce mentioned. The diversity or differences is circumstantial evidence of the amount when harvested because vegetation is not like that in its beginning. Allah ta`ala says: "**olives and pomegranates, similar**"; in their flowers and leaves: "**and different**"; in their taste; or it means that these fruits are similar to some in color and taste, while different from others. Allah ta`ala says: "**Consume of their fruit**"; as an imperative statement or command which implies lawfulness and permissibility (*ibaaha*); "**when they come to season**"; before their actual maturity. This is mentioned in order to ward off the illusion of the inadmissibility of consuming from it, based upon the fact that the destitute are partners in its consumption; "**but give the due alms**"; for this includes what the owner gives to those present as a free contribution; and not the obligatory alms (*laa az-zakaat al-mafruuda*); since its exact amount (*miqdaarihaa*) was not determined except in Medina; and this *Qur'anic* chapter was revealed in Mecca. It is said, however, that what is meant here is the actual obligatory *zakaat* because while the chapter is Meccan, this verse was revealed in Medina. Allah ta`ala says: "**on the day of its harvest**"; where the word "*hisaadihi*" (harvest; reaping) is inflected with the vowel '*kasra*', according to *Imam* Naafi', *Imam* Ibn Kathir, *Imam* Hamza, and *Imam* al-Kasaa'iy; while the word "*hisaadihi*" is inflected with the vowel '*fatha*' according to the other *Imams* of *Qur'anic* recitation. Both linguistic expressions refer to the one tenth/tithe (*ashara*) to be collected from the harvest. Or it means that a half of the harvest must be reaped over a mere fraction, just as harvesting fruits (*thamar*) takes precedence over harvesting grains (*habb*). The legal command for giving the alms (*bi itaa'i az-zakaat*) on the day of harvest is in order to take care of it at that time so that it is not postponed (*ta'khir*) from the proper time of allocation of alms; which is after the harvest has been cleared (*ba`ada at-tasfiyya*). Or the legal command for giving the alms on the day of harvest, is in order to know that the obligation of alms occurs with actual perception of the time of harvest and not by the clearance of the harvest. Allah ta`ala says: "**And do not squander it**"; by giving all of the alms away where nothing remains for your family (*iyaal*); or it means do not expend (*infaaq*) the alms in disobedience (*ma`aasiy*); "**for Allah does not love the squanderers**"; which means that GOD is not pleased or content with the actions or behavior of the squanderers. Allah ta`ala says: "**And**"; He Allah created: "**of the cattle are some which are used for transporting**"; meaning that they are most suited to carrying burdens; such as the large camel as *Imam* at-Tha`alabi held; as well as the cow with those people whose custom it is to use them for beast of burden; "**and others for laying on the floor**"; there is nothing more suited to this than small camels (*ibal sagheer*) and sheep (*ghanam*). They are called '*fursh*' (floor mats) because these creatures are like mats upon the earth due to their closeness to the earth; or it means

because they are laid upon the earth (*tafarrush*) at the time of sacrifice (*dhabih*); or it means because of the mats and furnishing (*farsh*) which is extracted from their wool, skin and hair. Allah ta`ala says: “**Therefore, consume from what Allah has provided for you**”; from what He has made lawful for you (*uhila lakum*) from these creatures. Allah ta`ala says: “**And do not follow the footsteps of Satan**”; in procuring what is lawful (*tahleel*) or in avoiding what is prohibited (*tahreem*); “**verily he is a clear enemy to you**”; who makes manifest his enmity (*dhaahiru 'l-'adaawwat*) with regard to the Adamic being.” *Shehu* Uthman Dan Fodio said in his *Sawq al-Umma Ila Ittibai` as-Sunna*: “Allah ta`ala says: ‘*And give the alms*’; and He ta`ala says: ‘*Those who hoard the treasures of gold and silver and do not expend it in the way of Allah, announce for them a painful punishment; on the Day when the heat from it will be produced in the Fire; with which their foreheads, their sides, and their backs will be branded. This is what you have hoarded up for yourselves; now taste the treasures you have hoarded!*’ It has been related in the *Sahih* of al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah, صلى الله عليه وسلم said: ‘Whomever Allah gives wealth and he does not give the alms on that wealth, it will be transformed into a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: ‘I am your wealth; I am your treasure.’ Then the Prophet recited His words: ‘*Let not those who are stingy with what Allah favored them with think that it is good for them. Rather it is evil for them. That with which they were stingy will encircle them on the Day of Standing. Allah is the Inheritor of the heavens and the earth, and Allah is Aware of what you do*’. I say: the consensus of the *Umma* is unanimous in its agreement regarding the obligation of alms/charity.” The giving of alms (*zakat*) or charity (*sadaqa*) has always been a means by which the righteous sages of all ages drew near to their Lord. Among the *awliyya* who built their entire spiritual methodology (*suluuk*) on giving charity, alms and other acts of social benevolence, was the sage Abu'l-Abass Ahmad as-Sabti. He was among the learned of the people of *tasawwuf* in the land of Morocco. In the last part of the sixth century, he lived in Merrekesh and was a master of giving alms in that city. Among his miracles is that he used to cure the sick by the permission of Allah and give life to the dead by the permission of Allah. By means of him people were appointed to power or removed from power, by the permission of Allah. All of that miracles and spiritual openings of Shaykh as-Sabti was by the permission of Allah as a result of his systematization and institutionalization of giving alms, charity and other collective acts of social benevolence. It is said that Shaykh Abu'l-Abass Ahmad as-Sabti is the sage by which people take intermediacy with when riding upon the seas. It was through acts of benevolent kindness that Shaykh as-Sabti and his disciples attained Divine openings and gnosis of GOD. *Shehu* Uthman Dan Fodio delineates the secrets of giving alms, in order to obtain optimal advantage and reward; where he designates a specific time to give alms on a particular day of the week. He said: “Whoever gives charity on Sunday when the sunrises he will obtain the answer to his supplication and will obtain spiritual merit and standing with Allah. Whoever gives charity on Monday at the time of *duha* (forenoon), Allah will except all his good deeds and give him all of his lawful desires. Whoever gives charity on Tuesday in the middle of the day, he will not be approached by any form of oppression. Whoever gives charity on Wednesday at *dhuhr* time, neither magic will harm him, nor will a thief harm him or even glance at him. Whoever gives charity Thursday between *dhuhr* and *asr* prayers, Allah will send him a clear sign of a good deed, sound faith, lasting blessing, sufficient sustenance, and genuine affection. Whoever gives charity the day of *Jum'a* after *asr* prayer, Allah will forgive him of his sins and answer all of his supplications. Whoever gives charity on Saturday when the sun is going down Allah will give him the world, the Hereafter, and he will enter Paradise without reckoning.” *Sultan* Muhammad Bello ibn *Shehu* Uthman Dan Fodio tells us that being generous with one’s wealth and possessions is also a comprehensive prescription for curing of physical, psychological and psychic ailments. In his famous work on medicine, the *Ujaalat ‘r-Raakib*, *Sultan* Bello designates an entire chapter on the medicinal benefits of giving charity and alms; where he said: “Among the medicinal cures is giving voluntary alms (*sadaqa*). It has been related by Abu’s-Shaykh in his *as-Sawaab* on the authority of Abu Amama that the Messenger of Allah, may Allah bless him and grant him peace said: “Seek remedy for your sicknesses by means of voluntary alms (*sadaqa*).” It has been related by the author of the *Musnad’l-Firdaws* on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said: “Seek remedy for your sicknesses by means of *sadaqa*. For verily it wards of sicknesses and manifestations of disease.” It has been related by Abu Mansuur ad-Daylami on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: “Overcome grief and affliction by means of much *sadaqa*. Allah `azza wa jalla will remove the things that harm you and he will assist you against your enemies and establish your feet firm against all adversities.” It has been related by Abu Mansuur ad-Daylami on the authority of Anas ibn Malik, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: “The one who is sick does not cure himself with a remedy better than *sadaqa*.” Generosity and benevolence do not only mean giving to others, it also means leaving one’s portion of this world’s provisions for other. This was the methodology of the *Shehu*, which he conveyed to his close disciples, such as his son, *Shaykh* Muhammad Sanbo ibn *Shehu*. *Shaykh*

Abd'l-Qaadir ibn Mustafa tells us in his *Bayaan at-Ta`abudaat*: "Apart of the spiritual path of my maternal uncle, *Shaykh* Muhammad Sanbu ibn *Shehu*, is that he took on absolute austerity and complete severance from worldly affairs and its causative factors entirely. It was not his method to desire austerity from the world, nor did he show disdain for any affairs from it. It was simply his way that whenever people would give him something of a gift from this world out of friendship and love; he would then place it next to him where he sat. He would then make supplication for them, and when they had left, he would then stand leaving whatever they gave him in the spot he placed it. Whoever liked thereafter could take it for themselves, even if what was given him was abundant or priceless. He did that regularly." It is because the Messenger of Allah, may Allah bless him and grant him peace delivered the Divine message regarding the obligation of social benevolence, alms and charity as means of taking care of the needs of poor, the destitute, widows and orphans; that we are obligated to send abundant blessings and peace upon him commiserate with his rank with Allah *`izza wa jalla*. O Allah, send blessings, abundant peace and *baraka* upon our master Muhammad and upon his family, Companions, wives and descendants to the extent of what is in Your knowledge, with a blessing which is eternal and continues with the eternity of Your kingdom.

^{xlviii} The ninth reason the *Shehu* gives which necessitates sending abundant blessings and peace upon the Messenger of Allah, upon him be blessings and peace, is out of gratitude for his delivering the Divine ordinance of pilgrimage to the House of Allah in Mecca; as revealed in *Surat al-Baqara* [2:196] in which Allah establishes the greater and lesser pilgrimage (*al-hajj wa `umra*) and all the rites, the pillars, obligations and *sunnan* of the sacred pilgrimage. Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel*: "**And complete the pilgrimage or lesser pilgrimage for Allah**"; where their completions are fulfilled by accomplishing their obligatory (*waajib*) and highly recommended (*mustahaba*) rites; such as the expenses (*nafaqqa*) for each being from lawful sources of wealth, travel and the divestiture (*tajreed*) of nonessential worldly matters. The scholars of Islam agree (*ajma`uu*) regarding the obligation of pilgrimage upon every Muslim; who is free (*huur*), mature (*baaligh*), rational (*'aaqil*) and capable (*mustatee'u*) at least once in their life time (*`umr*). As for the lesser pilgrimage (*`umra*), it is a *sunna* with *Imam* Malik and *Imam* Abu Hanifa; while it is an obligation just like the greater pilgrimage (*hajj*) with *Imam* Ahmad and in the soundest two opinions of *Imam* as-Shafi`. The types of pilgrimages are: [1] the major pilgrimage only (*ifraad*); which is to perform the major pilgrimage, then perform the lesser pilgrimage after completion of the major pilgrimage. This is better in the opinions of *Imam* Malik and *Imam* as-Shafi`. [2] performing the lesser and major pilgrimage in the same year with a break in between them (*tamatta`u*); which is performing the lesser pilgrimage during the months of pilgrimage (*Shawwal, Dhu'l-Qa`ida*); then making the greater pilgrimage (during the first ten days of *Dhu'l-Hijjah*), after the completion of the actions of the lesser pilgrimage, by adorning the *ihraam* for it in Mecca. This is better in the opinion of *Imam* Ahmad. [3] Joining the lesser and the major pilgrimage together (*qiraan*); which comprises adorning oneself with the *ihraam* for both the major pilgrimage (*hajj*) and lesser pilgrimage (*`umra*); or adorning the *ihraam* for the lesser pilgrimage then entering into the major pilgrimage before making the *tawaaf* (circling) of the *Ka`ba*. This is better in the opinion of *Imam* Abu Hanifa. The pillars of pilgrimage (*arkaan 'l-hajj*) which do not necessitate sacrifice are: [1] the *ihraam*; [2] stopping at *'Arafat*; [3] making the farewell circling of the *Ka`ba* (*tawaaf al-ifaada*) and after that [4] going between *as-Safa* and *al-Marwa*. Allah ta`ala says: "**however, if you are prevented**"; which means if you are interdicted (*mun`atimu*) from completing the major or lesser pilgrimages by either enemies (*bi`aduwwin*) or some social strife (*fitnatin*); because that which inhibits pilgrimage (*maani`u*) makes it lawful for those in *ihraam* to dissolve (*tahallu*) their pilgrimage, in the views of *Imam* Malik, *Imam* as-Shafi`, *Imam* Ahmad as well as *Imam* Abu Hanifa; based upon the words of Allah ta`ala: "When you are safe". Or, if you are prevented by any interdiction, such as sickness (*marad*), the loss of a riding camel (*dhihaab ar-raahila*), or the loss of finances (*dhihaab an-nafaqa*); which bars you from reaching the House of Allah: "**then send an offering for sacrifice which is available.**" This means what is available or easiest to you, or it is then obligatory (*waajib*) to send what is available; meaning easiest (*tayassir*). Or send an offering which is easiest. The particle *maa* (what) is in the place of the nominative case (*rafa`u*) or the accusative case (*nasabu*). The singular of the word offerings (*al-hadyu*) is '*hadiyyat*'; whose origin is a verbal noun (*masdar*); and means the offering which is sent to the House of Allah in order to draw near to GOD. With the majority of the scholars this means a sheep (*shaat*); since it is the easiest of offerings. A middling offering is a cow (*baqara*); while the highest offering is a fat camel (*badana*). Thus, the person *ihraam* discharges (*tahallul*) his pilgrimage by sacrificing his offering (*bi dhabhi al-hadyi*) and shaving the head wherever he is prevented or barred; in the views of *Imam* Malik, *Imam* as-Shafi` and *Imam* Ahmad. *Imam* Abu Hanifa said: "He should dispatch his offering to the sacred place, remain in *ihraam*; take a solemn promise with those who will sacrifice on his behalf on the proper day; and when he considered that the sacrifice was made; then he is dissolved from the pilgrimage." Allah ta`ala says: "**Do not shave your heads**"; where it is said that this is an address to all of those who are in the *ihraam*; or it is said that it is an address specifically (*khassa*) to those who have been barred or interdicted (*muḥassireen*); and means do

not discharge the pilgrimage (*laa tatahalliluu*): **“until the offering reaches”**; Allah ta`ala says: **“the place of sacrifice”**; wherever it is lawful to make sacrifice; which is the place of interdiction (*makaan 'l-ihsaar*) in the view of three of the *Imams*. He should then make the sacrifice with the intention of discharging the pilgrimage (*bi niyyat at-tahallul*); the sacrifice should be divided among the destitute (*masaakeen*); and he should then shave his head. In this way he would have discharged the pilgrimage (*tahallul*). On the other hand, *Imam* Abu Hanifa, said: "The place for the sacrifice should be the sacred precinct in Mina; where he dispatches the offering there", as we mentioned. This offering is not obligatory (*waajib*) in the most famous opinion of *Imam* Malik. However, *Imam* Ash'hab made it obligatory due to what pilgrim would have missed from the pilgrimage as a result of the interdiction of enemies (*bi hasr 'l-aduwwi*). This is based upon the words of Allah: "then send an offering for sacrifice which is available"; and conforms with the view of the remaining three *Imams*. Those enemies who interdict or prevent the pilgrimage (*al-haasir*) are not permitted to be fought by those in *ihraam*, whether they be disbelievers or Muslims. It is permissible for the pilgrim being interdicted by Muslims, to give them financial compensation (*ju'il*). If the matter which bars or interdicts the pilgrimage is sickness and it's like, then it cannot be discharged except by doing the lesser pilgrimage by not renewing the intention (*bi laa tajdeed niyya*), and he should make up his major pilgrimage the following year, if he is traveling alone (*saruuratan*). Allah ta`ala says: **“If any of you are sick”**; with an illness which prevents him from shaving; **“or there is an ailment in his scalp”**; such as lice (*qumal*), head surgery (*jiraaha*), or an extreme headache (*sudaa'*); he should remain in *ihraam* without shaving his head until he has sacrificed his offering. However, if he is in dire need, he should then shave his head due to the necessity for this in *ihraam*. Allah ta`ala says: **“then he should make compensation”**; is an obligation upon him: **“by fasting”**; three days: **“or by giving charity”**; with three measures (*asaa`a*) from the most prevalent foodstuff of the land (*quut al-balad*) to six destitute individuals; where each one of them receives a half of a measure (*nusf as-saa`a*); which are equal to two *mudd* (dry measures equal to 18 liters or approximately 40 pounds). Allah ta`ala says: **“or by making an offering”**; which means sacrificing a sheep. The conjunctive particle "waw" (and) is to indicate that there is a choice (*li 't-takhyeer*) because the verse was revealed regarding Ka`b ibn `Ujza when the Prophet, may Allah bless him and grant him peace said to him: "Perhaps what ails you is your mother." He said: "Yes." The Prophet, upon him be peace then said: "Shave your head, fast three days; or give alms by dividing it between six destitute people; or sacrifice a sheep." The division should be with three dry measures. The genitive particle "min" (from) is a grammatical explanation of the type of compensation (*jins al-fidya*), making the connected genitive noun in the place of the nominative case (*fee mahal raf'i*) since it is an adjective of the word "fidya" (compensation). Allah ta`ala says: **“When you are safe”**; of or from enemies (*aduwwi*) and other forms of social strife (*fitna*), by these either dissipating or being none existent. *Imam* Abu Hanifa narrated that the phrase of the verse means: "...when you are safe of all impediments or barriers (*ihsaar*)". Allah ta`ala says: **“if you wish to continue the lesser pilgrimage”**; that is to say, if you are not a resident of Mecca and wish to draw near to GOD by performing the lesser pilgrimage during the sacred months of pilgrimage (*Shawaal, Dhu'l-Qa`ida* and the first ten days of *Dhu'l-Hijja*); compressed: **“on the greater pilgrimage”**; by making the pilgrimage during that year immediately after making the lesser pilgrimage. Or it means whoever enjoys what is normally prohibited (*istimta`u bi mahdhuuraat*) while in the ritual consecration of pilgrimage (*ihraam*), by reason of their completion of the lesser pilgrimage to the time of adorning the *ihraam* again for the major pilgrimage (*ihraamihi li'l-hajj*): Allah ta`ala says: **“then he should make an offering of sacrifice which he can afford”**; i.e., that is affordable to him. With *Imam* Malik, this means: a sheep which he is obligated to sacrifice, when he has stoned the final *Jamra*, since his pilgrimage at that point will be finished. It is correct for him, in this case, if he did not know it before, to be described as one who is "tamata`u" (one who has joined the lesser pilgrimage with the major pilgrimage). The remainder of the *Imams* say: "It is obligatory upon him then to consecrate himself for the major pilgrimage (*ahramu bi'l-hajj*). If he makes the sacrifice before the day of sacrifice (*yawm 'n-nahr*) then consecrating himself for the major pilgrimage is not permissible in the views of *Imam* Malik and *Imam* Abu Hanifa. This is in contrast to *Imams* as-Shafi` and Ahmad in their views where they say: "It is permissible for them, but it is better to make the sacrifice." This person is called *mutamatu`an* (joiner of the lesser and major pilgrimage); since he becomes so by the omission of one of the two journeys (*isqaat ahada 's-safarayn*) or by the omission of the prohibitions of adorning the pilgrimage attire (*mahdhuuraat al-ihraam*); from the time of his discharging of the lesser pilgrimage (*min waqt hillihi min'l-`umra*) until his initiation of the major pilgrimage (*ila inshaa' al-hajj*). Thus, Allah requires him to make sacrifice; like the *'qaarin* (the joiner), the one who combines to major pilgrimage and the lesser pilgrimage in a singular journey. As for the person resident of Mecca; there is no requirement for him to make a blood sacrifice; as it will be explained. Allah ta`ala says: **“If he cannot afford it”**; i.e., the offering of sacrifice, due to its loss; or the loss of its worth: **“then he should fast three days”**; as an obligation. Allah ta`ala says: **“during the pilgrimage”**; and means the one who has made consecration for the major pilgrimage (*ihraamuhu bi'l-hajj*) up until the day of Arafat. It is then obligatory upon to make consecration for the

pilgrimage before the seventh of the month of *Dhu'l-Hijja*. It is best to do it before the sixth, due to the reprehensibility (*li kiraaha*) of fasting on the day of Arafat and that eating on that day is following of the *Sunna*. If he misses to fast before the day of sacrifice (*yawm 'n-naḥr*), it is then permissible for him to fast during three days of immolation (*ayaam at-tashreeq*); in the view of *Imam Malik* and as well as that of *Imam Ahmad* in first of his two narrations. *Imam as-Shafi`* view is that these three days of fasting should be done prior; which is opposite of that held by *Imam Abu Hanifa* (as well as the most apparent sayings of the newer Shafi'ite opinions). It is not permissible for the *mutamatu`an* (joiner of the lesser and major pilgrimage) to fast these days if he has not made the offering of sacrifice; except after the consecration for pilgrimage; with *Imams Malik* and *as-Shafi`*; while *Imam Abu Hanifa* and *Imam Ahmad* (in the first of two of his narrations) permit fasting when he consecrates himself for the lesser pilgrimage (*ahrama bi'l-`umra*). Allah ta`ala says: **“and fast seven days on his return”**; regardless if your homeland is Mecca or another place; in accordance with the opinion of *Imam Malik*, *Imam Ahmad*, and the soundest of the two opinions of *Imam as-Shafi`*. Or the meaning of “on his return” is when you have completed the rites and actions of pilgrimage; which is the second view of *Imam as-Shafi`* and the opinion of *Imam Abu Hanifa*. However, with the majority of jurists, the seven days of fasting is not warranted if it was preceded the return from Mina. Allah ta`ala says: **“making it ten days”**; in counting. The grammatical advantage is so that no one becomes deluded into thinking the conjunctive particle *waw* (and) does not mean *aw* (or). Allah ta`ala says: **“in total”**; which is an attribute emphasizing (*siffat mu`akida*) in an over exaggerated manner the preservation of the amount (*muḥaafidhat al-`addad*). Or it refers to the completion of the prerequisites (*kamaal as-shuruut*) of pilgrimage; since the expression '*kamaal*' (perfection) is used regarding attributes; and the expression '*tamaam*' (completion) is used regarding essences. This verse acts as emphasis (*ta`keed*) of the previous verse. Allah ta`ala says: **“This is for those whose families are not in the precincts of the Sacred Mosque”**; this is because they are within the distance required to shorten (*musaafat 'l-qasr*) the prayer according to *Imam as-Shafi`*. Or it means those who reside beyond the designated stopping place (*wara' al-meeqaat*), according to *Imam Abu Hanifa*. Or it means those who actually live outside of Mecca, according to *Imam Malik*. *Shaykh Ibn al-Arabi* said in his *al-Ahkaam*: "It is sound that every person for whom the *Jumu`a* prayer is required in the Sacred Precinct; then he is considered a resident (*haadiireehi*) of Mecca. If not, then not. For those who are from its people, making blood sacrifice is not obligatory upon him, nor is fasting obligatory upon him; even if he combines (*wa in tamata`u*) the major and lesser pilgrimages. The expression '*al-ahl*' (the family) used in this verse refers to individuals. This ruling being attached with *mutamatu`an* (joiner of the lesser and major pilgrimage) is cited in the *Sunna* as being a joiner together (*qaarin*) of the two." Allah ta`ala says: **“And have fearful awareness of Allah”**; in what He has commanded you to do and in what He has prohibited you; and this is more specific for the pilgrimage. Allah ta`ala says: **“and know that Allah is severe in punishment”**; for those who oppose Him.” This is the exegesis (*tafsir*) of the key *Qur`anic* verse which *Shehu Uthman Dan Fodio* cited in his *Kitaab'l-Wird* which establishes the obligation of the major and lesser pilgrimages (*al-hajj wa'l-`umra*). As for the remaining verses which further elaborate on this final religious obligation, Allah ta`ala says: **“The pilgrimage is done in the most famous of months; so, whoever obligates the pilgrimage therein; there should be no conjugal relationships, nor corruption, nor quarrelling amongst one another during the pilgrimage; and whatever good you do, GOD knows it; and make provision, for indeed the best provision is fearful awareness; therefore, have fearful awareness, O you possessors of inner cores. There is no blame on you in seeking bounty from your Lord, so when you hurry from Arafat; then remember Allah near the sacred mount; and remember Him as He has guided you, even though before, you were in manifest error. Then hurry from that sacred place from which the people hasten; and ask forgiveness of GOD; indeed, Allah is Forgiving, Merciful. So, when you have performed your pilgrimage rites, remember Allah just as your fathers remembered Him; or with stronger remembrance.”** [*Qur'an* – 2:197-199] As for the establishment of the obligation of pilgrimage in the *Sunna*, *Shehu Uthman Dan Fodio* said in his *Mirrat 't-Tullab*: “It has been related in the *Sahih* of al-Bukhari on the authority of *Abdallah ibn `Abbas*, may Allah be pleased with them who said: ‘Al-Fadl was once riding on a camel behind the Messenger of Allah, when a woman from the people of *Khath`am* came. Al-Fadl began to stare at her and she began staring at al-Fadl. The Messenger of Allah, then diverted the face of al-Fadl the other way. She then said: ‘O Messenger of Allah, the obligation of pilgrimage which has been made incumbent upon His servants has become due for my old and feeble father. He cannot sit firm upon the mount; may I perform the pilgrimage on his behalf?’ He said: ‘Yes.’ This happened during the Farewell Pilgrimage.’ I say: It is the unanimous consensus of the *Umma* regarding the obligation of pilgrimage. As-Shibrakhiti said in his commentary upon the *al-Mukhtasar* regarding the words of the author – pilgrimage has been made obligatory upon us -: “that is to say that it has been made obligatory upon us based upon the Book, the *Sunna* and the consensus (*ijmaa`*).” *Abdullahi Dan Fodio*, said in his *Diya'l-Hukaam*: “It is obligatory upon every Muslim not to let his years pass without making the pilgrimage to the House of Allah nor visiting the Messenger of Allah, may Allah bless him and grant him peace. Al-Fazaazi said: ‘For when

the religion is incomplete, then there is no *dunya*.' That is, it is not complete without the pilgrimage and visiting the Prophet, may Allah bless him and grant him peace, when he finds the ability to do so. Pilgrimage is an obligation and the rights of one's wives and children cannot be an adequate excuse for neglecting it because the rights of Allah supersede all other rights. It is permitted to perform the pilgrimage without provision or riding mount for he who has attained the station of reliance upon Allah. In the ad-Durur al-Mulqutat of Abd'l-'Azeez it states: 'It is permissible for the one who has attained the station of reliance upon Allah. However, as for he who is weak hearted, he should not perform the pilgrimage except with provision, as Allah has ordered. *Sultan* Muhammad Bello ibn *Shehu* Uthman Dan Fodio said in his Tanbeeh'r-Raaqid Fima Ya`tuur al-Haaj Min'l-Mufaasid: "Al-Qiraafi said: "No other action is restricted with this expression (of ability), which indicates that there are intrinsic difficulties in it which cannot be found in other acts of worship.' Al-Haythami said: "The absence of ability in other acts of worship like the prayer and fasting does not completely invalidate their obligation. For only the obligation of performing them with their differences is removed, in contrast to the absence of ability in the pilgrimage. For the absence of ability removes the obligation completely.' Ibn al-'Arabi said in his Takhlees an-Nukat: 'Our scholars have said that the advantage in singling out the pilgrimage by mentioning 'ability', over all the other pillars of Islam, is because the other pillars of Islam are performed by a person while he is resident in his abode free from movement, not having to expose himself to travel, or encountering dangers nor does he have to journey impoverished and alone. However, in the pilgrimage he will possibly have to undergo all of that. Thus, Allah tabarraka wa ta'ala mentioned 'ability' in pilgrimage in order to point out the lifting of this legal issue from him." *The Shehu*, may Allah be merciful to him said in his Umdat'l-Bayaan: "The obligations of pilgrimage are four: the *ihraam* (the pilgrim garment); the *tawaaf 'l-ifaada* (the circumambulation of expiation); running between *Safa* and *Marwa*; and standing at 'Arafat. The *sunnah* of pilgrimage are twelve. Four of them are for the *ihraam*: the ritual bath (ritual bath) which precedes it; removing sewn garments; the two *raka'ats*; and the *talbiya* (saying *Labayk Allahumma labayk*). Four are for the *tawaaf*: walking; kissing the Black Stone; supplication without end; and the half run for men, but not for women. Four are for running (*sa`y*): kissing the stone; hurrying in the middle of the valley for men; climbing up *Safa* and *Marwa*; and supplication." *Shaykh* Abdullahi Dan Fodio said in his Diya'Uluum 'd-Deen: "The pilgrimage is among the fundamental principles of Islam. The prerequisites for its soundness are: the time; and Islam. It is valid for a child to make pilgrimage. He can adorn the *ihraam* himself if he has the ability to distinguish between right and wrong, and his guardian can adorn the *ihraam* for him if he is too small. And this does not repeal the obligation of making the pilgrimage of Islam. Its proper times are the months of *Shawwal*, *Dhu'l-Qa'ida* and the first ten days of *Dhu'l-Hijja* while the time for *'umra* is the entire year. The prerequisites for its occurrence as the pilgrimage of Islam are: Islam; freedom; maturity; reason; the time; and having provision which necessitates ability. Its pillars with which it is not valid without them, and which sacrificing is required by neglecting them are four: the first is the *ihraam*. Whoever neglects it has forfeited the pilgrimage and nothing can fix it by neglecting it. The second is running between *Safa* and *Marwa*. The third is the *tawaaf al-ifaada*. Whoever neglects these two has not forfeited his pilgrimage, but he cannot remove the *ihraam* until he does each of them, even if he has gone to the farthest east or west; he must return to Mecca and perform them. The fourth is stopping at 'Arafat at the night of the sacrifice. Whoever forfeits this has actually forfeited his pilgrimage, however he is commanded to relinquish the *ihraam* by performing the *'umra* and making up at the beginning." Allah ta'ala says: "And purify My House for those who circumambulate, those who stand, bow and prostrate." [Qur'an – 22:26] For it is the first House established for mankind as a place of worship as it was related by Muslim on the authority of Abu Dharr. Allah ta'ala says: "Verily the first House established for mankind is the one at Bakka the Blessed, and a guidance to the worlds. In it are clear signs, the station of Ibrahim. Whoever enters it he is protected. And for the sake of Allah, obligatory upon mankind is pilgrimage to the House." [Qur'an – 3: 96-97] In a tradition related by 'Ataa who said: "It has reached me that the navel of the earth is beneath the *Ka'aba*." Thus, the *Ka'aba* in the language of the People of Allah is the heart around which revolves the entire harmonious system of the physical body, and in which contains the secrets of Allah ta'ala and His gnosis. Allah ta'ala says: "And purify My House for those who circumambulate, those who stand, bow and prostrate." [Qur'an – 2:125] The pilgrimage to House of Allah is the most important outward social responsibility in Islam, and represents the most important inward individual responsibility – the purification of the heart and freeing it of everything besides Him. Because the Messenger of Allah, may Allah bless him and grant him peace delivered this most social of religious obligations, humanity and *djinn*, are obligated to send abundant blessings and peace upon him commiserate with the universal message of pilgrimage which he delivered. O Allah! send blessings and abundant peace upon our master Muhammad and upon his family, Companions, wives, descendants and the people of his house, to the extent of what is in Your knowledge, with a blessing which is eternal and continues with the eternity of Your kingdom.

xlix The tenth reason the *Shehu* gives which necessitates sending abundant blessings and peace upon the Prophet, upon him be blessings and peace, is for his delivering the Divine ordinance of military struggle (*jihad*) by which the religion of Islam is protected and preserved. In the verse that *Shehu* Uthman Dan Fodio cited from *Surat al-Baqara* [2:216], in which Allah ta'ala describes fighting as prescriptive and socially medicinal. Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio said in his *Diya 't-Ta'weel*: “**Fighting**”; against [1] the disbelievers in order to exalt the word of Allah; and against [2] tyrants (*bughaat*) and illegal combatants (*muhaaribeen*) in order to establish social order. Military struggle (*jihad*) is a collective obligation (*fard `ala al-kifaaya*) in the opinion of the majority of the jurists (*jamhuur*); since when some of the Muslims establishes it, it removes the obligation from the rest. It is said that when war is ignited in the borders of the lands of Islam (*atraaf al-bilaad*) and when Muslim military bases have been overrun (*sadat at-thuguur*); then military struggle (*jihad*) reverts to being highly recommended (*nafalan*). Military struggle (*jihad*) can only be made as an individual obligation (*ta`ayyanu*) by: [1] the declaration of a Muslim leader (*al-Imam*); [2] by the sudden invasion of Muslim lands by enemies; and [3] in order to redeem captured Muslims from the hands of the disbelievers. Allah ta'ala says: “**has been prescribed for you**”; i.e., fighting has been made obligatory (*furida*). Allah ta'ala says: “**while it**”; where the conjunctive particle 'waw' is to establish grammatical circumstance (*haal*). Allah ta'ala says: “**is disliked**”; i.e., seen as reprehensible (*kurhun*). The letter 'kaaf' can be recited with the vowel vocalization of 'fat'ha', since both linguistically are verbal nouns (*masdar*) used for superlative description. Allah ta'ala says: “**by you**”; naturally due to its difficulty. Allah ta'ala says: “**but perhaps you dislike a thing which is good for you**”; and this includes all of the obligations you have been made responsible for (*kulliftumu bihi*); for naturally these are disliked, although your general welfare is contingent upon it (*huwa munaat salaahikum*) and it is the causative factor for your success (*sabbab falaahikum*). Allah ta'ala says: “**and you love a thing which is harmful to you**”; and this includes everything which you have been prohibited; for the soul naturally loves these and has a natural passion for them; although it is the cause of your destruction. Furthermore, in fighting (*qitaal*), although you hate it, it is good for you because by means of it you attain political victory (*dhufir*), the spoils of war (*ghaneema*), martyrdom (*shahaada*) and Divine reward (*al-ajar*). While abandoning fighting, although you love that, it is harmful to you because it leads to your political humiliation (*dhilla*), impoverishment (*faqr*) and the obstructing of Divine reward (*hurmaan al-ajar*). Allah uses the phrase 'asa' (perhaps) to indicate that the soul (*nafs*) innately desires a thing whose affair brings about opposite negative consequences. In both phrases, the accusative particle "an" (that) is in the place of a nominative agent (*raf'u faa'il*) of the phrases 'asa' (perhaps). The use of the pronoun 'huwa' in both cases is in the accusative case (*nasab*) and are adjectives of the phrase 'shay'an' (a thing); or they are circumstantial phrases (*haal*). Allah ta'ala says: “**Allah knows**”; what is best for you; “**and you do not know**”; what is best for you in that. Therefore, undertake what you have been commanded to do. In this verse is evidence that legal judgments follow that which has the most preponderant benefit (*al-ahkaam tuttabi'u al-musaalih ar-raajih*); even when you may not know this benefit.” *Shehu* Uthman Dan Fodio said in *Mirrat 't-Tullab*: “Allah ta'ala says: ‘Indeed Allah has purchased from the believers their souls and their wealth, because for them is Paradise; they fight in the Way of Allah; slay and are slain; as a promise binding upon Him in truth in the Torah, the Injeel and the Qur'an. Who is more faithful to covenants than Allah? Therefore, rejoice in the bargain you have made, for that is the Supreme Achievement. Those who repent, worship, praise, travel in devotion to Him, who bow down, prostrate, command the good and forbid evil, and preserve the limits of Allah; so give Good News to the believers.’ [Qur'an - 9:111]. It has been related in the *Sahih* of al-Bukhari on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: ‘There is no *hijra* (from Mecca) after the opening (of Mecca). However, there remains military struggle and intention. Therefore, when you are summoned to go forth in struggle then go forth.’ Al-Khurashi said in his commentary upon the *al-Mukhtasar* regarding the words of the author in the chapter of military struggle – it is a collective obligation – ‘This means that engaging in military struggle at least one time every year, even when there is fear of illegal combatants, is a collective obligation, based upon the most prominent opinion. By some engaging in it, it annuls it from others based upon the words of Allah ta'ala: ‘Allah has made those who struggle with their wealth and their souls superior in rank to those who sit at home. To each Allah has promised good’. [Qur'an – 4:95] Since Allah has promised good for those who sit at home and those who struggle. He instructs us that the address of good is to everyone, by way of substitute; and that military struggle is annulled for some. For if military struggle were an individual obligation then those who sit at home without any necessity would be in a state of disobedience.” The superiority cited in this verse is incitement to engage in military struggle; and it is refutation against some of the *Sufis* who claim in their ignorance that military struggle (*jihad*) and fighting (*qitaal*) should not be the concern of the people of the spiritual path. The reality is that many of the most important individuals in the Path of the *Sufis* have extended their efforts in *jihad* in the Way of Allah; such as *Imam* Abdallah

ibn al-Mubarak, *Shaykh* Muhy'd-Deen ibn al-'Arabi, *Shaykh* Abu Madyun al-Ghawth, *Imam* Ibrahim ibn Adham, *Shaykh* ad-Darqawi, *Shaykh* Ahmad ibn Ajiba, *Shaykh* Abd'l-Qadir al-Jaza'iri, *Shaykh* Ma'a al-'Aynayn, *Shaykh* Umar Taal ibn Sa'id and many others. Many falsely assume that *Shaykh* Ahmadu Bamba of the *Muridiyya* brotherhood in West Africa, chose quietism and passivity in face of French colonial aggression as a chosen legal response over fighting; as if it were superior to fighting. However, the quietism and passivity of *Shaykh* Ahmadu Bamba, *rahimahu Allah*, was simply a default political position because he and his followers lacked the military capacity to defeat the French; not that he considered passivity and non-violence as a superior methodology to fighting. *Shehu* Uthman Dan Fodio was actually given the permission from GOD to enact the *jihad* as he said in this *Kitaab al-Wird*: "He (*Shaykh* Abd'l-Qadir al-Jaylani) then (with the permission of all the Prophets, Messengers and *awliyya*) girded me with the Sword of Truth and commanded me to unleash it against the enemies of Allah." *Waziri* Uthman Gidadu ibn Muhammad Layma said in his *Rawd al-Janaan*: "Then our *Shehu`* was given three responsibilities: [1] inviting people to Allah; [2] the divine appointment of *khilaafa*; and [3] military struggle (*jihad*). Then an Angel stood and gazed upon the lands of the East and said: "Answer the call of the Inviter to Allah!" He then gazed upon the lands of the West and said: "Answer the call of the Inviter to Allah!" He gazed upon the lands of the North and said: "Answer the call of the Inviter to Allah!" He then gazed upon the lands of South and said: "Answer the call of the Inviter to Allah!" The Angel then said: "He who denies him will be denied!" It was then said to the *Shehu`*: "You have been given the best of the lands of the three ethnic groups: [1] the *Fulani*; [2] the Blacks; and [3] the Tuaregs." The *Shehu`* said at that: "As for inviting the people to Allah, I am able to do that. However, as for the divine authority of *khilaafa* and military *jihad*, I cannot do it except if Allah provides me with someone who can assist me in accomplishing these two responsibilities." Then he was shown his noble son, Muhammad Bello, in front of him wearing vestments of light. The *Shehu`* was then girded with the Sword of Truth and given his Flag of Victory. At this the *Shehu`* became exceedingly happy." *Sultan* Muhammad Bello ibn *Shehu* said in his *Infaq al-Maysur*: "Allah our Master blessed us with establishing the *jihad* in these lands of the Blacks by means of His blessings. He assisted us with His forces and made us strong by means of His victory, until we witnessed the authority of His overwhelming dominion and the strength of His vanquishing of His enemies. We witnessed the assistance which only Allah gives to His protected friends (*awliyya*). We saw with our own eyes the most astonishing and extraordinary miracles which He gives to His protected and intimate friends - which would increase the believers in faith and throw the disbelievers down in humiliation, defeat and loss." Some of the *Sufis* during the time of the *Shehu* were critical of him taking up the banner of *jihad* and felt that it was beneath the status of a *wali* to take up arms in defense of religion and justice. It was the great *Qutb*, *Shaykh* Mukhtar al-Kunti al-Kabir who refuted these *Sufis*. Again, *Waziri* Uthman Gidadu ibn Muhammad Layma narrates this story in his *Rawdat al-Janaan*: "Once one of the *sufi* disciples of *Sidi* Mukhtar arrived in the lands of the *Shehu`* during the beginning of this *jihad* of ours. He then returned to *Sidi* Mukhtar al-Kunti, who asked him about the news of the *bilad 's-sudan* of Hausa. He said: "The *jama`at* of the *Fulani* are causing corruption in the lands of the Hausa, by killing and seizing captives. They also claim that they are *mujaahidun!*" Then *Sidi* Mukhtar said to this disciple: "You should repent! For the *jihad* of *Shehu`* Uthman is from Allah! By Allah! *Shehu`* Uthman was granted the *jihad* while I was present." His disciple then said: "Do we initiate the *jihad* as they have done?" Then *Sidi* al-Mukhtar said: "We were not granted the *jihad*. So, whoever among you desire the *jihad*, then go to *Shehu`* Uthman, for he will give him the banner of *jihad*." This is clear evidence that military struggle and fighting does not in any way negate or contradict the spiritual path of the *Sufi*. On the contrary, the *Sufi*, because of his/her high resolve for gnosis of GOD and their turning away from the transient allures of this world's life make them the ideal warrior (*mujaahid*) because their sole aim in struggle is to encounter the Countenance of GOD and to attain His pleasure. They are not concerned with land victory, political dominance or enhanced financial security or social revenge, which are the key motivations for armed struggle. The superiority (*fadeela*) cited in this verse for the *Sufi* is the elevated ranks (*darajaat*) they receive defined as forgiveness (*maghfira*), mercy (*rahma*) resulting from their struggle in His way. The meaning of forgiveness and mercy cited in the verse means: [1] their spiritual rank with GOD (*darajatuhum`inda Allahi*); and [2] their ranks in Paradise (*maraatibuhum fee al-Janna*). Or it means: [1] their social standing in this world (*darajat fee ad-dunya*) due to the spoils of war and heroic renown; and [4] their high ranks in the Hereafter (*darajaat fee al-akhira*). Or it means the forgiveness and mercy granted the *mujaahid* in His way means: [1] their high ranks of the small struggle (*darajat jihaad asghar*); and [2] their high ranks of the greater struggle (*darajat jihaad akbar*), which is the struggle against the soul (*jihaad an-nafs*) based upon what was narrated from the Prophet, may Allah bless him and grant him peace on his return from Tabuk: "We return from the small military struggle (*al-jihaad al-asghar*) to the greater spiritual struggle (*al-jihaad al-akbar*)." The meaning of His words: "To each We have promised good"; is that although those who struggle in the way of Allah on the battle fields are made superior to those who stay at home; those who stay at home with a valid reason share in the advantages of those who physically

struggle. This is because those who stay at home have a duty to make supplication and remembrance of GOD for the victory of those who go forth. This is corroborated in the Futuuh al-Ghayb where the author narrates a prophetic tradition from Anas ibn Malik that the Messenger of Allah said while returning from the Battle of Tabuk: "Indeed, you left behind in Medina a people that you did not journey down a road or cut across a valley except that they were with you." This means that those who stayed at home in Medina, with a valid excuse, still participated in the *jihad* by means of their supplication and remembrance of GOD for the success of the *mujaahideen*. Abu'd-Darda' once said: "I heard the Messenger of Allah, may Allah bless him and grant him peace say: 'Seek out for me the oppressed, for verily you are supplied your daily sustenance and Divine assistance by means of the oppressed among you.'" The Messenger of Allah, may Allah bless him and grant him peace once also said: "The Muslims are helped by the supplications of the oppressed among them." In a narration of *Imam* an-Nisaai has additional expressions which clarify the meaning of the tradition, he said the Prophet, may Allah bless him and grant him peace said: "Verily Allah gives Divine assistance to this *Umma* by means of their oppressed, by means of their supplications, their prayers and their sincerity." Abu Ya'ala in his Musnad as well as al-Haakim in his al-Mustadrak on the authority of Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace who said: "The supplication is the weapon of the believer, the support of the religion, and the light of the heavens and the earth." All of these prophetic traditions highlight the necessity for the *mujaahiduun* as well as non-combatants to participate in military struggle, with their bodies, their wealth, and their supplications. The obligation of *jihad*, is not rescinded due to a Muslim's spiritual commitments or spiritual stations. On the contrary, spiritual commitment and stations are determined by a Muslim's adherence to military struggle and this will continue until the End of Time. It has been related by *Imam* an-Nisaai' that once a man entered upon the Prophet and said: "O Messenger of Allah, people are claiming that there is no fighting and that war and its preparation has been put down!" He, may Allah bless him and grant him peace, replied: "They have lied! Now! Now fighting has emerged and there will never cease to be a community from my *Umma* fighting in the Way of Allah until the appearance of the Hour. They will not be harmed by those who oppose them. And war and its preparation will not be put down until the appearance of *Juj* and *Majuj*." It has been related by Abu Dawud that the Messenger of Allah, may Allah bless him and grant him peace once said: "'When you began to pursue objects of material value (that is revenues), and when you take hold of the tail end of cattle (by herding), and when you become content with farming; and you abandon the *jihad*, Allah will inflict upon you humiliation and He will not remove it until you return to your *deen*.'" The chief judge of Yola Fombina, *Qadi* Modibo Abdullahi Bellel said: "This tradition means that when people become preoccupied with what he mentioned and they abandon the *jihad*, Allah will afflict them with their enemy. They will not be rescued from them until they return to that which is obligatory from *jihad*, establishing the *deen* and giving victory to Islam. And his neglecting the *jihad* and being self-possessed with this world is forsaking the *deen*. That by itself is enough as a grave sin." No Muslim has an excuse to abandon the *jihad* since the social harmony of the world depends upon it. *Jihad* (military struggle), or its religious substitutes such as *hijra* (emigration), *sulhi* (truce), *mu'ahida* (social contract), *amaan* (protection) the *jizya* (the tax for non Muslims under Islamic sovereignty), proselytization (*da'awa*), and commanding all good and forbidding all evil are all prescriptive means to resolving social diseases, and constitute a form of *jihad* and make up the highest of ethical principles. Because the Messenger of Allah, may Allah bless him and grant him peace delivered to humanity the Divine ordinance to take up arms in defense of religion, we are obligated to send blessings upon him without end or cessation. O Allah, send blessings upon our master Muhammad the opener of what was locked, the seal of what came before, the helper of the Lord of Truth by means of the Lord of Truth, and the guide to Your straight path - and upon his family with a prayer which affirms his worth and immense capacity.

¹ This verse from *Surat al-Ahzaab* [33:56] establishes the obligation of sending blessings upon the Prophet at least once in a life time. *Shaykh* Abdullahi Dan Fodio said in Ta'leem al-Anaam: "Sending blessings upon the Prophet at least once in a lifetime is an obligation (*fard*) - like bearing witness to his Prophet-hood (*an-nubuwwa*). This is in accordance with Allah ta'ala's words, "O you who believe send blessings upon him and give him peace abundantly." Doing it more than once is highly recommended (*manduub*) in the *Sunna* of Islam and among the customs of its people. It is a confirmed *Sunna* and recommended to do it in the last *tashahhud* of the prayer (*as-salaat*), during the night hours before dawn, at the mentioning of his name, when his name is mentioned in a book, and during the call to prayer (*al-adhan*). The Prophet, may Allah bless him and grant him peace, said: "Dust in the face of the man who when I am mentioned in his presence, he does not send the blessings upon me." It is confirmed and recommended to do it upon entering and leaving the mosques, and in letters after the *basmalla*. The Messenger of Allah, may Allah bless him and grant him peace, said: "Whoever sends blessings upon me in a letter or book, the Angels will continue to ask forgiveness for him as long as my name is in that book." It is also confirmed and recommended to do a lot of prayers on the Prophet every *Jumu'a* (Friday)." Regarding the meaning of this verse, *Shaykh* Abdullahi Dan Fodio

said in his Diya at-Ta'weel: "Since Allah constructed the pillars of the nobility of the Messenger of Allah by what He distinguished him from His other believing servants with special legal judgments (*khaṣaa'is 'l-ahkaam*) which removes any illusions that he cannot be increased in honorableness; He then gives an indication of the ultimate level of his nobility by the fact that He, the Exalted and His Angels are continuous in manifesting the dignity of the Messenger of Allah, by His words: "**Verily Allah and His Angels**"; i.e., those Angels who are brought nigh to Allah in the highest assembly (*mala' a'ala*) and the Arch-Angels (*karuubiyyun*); "**pray upon the Prophet**"; Muhammad, may Allah bless him and grant him peace, by perennially manifesting his nobility and magnifying his affair. "**O you who believe pray upon him and give him much peace**"; by you also incessantly doing the same because you have a greater responsibility and need to do so. You should say: '*Allahumma ṣalli 'ala Muhammadin wa ṣallama*' (O Allah send blessings upon Muhammad and give him peace). This verse is evidence of the obligation of sending blessings and peace upon him. This is an individual obligation incumbent (*fard ayaan waajib*) upon every responsible person (*mukallif*) at least once in a life time. This obligation is the same when the Prophet's name is mentioned. In other times it is a meritorious act (*faiḍ*). It has been related by *Imam* al-Bukhari with his chain of authority (*isnaad*) to Ka'b ibn 'Ujra who said we once said: "O Messenger of Allah, we have learned how to give you peace, so how do we send blessings upon you?" He said: "Say: '*Allahumma ṣalli 'ala Muhammadin wa 'ala aali Muhammadin kama ṣalayta 'ala Ibrahim innaka Hameedun Majeedun. Allahumma baarik 'ala Muhammadin wa aali Muhammadin kama barakta 'ala Ibrahim innaka Hameedun Majeedun.*' (O Allah send prayers upon Muhammad and the family of Muhammad just as You have sent prayers upon Ibrahim. Indeed, You are Praiseworthy Majestic. O Allah send blessings upon Muhammad and the family of Muhammad just as You sent blessings upon Ibrahim. Indeed You are Praiseworthy Majestic)." There are many other narrations which increase in the wording over others. It was related by Abu Dawud, an-Nisaai, Ibn Maja and al-Hakim in a narration of Abu Mas'ud al-Ansari may Allah be pleased with him, on the authority of the Messenger of Allah, may Allah bless him and grant him peace who said: "Indeed the most superior days of yours is the day of *Jumua* (Friday). So, increase in it in sending blessings upon me. For, indeed your prayers are shown to me." It has been related by Abu Dawud on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There is no one who sends the greetings of peace to me except that Allah returns my spirit to me so that I can return the greetings of peace to them." It has been related on the authority of the Prophet that he said: "Send prayers upon me, for indeed your prayers reach me wherever you are." It has also been related by Abu Dawud on the authority of the Prophet that he said: "The foremost of people with me on the Day of Judgment will be those who sent the most prayers and blessings upon me." This was also narrated by at-Tirmidhi and Ibn Hibban in his Saheeh. The bottom line is that Allah ta'ala has ordered the highest worlds and the lowest worlds with preoccupation with what is in sending prayers, blessings and peace upon him as a form of total veneration of His messenger with what is his immense worth, as an indication that the Messenger of Allah is the objective (*maqṣud*) and the consequence (*nateeja*). This divine objective and consequence were decreed in priority and their ranks are in the world of the Most Wise. It is for this reason that the Messenger of Allah was created in priority (*muqaddiman khalqan*) even though he was the last of the messengers sent. The phrase, '*yusaluun*' (prays or send blessings) in the present tense case, is evidence that the sending of prayers and blessings from Allah and His Angels is continuous without interruption. As for sending prayers and blessings upon others of the Prophets; then the best thing is to send blessings upon them when their names are mentioned. As for other than the Prophets, such as the Companions of Muhammad and the Second Generation (*at-Taabi'oon*), it is not permissible except when their names closely follow those of the Prophet. This is because sending blessings and prayers upon the followers is a rite of the Messengers. It is for this reason that it is reprehensible to say: "Muhammad the mighty the majestic (*'izza wa jalla*) even though in reality he is mighty (*'azeezan*) and majestic (*jaleelan*). Another reason that it is reprehensible to send prayers, blessings and peace upon other than the Messengers is because that became a custom of the *Rawaafida* (extreme *shia*)." The sending of prayers, blessings and peace upon the Messenger of Allah, upon him be the best blessings and most perfect peace; is among the best of litanies a servant can perform in transforming the *nafs* (lower soul), in completing the spiritual path (*suluuk*), and in arriving at gnosis of Allah ta'ala. *Shehu* Uthman Dan Fodio said in his Usul'l-Wilaaya that sending blessings, prayers and peace upon the Prophet takes the place of the teaching guide (*shaykh murabiy*), for the one who cannot find a teacher or for the one whose teacher is deficient (*naaqis*). The *Shehu* made the persistent sending of blessings and prayers upon the Prophet, may Allah bless him and grant him peace, the mainstay of his spiritual methodology (*suluuk*) and spiritual path (*tareeqa*) to gnosis of GOD. In fact, this text, the Kitaab al-Wird was composed as a result the *Shehu*'s constant and incessant sending of prayers, blessings and peace upon the Prophet, may Allah bless him and grant him peace. *Sultan* Muhammad Bello said about this in his Infaq al-Maysur: "He, (the *Shehu*), informed me of the time when he obtained the divine attraction (*jadhaba*) by means of the *baraka* of the prayer upon the Prophet (*as-salaat 'ala 'n-nabiyy*), may Allah bless him and grant him peace. He was

persistent with this without boredom, laziness nor laxity. As a result, Allah assisted him with the overflowing of illumination (*fiyd 'l-anwaar*) by means of *Shaykh* Abd 'l-Qaadir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, may Allah bless him and grant him peace. He then witnessed the astounding things of the unseen kingdoms (*'ajaa'ib 'l-malakuut*) and realized the mysteries of the kingdom of power (*garaa'ib 'l-jabaruut*). He witnessed the phenomena of the Self-Disclosure (*tajaali*) of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet (*al-lawh 'l-mahfuudh*) and untied its remarkable secrets. The Lord of Truth gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him.” Thus, the unremitting sending of blessings and prayers upon our master Muhammad, upon him be blessing and peace, was the key means by which the *Shehu* attained all the spiritual and worldly benefits described in this book. *Shaykh* Abdullahi Dan Fodio said in his *Diya'l-Qawaa'id*: “Among the most important affairs is sending blessings upon the master of all spiritual masters in all times for those who desire to draw near to the Lord of the multiple earths and heavens. This is because the sending of blessings upon the Prophet draws down spiritual secrets, divine openings and purifies the inner nature from the remainder of turbidity and spiritual cloudiness. This is the case for the beginners, the ones of yearning and those who have completed the spiritual journey. The spiritual traveler (*saalik*) is advanced by means of it. The spiritual disciple (*mureed*) is disciplined and trained by means of it. And the knower of Allah (*'aarif*) is given continuity by means of it after being eradicated by means of it. The sending of blessings upon the Prophet increases the spiritual traveler (*saalik*) in spiritual strength; it increases the spiritual disciple (*mureed*) in chivalrous generosity; and increases the knower of Allah (*'aarif*) in dignified reverence. The sending of blessings upon the Prophet causes the spiritual traveler (*saalik*) to love good deeds; it causes the spiritual disciple (*mureed*) to earn spiritual states; and causes the knower of Allah (*'aarif*) to be established in stations of divine inspiration. The spiritual traveler (*saalik*) has his faith strengthened by means of the sending of blessings upon the Prophet; the spiritual disciple (*mureed*) has his certainty made abundant by means of it; and the knower of Allah (*'aarif*) has his eye witnessing increased by means of it. The spiritual traveler (*saalik*) has his illumination magnified due to the sending of blessings upon the Prophet; the spiritual disciple (*mureed*) has his secrets magnified due to it; and the knower of Allah (*'aarif*) sits firmly upon it. By means of the sending of blessings upon the Prophet the spiritual traveler (*saalik*) gains spiritual energy; the spiritual disciple (*mureed*) is protected from spiritual decadence; and the knower of Allah (*'aarif*) is disciplined on the Carpet of Nearness; and more than these from their spiritual expressions. There is no doubt that the sending of blessings upon the Prophet is among the most noble of the rites of the way of life (*deen*), under which emerges the remainder of the stations of certainty.” [Diya al-Qawaa'id wa Nashr 'l-Fawaa'id Li Ahl 'l-Maqaasid by *Shaykh* Abdullahi Dan Fodio: https://www.academia.edu/9703613/Diya_l-Qawaa'id_Wa_Nashr_l-Fawaa'id_Li_Ahl_l-Maqaasid_The_Light_of_the_Tenets_and_the_Diffusion_of_Benefit_to_the_People_of_Firm_Intention_by_Shaykh_Abdullahi_ibn_Fuduye].

ⁱⁱ The seal of the *Kitaab al-Wird* or *Wird Sayf al-Haqq* is seeking forgiveness of GOD; as the *Shehu* said: “as an incumbent duty because of the vast amount of disobedience, errors and heedlessness we have committed at every moment.” The Arabic phrase ‘*al-istighfaar*’ (seeking forgiveness) is taken from the verb ‘*ghafara*’ (to forgive); and means to conceal (*satar*) or to cover (*ghatiya*); thus the phrase “*ghafara Allahu ad-dhunuuba*” (GOD forgives sins); means that He conceals and covers sins. Seeking forgiveness (*al-istighfaar*), thus means to seek GOD’s concealment and the covering of one’s faults, vile deeds and sins; but it also means to seek His pardon (*'afwu*). The obligation to seek forgiveness of GOD is established by the Book; the *Sunna* and consensus: As for the Book there is His words: “*And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His bounty on every one endowed with bounty*”; [Qur’an -11:3]. As for the *Sunna*, there are the words of the Messenger of Allah as related by Abu Dawud on the authority of ibn Abbas, may Allah be pleased with him: “Whoever persists in seeking forgiveness, Allah will make a way out for him from every constricting event; and He will make relief for him from every anxiety; and He will provide wealth and provision for him from a direction that he does not know.” As for the consensus, it is the unanimous view of the scholars of the *Sunna* that seeking forgiveness is an obligation upon every Muslim. *Imam* Ahmad ibn Hanbal related in his *az-Zuhd* that ar-Rabi' u ibn Khuthaym once said to his colleagues: “What is sickness? What is the medicine? What is the cure? Sickness is sins; the medicine is seeking forgiveness; and the cure is that you repent and never revert back to sins.” *Imam* Ahmad also related that once Malik ibn Maghul said: “I once heard Abu Yahya say: ‘I complained to Mujahid regarding my sins; and he said: ‘What are you regarding the eraser of sins?’ He meant by that: seeking forgiveness of sins.” *Imam* al-Hassan al-Basri once said: “So much seeking of forgiveness in your homes, upon your mounts, on the roads, in the market places, in your assemblies; and wherever you may be; because you never know where the forgiveness of GOD will descend.” *Imam* al-Qurtubi said in exegesis of the *Qur'an*: “Our

scholars have said that the seeking of forgiveness which is desired is that which unties the knots of persistence in sin and establishes its meanings in the soul. It is not just expressing seeking forgiveness with the tongue.”

^{lii} Allah ta`ala uses the verbal command of seeking forgiveness twenty-eight times in the Infallible Qur'an; in accordance with the twenty-eight letters of the Arabic alphabet and the twenty-eight stations of moon. This indicates that the seeking of forgiveness must be done regularly and repeatedly daily, weekly and monthly. Allah ta`ala orders individuals, families, communities and nations to seek forgiveness all together as a collective. He says: “*Seek forgiveness of your Lord; indeed, He is the Most Forgiving.*” [Qur'an – 17:10]. He ta`ala says: “*So, glorify with the praises of your Lord, and seek forgiveness of Him; indeed, He is oft-relenting.*” [Qur'an -110:3] He ta`ala says: “*And seek forgiveness of your Lord, and turn in repentance to Him; indeed, my Lord is Merciful and Loving.*” [Qur'an – 11:90]; and other verses ordering humanity to seek forgiveness of their Lord. It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: “By Allah! I seek forgiveness of Allah and turn to Him in repentance more than seventy times a day.” The Messenger of Allah, may Allah bless him and grant him peace began this prophetic tradition with a solemn oath; for an oath regarding a thing is emphasis and confirmation of it so that the one listening entertains no doubt regarding the necessity of seeking forgiveness. In another narration of the prophetic tradition of Abu Hurayra it states: “...more than seventy times...”; as an indication that seeking forgiveness from GOD should be done more than seventy times daily. It was narrated by an-Nisaii' with an excellent chain by way of Mujahid on the authority of Ibn Umar that he heard the Prophet, may Allah bless him and grant him peace say: “I seek forgiveness of Allah, the One whom there is no deity except Him the Living the Self Subsistent, and I repent to Him, in one assembly before standing one hundred times.” In a narration of Muhammad ibn Sawqa on the authority of Naafi` on the authority of Ibn Umar, with the wordings: “We once visited the Messenger of Allah, may Allah bless him and grant him peace in an assembly and he said one hundred times: ‘Lord forgive me and relent towards me. Verily You are the Relenting the Forgiving’.” The Messenger of Allah, also made the seeking of forgiveness as a nightly pre-dawn litany (*wird al-as'haar*) to be performed by his Companions; as it was related by Ibn Jareer on the authority of Anas ibn Malik who said: “He, (the Prophet) used to order us to seek forgiveness of GOD seventy times during the pre-dawn hours (*al-as'haar*).” Al-Haafidh Ibn Jareer also related that the leaders of the *Taabi` at-Taabi`een* (third generation) used to seek forgiveness from GOD as a nightly litany; as *Imam* Ja`far as-Saadiq ibn Muhammad al-Baqir, once said: “Whoever prays during the night; then seeks forgiveness from GOD seventy times during the last part of the night; will be written among those who truly seek forgiveness.” It is for this reason, every single litany (*wird*) or daily spiritual task (*wadheefa*) of each of the Sufi *Turuq* has in them the seeking of forgiveness. The *Shehu* believed that acknowledgment and regret for sins, disobedience and negligence are the key substance of repentance; and repentance is the prerequisite of Divine forgiveness. In many of his earlier works on ethics, the *Shehu* taught that seeking forgiveness of GOD with the tongue and fearful awareness (*taqwa*) of GOD with the rest of the limbs, are the outward manifestation of repentance. Allah ta`ala says: “*Hurry to a forgiveness from your Lord and to a Paradise whose extent is as wide as the heavens and the earth.*” [Qur'an - 3:133] He also says: “*Race to forgiveness from your Lord and to a Paradise whose measure is like the measure of the heavens and the earth. It is prepared for those who believe in Allah and His messengers; that is the bounty of Allah which He gives to whom He pleases and Allah is the Possessor of Immense Bounty.*” [Qur'an - 57:21]. Allah conjuncts seeking forgiveness of Him with the delights of Paradise; as if seeking forgiveness is the outward of Paradise and Paradise is the inward or final result of seeking forgiveness of Him. *Sultan* Muhammad Bello ibn *Shehu* Uthman Dan Fodio said in his al-Buduur al-Musfira: “Realize that seeking forgiveness is the most important of gates through which Divine assistance occurs and by which one's actions are protected.” Seeking forgiveness is in three parts. [1] The seeking forgiveness of the common people – which entails seeking forgiveness of all acts of rebellion against the commands of Allah and for sins against other creatures. This means not forgetting one's sins, but always regretting them in order not to become conceited for one's good deeds. [2] The second part is the seeking forgiveness of the elite servants of Allah, who seek forgiveness from seeing themselves in every good deed they do or from expecting reward for good deeds. [3] The third part of seeking forgiveness is the seeking forgiveness of the elite of the elite of the servants of Allah. These special lovers of Allah seek forgiveness from everything other than Allah – even their own existence. They are in a constant state of regret for whenever they open their eyes and see other than Allah – their yearning for Allah increases and they grieve because of the life of this world and the separation which it causes between them and their Beloved *sub'haanahu wa ta`ala*. In his al-Buduur'l-Musfira, Bello describes the seeking of forgiveness as [1] the guarantor against destruction; [2] the guarantor of provision; and [3] the guarantor of redemption in the Hereafter. The *Shehu* said in his Umdat al-Bayaan: “The reality of repentance (*tawba*) is freeing the heart from wrong actions you have previously committed out of desire to exalt Allah, the Might the Majestic and to flee from His wrath. That which will assist you in that is remembrance of the

intensity of Allah's punishment and the weakness of your body." Repentance and seeking forgiveness from GOD are among the few things which it is obligatory to rush into and be hasty about. Thus, seeking forgiveness from GOD through repentance and repenting to GOD through seeking forgiveness from Him are the beginning of the path of *taḡwwuf*; and the first channel for humanity attaining vicegerency (*khilaafa*) and pivotal mediation (*qutbaaniyya*) over existence. If the Messenger of Allah, may Allah bless him and grant him peace sought forgiveness of Allah more than seventy times per day in spite of the fact that he was infallible and incapable of committing a sin; then it is more so obligatory for the rest of humanity to seek forgiveness more than that. However, due to humanities innate weakness, inability, laziness and listlessness, the *Shehu* reduced the amount of seeking forgiveness of GOD to ten after each obligatory prayer. These ten reasons are congruent with the sins and disobedience of [1] the eyes, [2] the ears, [3] the tongue, [4] the heart, [5] the hands, [6] the stomach, [7] the private parts, [8] the feet, [9] negligence and [10] heedlessness. The *Shehu* considered the repentance and seeking forgiveness from GOD for the sins of these ten to be a part of the outward branch of the religion (*furuu ad-deen at-thaahir*); because the corruption of these ten is the cause of the manifestation of the remainder of sins, crimes and social diseases and unrest. The *Shehu* believed that by repenting and seeking forgiveness for these ten areas; it will suffice in protecting the individual and society from the others sins. Allah ta`ala says: "Throw off all outward sins as well as inward sins." [Qur'an - 6:120] And Allah ta`ala says: "Say Verily what my Lord has made prohibited is vile deeds, those which are apparent and those which are hidden." [Qur'an - 7:33] Imam Makhul once said: "As long as a group of people have twenty-five among them who seek forgiveness of GOD twenty-five times daily, they will not be destroyed by any destruction which occurs that year." In addition to protection from disaster and destruction, the seeking of forgiveness from GOD also increases collective wealth, health, bodily and psychic strength. Allah ta`ala willing, I will cite *Qur'anic* verses corroborating the proactive and defensive qualities of seeking forgiveness and repenting to Him.

^{liii} The sins of the eyes for which we are obligated to seek forgiveness of GOD are many; such as: looking at the nakedness of people or pornography; gazing at the beauties of woman; looking into people's privacy; looking at worldly people and the corrupt with admiration; looking at the believers with disdain; etc. Allah ta`ala says: "Lower your gazes and protect your private parts" [Qur'an - 24:30]. The Messenger of Allah, may Allah bless him and grant him peace said: "Looking at the beauties of a woman is a poisonous arrow from the arrows of Iblis. Whoever avoids it, Allah will make him taste the sweetness of worship which he will surely experience. The eyes were created for looking at the Essence of Allah 'azza wa jalla." This prophetic tradition is the most decisive word regarding the prohibition of pornography of all forms. And it is the clearest word on the vision of the Absolute Being by the servants. Allah ta`ala says: "And do not strain your eyes after what We have given certain pairs from among them to enjoy from the splendors of this world's life" [15:88] This means do not strain your eyes to the actual splendors that they possess, which is a reference to the social classes from among them. Or it means do not strain your eyes towards the people themselves who have been given these splendors. It also says in the Ghayat'l-Amaani: "The scholars and the people of fearful awareness have strongly insisted on avoiding gazing at the children of tyrants, their riding mounts, and luxuries, because it is an allurement and temptation to tyrants to desire increase in these things and to delve deeper into them." It states in the al-Jawaahir: "Whenever Urwa ibn az-Zubayr saw something from the rulers and their ostentatious ways, he would immediately head towards his home and enter it reciting the words of Allah: 'And do not strain your eyes after what We have given from among them to enjoy from the splendors of this world's life'." Regarding that, the *Qutb* Ahmad ibn Abi al-Hawaara once said: "Whoever gazes at this world with the look of desire and love, Allah will extract the light of certainty (*nuur 'l-yaqeen*) and austerity (*zuhd*) from his heart." This means that their hearts will be made blind and they will not be able to perceive the signs of GOD. *Shaykh* Abdullahi Dan Fodio said regarding the words of Allah ta`ala: "Those who when they do indecency or act unjustly to their souls, remember GOD and seek forgiveness of their sins; for who can forgive sins except Allah; and those who do not knowingly persist in what they have done." [Qur'an - 3:135] This verse means: "Those"; meaning those connected to the those who are fearfully aware (*al-muttaqeen*); "who when they do"; an act of: "indecency". This phrase 'indecency' (*faahisha*) refers to extreme acts of repulsiveness such as adultery or fornication (*zinna*); "or act unjustly to their souls"; by any means of any sin. If they: "remember GOD"; in their hearts by means of the Divine Attributes of majesty and beauty (*bi sifaat al-jalaal wa'l-jamaal*); "and seek forgiveness of their sins"; out of awe and yearning for Him; which means that they seek forgiveness of GOD due to their sins and withdraw from committing them with regret (*naadimeen*) and absolute resolve (*'aazimeen*) to not revert back to them. These are the prerequisites for the soundness of repentance (*shuruut sihhat at-tawba*). Allah ta`ala says: "for who can forgive sins except Allah". This question has the meaning of negation and is confirmation of the vastness of his mercy and the universality of His forgiveness. This verse is an incitement to seeking forgiveness (*al-hath `ala al-istighfaar*), a deterrent to hopelessness and despair (*ar-rida'u `an al-ya's*), and a Divine promise of the acceptance of repentance (*wa`da bi qubuul at-tawba*). It has been related in a prophetic tradition that

the Messenger of Allah, may Allah bless him and grant him peace said: "The truly repentant from sins is like the one who has no sins." For, repentance wipes away everything before it. Allah ta`ala says: "*and those who do not knowingly*"; i.e., their state when committing sins; "*persist in what they have done.*" This means that they do not continue to commit sins. "*These will be rewarded with forgiveness from their Lord, and Gardens underneath which rivers flow. They will be therein forever with the best reward of those who act.*" [Qur'an - 3:135] It has been related that when this Qur'anic verse was revealed to the Messenger of Allah, may Allah bless him and grant him peace, Iblis wept exceedingly.

^{liv} Seeking forgiveness from the prohibitions of the ears is incumbent because listening to evil is the same as speaking evil. The sins of the ears are many, such as: listening to slander, calumny and backbiting; listening to obscene music; listening to false doctrines of belief; etc. Allah ta`ala says: "*...surely the hearing and the sight and the heart, all of these, will be questioned.*" [Qur'an - 17:36] Shaykh Abdullahi Dan Fodio said about the meaning of this verse in his Diya at-Ta`weel: "All of the bodily limbs will be questioned about their actions...It is related by Imam at-Tirmidhi on the authority of Shaklu ibn Humayd who said: 'O Prophet of Allah teach me of a Divine protection with which I can seek refuge?' He took hold of my two hands and said: 'Say: *Allahumma inee a`udhu bika min sharri sam`ee wa sharri lisaanee wa sharri qalbee wa sharrin minee*' (O GOD I seek refuge with You from the evils of my listening, from the evils of my tongue, from the evils of my heart and from the evils that come from me). I then memorized this from him.' The author of the al-Kalim al-Faariqiyya said: 'Do not allow your hearing to run amok with falsehoods; or your inward will be burnt with the fire of avariciousness which swiftly enters the recesses of the heart. If what you listen to is ennobling then your heart will be ennobled. If what you listen to is unwholesome, then your heart will become noxious. This is the same with sight, it too is an opening for the channels of the heart. For, the five senses are like jet streams that lead directly into the heart'." Shaykh Abd'l-Majid once said: "When you see people gathering together to listen to the voices of profane singing; while they are playing and amusing themselves; then avoid them for they have gone astray and are blind from the path of truth." Ibn `Ubaydullah said: "Steer your listening from the voice of profane singing and vilification, for indeed this hardens the hearts, induces passions, removes the immensity of Allah `izza wa jalla from the heart of the listener, and causes weeds of hypocrisy to grow in the heart of the one who sings profanely and vilifies. Do not repeat everything you hear from obscene speech because it is harmful to you and unhealthy. Indeed, evil when it becomes firmly fixed in the heart, it is difficult to completely cure it thereafter." Shaykh Abdullahi Dan Fodio said in his Sabeel'n-Najjat: "It is incumbent upon you to guard the ears from corrupt singing and excessive things for two reasons: [1] he becomes a partner with the speaker in sin; and [2] one's thoughts become agitated along with the whispering in the heart. Realize and may Allah be merciful to you that every expression of the tongue will require punishment. Thus, Allah has prohibited you from listening to it, for both the speaker and the listener are partners in the evil or good of what is said. The vilest of people, is he who allows the expressions and words of obscene language to be deposited in his ears." The harm of listening to lies, slander, calumny, obscenity, disbelief and disobedience is the same as the one who speaks them; because the Messenger of Allah, may Allah bless him and grant him peace once said: "The listener to evil is a partner in the sin of the one who says it."

^{lv} Seeking forgiveness from the sins of the tongue are many; such as: lying, backbiting, slander, calumny, false witnessing, cursing, obscenities, boasting, talking none sense etc. Allah ta`ala says: "*Do not slander one another.*" [Qur'an - 49:12] Allah ta`ala says: "*And when you speak, speak justly.*" [Qur'an - 6:152] Allah ta`ala says: "*And speak words which are straight to the point.*" [Qur'an - 4:9] It has been related by at-Tirmidhi on the authority of Ibn Mas`ud who said that the Messenger of Allah may Allah bless him and grant him peace said: "The believer does not defame, nor does he say obscene things, nor does he abuse." He may Allah bless him and grant him peace said to Mu`adh: "Curb this." And he may Allah bless him and grant him peace took a hold of his tongue. Then Mu`adh said: "O Prophet of Allah! Shall we take a hold of the thing that we must speak with!?" He may Allah bless him and grant him peace then said: "May your mother be bereaved of you! Will the people be thrown on their faces or on their noses in the Fire except for what their tongues have harvested!?" It has been related on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace once said: "The people with the most sins will be those who mostly spoke about matters that did not concern them." It was related by Imam Muslim in a sound tradition that the Messenger of Allah, may Allah bless him and grant him peace said: "A true Muslim is whom the Muslims are safe from his tongue and hand." In another narration related by Imam at-Tabarani that the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever wards off his anger, GOD will ward off his sins; and whoever protects his tongue, GOD will cover his faults." Imam Ibrahim an-Nakhai`, the great at-Taabi` once said: "People are destroyed for two characteristics: [1] excessive wealth and [2] excessive speech." This establishes that seeking forgiveness of GOD from the utterances of the tongue is an obligation. Shaykh Abdullahi Dan Fodio said in his Sabeel'n-Najjat: "It is incumbent upon you to guard your tongue because it is the most severe

in defiance with respect to five matters: [1] the first is that the crookedness of the remaining limbs results in its crookedness. [2] The second is that your time is lost due to its utterances. [3] The third is the transfer of your good deeds to the one you slander when your tongue utters slander. [4] The fourth is the lack of safety from the destructive qualities of this worldly life due to its utterances. [5] The fifth is the deserving of the punishment of Allah if you spoke grievous words.” The sins of the tongue such as lying, slander, backbiting, ridicule and libel are immense; not to speak of talking down to people, or humiliating people under the guise of giving them advice. Allah ta`ala says: “*Immense are the words that come from their mouths; they speak nothing but lies.*” [Qur’an – 18:5] Included among the sins of the tongue for which forgiveness should be sought are: empty speech, nonsense, common gossip and hearsay. Allah ta`ala says: “*and you spoke with your mouths about which you had no knowledge; and you considered it a small matter; while with GOD what you said was immense.*” [Qur’an – 24:15] The most immense of the sins of the tongue is verbally opposing GOD and resisting what is right, descent and virtuous by upholding disbelief, disobedience and corruption. Allah ta`ala says: “*They desire to put out the light of GOD with their mouths.*” [Qur’an – 61:8] This means that the disbelievers desire to slander the noble character of our master Muhammad, upon him be the best blessings and peace with their words saying that he was a sorcerer, a possessed poet or insane. Or it means that they desire to malign the Divine law of the *shari`a*; with their teachings by distorting and altering the Word of GOD. Allah likens their state to someone who futilely attempts to put out the light of the sun by blowing in the air. It is by means of the empty actions of their tongues that they will be recompensed with the severity of Hell.

^{lvi} The destructive sentiments of the heart include: conceit; arrogance; showing-off; envy; hatred; unjust anger; stinginess; love for this world; love for leadership and rank; having an evil opinion of GOD and His creatures; and their blameworthy destructive branches. Seeking forgiveness from GOD for the sins of the heart is incumbent because they are the most horrendous of the sins; since they lay hidden within the soul and are difficult to eradicate. Allah ta`ala says: “*Except he who comes to Allah with a peaceful heart.*” [Qur’an – 26:89] He also says: “*Whoever fears the All Compassionate One in the Unseen and comes with a repentant heart.*” [Qur’an – 50:33] He upon him be blessings and peace said as related by al-Hakim on the authority of Yahya ibn Abu Kathir in a prophetic tradition which is *mursal*: “*Verily Allah does not look at your outer forms nor at your wealth, but He looks into your hearts and actions. For whoever has a righteous heart Allah will show compassion to him.*” For the purification of the heart is the most important of things, and it is for this reason that the Erudite authority of the Land of the Blacks Abdullahi Dan Fodio, may Allah be merciful to him, in his Tahdheeb`l-Insaan equated the heart with the ruler of a kingdom, and the body as its kingdom; when he said: “*Realize, that the nobility of humanity over the remainder of animals (*sharf`l-insaan `ala saa`iri `l-hayawaan*) is their propensity for direct experiential knowledge of Allah (*isti`idaadihi li ma`rifatillahi*) and obedience to Him (*taa`atihi*). This direct experiential knowledge does not occur except in the heart. The reason for this is that the heart is innately knowledgeable of Allah (*al-`aalim billahi*), in close proximity to Him (*al-mutaqaarib ila Allahi*), and spiritually unveiled to that which is with Allah (*al-mukaashif bimaa `inda Allahi*), especially when it is free of other than Allah. While on the other hand, the heart becomes veiled from Allah when it is completely submerged in other than Allah. The bodily limbs (*al-jawaarih*) act as the subjects (*atba`un*) of the heart, its servants (*khidam*), and instruments (*allaat*). When the heart is obedient to Allah, then this obedience spreads to the bodily limbs and illuminates them in the form of various modes of worship. However, when the heart is disobedient, then this disobedience extends itself to all the bodily members and leaves its traces in the form of corruption.” The sins of the heart are more immense than the sins of the limbs, for when a person outwardly repents from sins and still has yearning for those sins in his heart, then eventually he will revert back to them. It is for this reason that the *Shehu*, may Allah be merciful to him said in his Tariq`l-Janna: “*You must protect the heart and rectify it because it is the greatest of the limbs in importance, the most delicate of them in instructions, and the most difficult in mending. You must do this for five reasons. [1] Allah ta`ala says, "He knows what is in your souls, therefore beware of Him"; and other verses like that. [2] The Messenger of Allah, may Allah bless him and grant him peace, said, "Verily Allah does not look at your forms nor at your personalities. He only looks at what is in your hearts."* [3] The heart is a king and the limbs are its subjects. If it is sound then they are sound. If it is corrupt, then they are corrupt. [4] The heart is a treasure house of every precious wealth, like intelligence (*`aql*), and knowledge (*ilm*). The like of this treasure is that it be guarded from every sort of impurity. [5] If you look attentively into the heart, you will find in it five conditions which you will not find anywhere else. [1] The devil and the Guardian Angels do not aim for anything except the heart. [2] The heart is always preoccupied and it is the field for two armies: the corrupt passions and its forces; and the intellect and its forces. The heart is forever under the wars between these two armies. [3] Notions are like arrows to the heart. Notions are continuously occurring to the heart, night and day and there is no way to prevent this. [4] The cure (*ilaaj*) of the heart is very difficult. This is because it is hidden from you. [5] The heart is extremely rapid in its transformation and alteration because of the velocity of its*

rotation.” By acknowledging the sins of the heart and purifying it of them, the remainder of the limbs are purified and corrected; much like the source of a spring. If the spring is purified at its source then the tributaries which flow from it will also be purified.

^{lvii} Seeking forgiveness from GOD for the sins of the hands is incumbent because it is mainly by means of the hands that evil and disobedience is earned. The sins of the hands are many; such as: theft, physical abuse, physical assault, domestic violence, stinginess, murder, embezzlement, graft, terrorism, etc. Allah ta`ala says: “...and do not be caste into perdition by your own hands.” [Qur’an – 2:195] This means do not fall into self-destruction by means of what your hands have done by failing to spend with your hands in the Way of Allah, or fight with your hands in the *jihaad*, or by committing sins and acts of disobedience with your hands. Allah ta`ala has established the guarding of the hands (*hifdh l-yadayn*) from theft (*as-sariqa*) by His words: “As for the male thief and the female thief, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah: and Allah is Mighty, Wise. But whoever repents after his transgression and make amends, then surely Allah will turn to him. Surely Allah is Forgiving, Merciful.” [Qur’an – 5:38] Allah ta`ala says: “This is what your hands have sent before and because Allah is not in the least unjust to the servants.” [Qur’an – 3:182] Shaykh Abdullahi Dan Fodio said in his *Diya at-Ta`weel*: “This” Divine punishment: “is what your hands have sent before”; from your words saying that GOD is impoverished, your opposing of the Prophets, and the remainder of your acts of disobedience. Here GOD utilizes the expression “*al-aydayn*” (hands) to indicate what the soul itself has earned because the majority of sins are committed by means of the hands. Allah ta`ala says: “and because Allah is not in the least unjust”; i.e., GOD is not the possessor of any acts of injustice: “to the servants”; by punishing them for sins they did not commit. Allah ta`ala says: “And who is more unjust than he who is reminded of the Signs of his Lord, then he turns away from them and forgets what his two hands have sent before?” The meaning of: “...and forgets what his two hands have sent before...”; is that he forgets what he has done with his two hands of disbelief, disobedience and sins; and he fails to reflect upon the outcome of his past actions. Allah ta`ala says: “Corruption has appeared in the land and sea on account of what the hands of humanity have wrought.” [Qur’an – 30:41] Shaykh Abdullahi Dan Fodio said about the meaning of this verse: “Corruption has appeared in the land and sea”; due to GOD taking away and lifting up ecological blessings from the land and sea; where little benefit is attained from them; due to the prevalence of tribulations in them; due to their being overcome by the enemies of Islam; and due to increased global pandemics, destructive floods and wild fires: “on account of what the hands of humanity have wrought”; due to the repulsiveness of their disobedience, or due to their committing acts of injustice. It is said that what is meant by the corruption of ‘the land’ (*al-barr*) is increased wastelands due to the drought and the loss of plant life. What is meant by the corruption of ‘the sea’ (*al-bahr*) is the rivers, seas and oceans due to their depletion and the loss of sea life. The destruction of the land and sea is a result of widespread injustice and disobedience as a punishment in this life before the final punishment of the Hereafter.” It is thus, incumbent upon each individual to not only seek forgiveness from GOD for individual sins; but for the sins committed by all mankind.

^{lviii} The first prohibition which GOD ordained for our progenitors, Adam and Hawwa, upon them be peace, was the prohibition of consumption when He says: “And We said: O Adam! Reside you and your wife in the Garden and eat from it an abundance of food wherever you wish but do not approach this tree, for then you will be of the unjust.” [Qur’an 2:35] Thus, the first of the prohibitions given by GOD was the prohibition of consuming what He had prohibited to eat in the Garden. This establishes the importance of protecting the stomach from what is forbidden, reprehensible and excessive consumption of what is lawful. Allah ta`ala has established the guarding of the stomach (*hifdh l-batni*) from eating forbidden things (*al-haraam*) in many verses. Among them are His words: “Say: I do not find in what has been revealed to me anything forbidden to eat by anyone who wishes except if it be carrion, blood which has been shed, or the meat of pigs. For it is an abomination - Or the corruption over which other than the name of Allah has been mentioned. However, if a person is in need without disobedience nor excess, then your Lord is Forgiving Merciful.” [Qur’an 6:146] Among them are His words: “Eat from that over which the name of Allah has been mentioned, if it is His signs you truly believe in. Why is it that you will not eat from that over which the name of Allah has been mentioned, when He has explained for you in detail what is forbidden for you except out of necessity. Truly many lead others astray by their corrupt passions without knowledge. Truly your Lord knows best who exceed the limits. Therefore, cast off apparent sins as well as those which are hidden. Truly those who have earned sins will be rewarded exactly what they deserve. Therefore, do not eat from that over which the name of Allah has not been mentioned. This is corruption. Truly Satan incites his friends to argue with you. For if you obey them, then you will be considered among the idolators.” [Qur’an 6:118-121] Among them are His words: “Eat the pure and lawful things from what Allah has provided, and be grateful for the blessings of Allah if it is Him that you worship. Truly He has only prohibited you carrion, blood, the meat of pigs and what has been sacrificed to other than Allah. But whoever is in need without desiring disobedience nor to exceed the limits, truly Allah is

Forgiving Merciful. And do not speak falsely authorizing with your tongues, 'This is permissible and this is forbidden', devising lies against Allah. Those who devise lies against Allah will not prosper. They will only have a brief enjoyment and for them will be a grievous punishment." [Qur'an 16:114-117] Among them are His words: "Verily what has been prohibited you are carrion, blood, the meat of pigs, and what is sacrificed for other than Allah. Whoever is in need without desiring disobedience nor excess, then there is no sin against him. Verily Allah is Forgiving Merciful." [Qur'an 2:173] Among them are His words: "For every community We appointed a ritual that they should mention the name of Allah over every animal of livestock which He has provided them with. Your deity is One God therefore surrender to Him and give good news to the those who are humble. Those who when Allah is mentioned, their hearts tremble. Those who are patient with whatever afflictions befall them, establish the prayer and expend from what We have provided them. And the stout animals, We have made them among the rites of Allah. In them is much good so mention the name of Allah over them when they are standing. When they fall dead on their flanks, then consume of them and feed the abstinent and those dejected. Thus, have We subjected these animals to you so that you may be grateful." [Qur'an 22:34-36] Among them are His words: "O you who believe do not prohibit the good and pure things which Allah has made permissible for you. And do not exceed the limits for Allah does not love those who exceed the limits. Eat from the lawful and good things which Allah has provided for you. And have fearful awareness of Allah, the One in which you believe." [Qur'an 5:87-88] Finally, among them are His final words regarding what is forbidden to consume: "Prohibited to you are carrion, blood, the meat of pigs, that over which other than the name of Allah has been mentioned, that which has been killed by strangling, that killed by a violent blow, that killed by a headlong fall, that killed by being gored, that partly eaten by a wild animal except when you are able to slaughter it, that sacrificed on a stone alter, and that which has been divided by raffling with arrows. All this is corruption. This day has those who disbelieve despaired of your religion. So do not fear them but fear Me! This day have I perfected for you your religion and have completed My favor upon you. I have chosen **al-Islam** as a religion for you. Whoever is in need because of hunger without inclining towards sins, then Allah is Forgiving Merciful. They ask you about what is lawful for them. Say: All good and pure things are made lawful for you. And the beasts and birds which you have trained as hounds are trained. You teach them that which Allah has taught you. So eat of that which they catch for you and mention the name of Allah's name upon it, and have fearful awareness of Allah. Truly Allah is swift in taking account. Today all good and pure things have been made lawful to you, and the food of the People of the Book is lawful for you and your food is lawful for them." [Qur'an 5:3-5] Finally, among these verses which prohibit consuming what is prohibited, reprehensible and excessive are His words: "Verily those who devour the property of the orphan unjustly, truly they only swallow fire into their stomachs and they shall enter in burning fire." [Qur'an 4:10] Shaykh Abdullahi Dan Fodio said in his Sabeel an-Najah: "Then it is incumbent upon you, if you have a genuine resolve for the worship of Allah, to first guard the stomach from what is forbidden and dubious; and then to guard the stomach from excess. It is necessary that you research into what is forbidden and dubious from food and drink for three reasons; the first is in order to take precaution against the fires of Hell; secondly consuming forbidden and dubious food and drink banishes success in worship; and three it is an action which is rejected and not acceptable to Allah. As for excess consumption of what is lawful, it has ten destructive qualities: [1] the hardening of the heart; [2] it causes tribulation in the limbs; [3] it diminishes knowledge; [4] it diminishes worship; [5] it causes the loss of the sweetness of worship; [6] the danger of falling into what is dubious and forbidden from actions; [7] it causes the preoccupation of the heart and the body; [8] it leads to the severity in the pangs of death; [9] it causes deficiency in the reward of the next life; and [10] it will be the cause of one being detained and questioned during the reckoning. These are the ten destructive qualities in consuming excessive lawful food and drink; but in the first one is sufficient to drive home the point. May Allah provide success in what is correct." Shehu Uthman Dan Fodio constructed his spiritual path in disciplining the soul and in opening the comprehension of unmediated knowledge through hunger (*juu'*). In his Sawq as-Siddiqeen, the Shehu narrated that the Prophet, may Allah bless him and grant him peace once said: "Allah boasts to the Angels regarding the one who curtails his intake of food in this world's life. He says: 'Look upon my servant who is tested with food and drink in this world's life and he forsakes them. O My Angels bear witness! There is no food which he has forsaken except that I exchange it with a rank in Paradise.'" The meaning of 'boast' in this prophetic tradition and in other similar traditions is that Allah ta'ala is actually reminding the Angels of the superiority of the Children of Adam over all creatures and the wisdom behind His commanding the Angels to prostrate to Adam. It is significant that Allah ordered Adam and his wife to refrain from consuming a certain food while in Paradise, because it indicates that certain food consumptions were even prohibited in the Unseen kingdom in order to maintain station with Allah ta'ala. What caused the loss of this station was Adam's consumption of what he was prohibited. However, this consumption was also a part of the wisdom behind him being sent to the earth as His vicegerent (*khalifa*), and the means for Adam entering the first door of spiritual station, which is the door of repentance. Just as

Allah ta`ala forbade Adam to consume certain foods in the Unseen kingdom, and instructed him with wisdom directly from Himself, similarly Allah ta`ala raises the Children of Adam in this life in spiritual stations based upon the decrease of their intake of food, by which Allah ta`ala lifts the veils of the Unseen kingdom, allows them to have access into the wisdom which He instructed Adam, and boast of their stations over the rest of creation, especially the Angels. As *Shaykh* al-Munowi said in his *Fayd'l-Qadeer*: "This prophetic tradition means that Allah is saying to the Angels to look at or examine My servants how they subjugate their souls by fasting in the day, standing at night, and being preoccupied with My worship, over and above being free to enjoy their pleasures, or being expansive in consumption, drink and attire. Look how they prevent their souls from enjoying its lower pleasures for My sake. As for you O Angels, it is not possible for you to overcome the barriers of the rebelliousness of the soul because none of you have been created from mixed and conflicting compound substances as Adam was. Rather you were created from a single constituent, which is light that is innately disposed to obedience of Me." Thus, the boast of Allah ta`ala for Adam is his innate potential for rebellion, and his ability to overcome this innate ability by struggling against his lower nature through hunger, self-denial and spiritual struggle.

^{lix} Allah ta`ala has established the guarding of the private-part (*hifdh 'l-'awra*) from fornication, adultery (*az-zinaa*), homosexuality (*al-luwaat*) and every kind of illicit sex by His words: "And do not come near to fornication or adultery. Verily it is an abomination." [Qur'an - 17:32] And by His words criticizing the people of Lot for their homosexuality: "What! Do you indeed approach men lustfully rather than women!? Nay, you are a people who are barbarians." [Qur'an - 27:55] The sins of the private parts such as masturbation, fornication, adultery, pedophilia, bestiality, and everykind of illicit sex; are the kinds of sins that alter blessings and remove Divine favors within a family and a society. GOD says: "So, GOD seized them by means of their sins..." [Qur'an - 3:11]; and He says: "...and We destroyed them because of their sins..." [Qur'an - 8:54]; which indicate that every affliction which humanity experiences, it is the direct result of their own sins. *Imam* Ali ibn Abi Talib, once said: "Be fearfully aware of committing sins; because no affliction occurs and no deficiency in wealth occurs except as a result of human sins." He, may GOD ennoble his face, also said: "Each day and night GOD, mighty and majestic be He, has a caller who calls out: 'Be warned! Be warned! O servants of GOD, of disobedience to Him. In truth, if it were not for grazing beasts, nursing mothers and elders bowing in prayer, you would all be afflicted by severe afflictions.'" These afflictions manifest in the individual, the family, the community and the nation in the forms of: the holding back of the rain; the drying up of rivers; high prices; drought; economic stagnation; shortened life expectancy; the spreading of plagues and pandemic bacteria; the spreading of STDs previously unknown; mass death; the lifting of *baraka* from all things; the loss of blessings; and other than these. It is thus, obligatory for GOD's servants to seek forgiveness of the sins of the private parts in order to protect the entire society from social strife and decay.

^{lx} Allah ta`ala has established the guarding of the feet (*hifdh 'l-rijlayn*) from walking conceitedly (*mukhtaal*) and from walking to every type of disobedience by His words narrating the words of Luqmaan: "And do not turn your faces from people out of contempt, nor walk in the earth exultingly; for indeed GOD does not love any self-conceited boaster; and pursue the right course in your walking." [Qur'an - 31:18-19] The meaning of His words: "nor walk in the earth exultingly"; is do not walk in the land over joyous as a form of self-deception; nor walk in the land with conceitedness and pride. The meaning of His words: "for indeed GOD does not love any self-conceited boaster" is that GOD does not love the person who walks in the earth in a strutting, swaggering and prancing manner; as a way of self-aggrandizement over people. The meaning of His words: "and pursue the right course in your walking"; is to be ordinary in your walking by not ambling slowly and not rushing like an animal. You should walk with tranquility, dignity and with purpose, except when necessary. The Mother of the believers, Aisha once said about Umar ibn al-Khattab, may GOD be pleased with them that whenever he would walk, he would walk swiftly with purpose. What she meant is that he would walk faster than a slow amble. *Imam* al-Baydawi said that this way of walking with purpose is the description of the Prophet's manner of walking, may Allah bless him and grant him peace: "When he used to walk, it was as if he were walking down a hill." This means that the Messenger of Allah, may Allah bless him and grant him peace walked in a determined manner without rushing (*'ujaala*). The Messenger of Allah, may Allah bless him and grant him peace said as it was related by *Imam* at-Tirmidhi: "Rushing is from Satan." Allah further highlights the sins of the feet by His words: "And do not walk in the earth exultingly, for you cannot cut through the earth nor reach the mountains in height." [Qur'an - 17:37]. The meaning of His words: "And do not walk in the earth exultingly"; is do not walk through the land exultantly (*dhu murhin*) with arrogance (*kibr*) and haughtiness (*khuyala*). The expression exultingly (*marhun*) means excessive joy (*farhun shadeed*), vanity and snobbishness (*ikhthiyaal*). The meaning of His words: "for you cannot cut through the earth"; is that you cannot pierce the earth with your arrogant walking, nor can you reach the ends of the earth with the strength of your prancing. The meaning of His words: "nor reach the mountains in height"; is that your deluded sense of impudence, impertinence and insolence (*tutaawiluka*) will not allow you to reach the height of the mountains. This is an

explanatory expression for the prohibition and preemption against walking about with conceitedness and haughtiness. Realize that riding and walking towards disobedience (*al-ma`asi*) is one of the horses of Iblis and his feet. Allah ta`ala says to Iblis commanding him with a threatening command or insult: "And come against them with your riding horse and on foot." [Qur'an -17:64] The meaning of His words: "and on foot"; is such as riding mounts, or accompanying them as they walk or rush into disobedience. Or it is a reference to the forces of Iblis from among the malevolent demons. Just as walking to acts of obedience such as the prayer, giving charity, the assemblies of learning or during the pilgrimage is rewarded for each step; similarly walking to all acts of disobedience and heedlessness, will be reckoned for each step taken. For this reason, every person who desires the countenance of GOD, must seek forgiveness for every step that his feet take towards disbelief, disobedience, heretical innovation and corrupt passions.

^{ki} The *Shehu*, may Allah engulf him in His mercy, establishes the obligation of seeking forgiveness for being silent regarding what occurs "whether in sleep or while awake". Silence (*sukuut*) in the religion of Islam is both praiseworthy and blameworthy based upon the circumstances which induces it. Silence can be permissible (*mubaah*) in certain circumstances; obligatory (*waajib*) in certain circumstances; and highly recommended (*manduub*) in other circumstances. What the *Shehu* addresses here is seeking forgiveness of GOD from silence which is either reprehensible (*makruuh*) or forbidden (*haram*). Seeking forgiveness for being silent regarding matters which occur in the waking state has been examined thoroughly by the Book, the *Sunna* and the consensus, so discussion will be had on this first. As for seeking forgiveness for being silent regarding what occurs in sleep, it is more nuanced, because it concerns the realm of dream visions (*ru'ya*), which the Messenger of Allah, may Allah bless him and grant him peace said is the only thing that remains of prophethood (*nubuwwa*); it is the realm through which spiritual openings occur; and it is the medium through which the health or sickness of the soul can be decoded and understood. Thus, discussion of this will be had later. As for silence (*sukuut*) it has a multitude of meanings and is a synonym of "samt" and "kharas". It has been related on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace once said: "Whoever believes in GOD and the Last Day, let him say what is good or be silent (*aw la yasmut*)." In another narration, he upon him be peace said: "Whoever believes in GOD and the Last Day, let him speak well or be silent (*aw la yaskut*)." This demonstrates that the expressions "sukuut" and "samt" are synonyms and are both translated as "silence". *Imam* Ibn Manthuur defines "samt" as: "the silence of the tongue along with the presence of the mind", (*kharasa lisaanuhu ma`a huduur 'd-dhihan*). Silence (*sukuut*) is not dumbness or muteness as a result of ignorance. Silence means knowing the thing about which one is quiet, but choosing not to speak on it for whatever reason. It means leaving speech although one has the ability to speak. In his *Kitab as-Samt* *Imam* Ibn Abi ad-Dunya narrated that the Messenger of Allah, may Allah bless him and grant him peace once said: "Shall I not inform you of the easiest act of worship and the most effortless to the body? It is silence and excellent character." Thus, silence can be praiseworthy in certain circumstances and it can be blameworthy in other circumstances. The Messenger of Allah, may Allah bless him and grant him peace made silence (*samt*) one of the five pillars of sainthood, when he said: "Truly the *abdaal* only obtain the station of *badaliyya* by means of the emptiness of their stomachs, silence, wakefulness, seclusion and reflection." It has been related on the authority of `Uqba ibn `Aamir that he once asked: "O Messenger of Allah, what is salvation?" He, upon him be blessings and peace responded: "It is you gaining control over your tongue, being accommodating in your home, and weeping over your errors." The meaning of "gaining control over the tongue" (*yamlik `ala al-lisaan*), means being silent when silence is required and speaking when speech is required. Once a man came to Abu Sa`id al-Khudri and asked him to give him sound advice; and he responded: "You must be silent except when it comes to the truth; for by means of the truth you will be able to conquer Satan." Here, the early ancestors (*as-Salaf*) made silence their normative practice, but made an exception when it came to the truth or the Absolute Being. This means that it is reprehensible and forbidden to be silent regarding remembrance of the Absolute Being, His messenger, delivering His message, commanding good, forbidding evil, speaking truth to power and speaking out on behalf of the oppressed, the destitute, truth and justice. It has been related by *Imam* Muslim on the authority of Abu Sa`id al-Khudri who said: "I once heard the Messenger of Allah, may Allah bless him and grant him peace say: 'Whoever among you sees evil, let him change it with his hands. If he is unable to, then with his tongue. If he unable to, then with his heart, and that is the weakest of faith.'" Thus, remaining silent in the face of evil, while disliking that evil in the heart is the weakest of faith. It is for this reason that *Imam* Ibn Hajr al-Asqalani said: "Being silent regarding what is lawful is not a part of obedience to GOD, the Exalted." On the contrary, silence in this circumstance is disobedience to GOD. It is necessary, to then seek forgiveness of GOD for such silence. It was related by *Imam* at-Tirmidhi on the authority of Hudhayfa ibn al-Yamani who said that the Messenger of Allah, may Allah bless him and grant him peace said: "I swear by the One in whose Hand is my soul, you should command the good and you should forbid evil; or soon GOD will dispatch from Himself a punishment against you." Further, it

was related by *Imam* Abu Dawud in his Sunnan that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no people who commit acts of disobedience, while there are those among them who have the capacity to bring about change and they do not; except that GOD causes His punishment to pervade all of them.” Finally, it has been related that the Companion, Abu ad-Darda, may Allah be pleased with him once said: “You should command the good and forbid evil, or GOD will place you under the sovereignty of an unjust ruler, who will not honor your elderly, nor be merciful to your youth. And the best of you will then supplicate GOD against him, but He will not answer you. You seek His help against him, but you will not be helped. You will then seek forgiveness, and He will not forgive you.” This narrative is strongest proof for the necessity of seeking forgiveness of GOD for being silent regarding commanding good and forbidding evil. In addition, it has been related in an unbroken continuous narration (*mutawatir*) that the Messenger of Allah, may Allah bless him and grant him peace said at the Farewell Pilgrimage after asking his Companions had he delivered the message of GOD: “Let those who have witnessed it deliver it to those not present; for perhaps some of those to whom the message was delivered will be more attentive to it than some of those who originally heard it.” It is thus necessary to seek forgiveness of GOD for being silent regarding delivering His message to others. The Messenger of Allah, may Allah bless him and grant him peace is reported to have said: “When tribulation appears and my Companions are verbally abused; for whoever possesses knowledge, but then conceals it; then he is just like the one who openly denies what was revealed to Muhammad, may Allah bless him and grant him peace.” It is, therefore, necessary to seek forgiveness of GOD for being silent during times of tribulation, the prevalence of injustice, social strife and upheaval. A person can be silent during the occurrence of good or bad; and their silence can be judged as support and approval of that action: good or bad. It is for this reason that *Imam* as-Shafi`i coined the legal principle (*qaa`ida*): “No statement can be attributed to the one silent; but silence during the presentation of a matter is a clear statement.” This establishes that silence under certain circumstances can mean something; and can be used to judge a person’s legal status. This means that it is necessary to seek forgiveness of GOD for giving silent approval and support to evil, injustice and error. Silence can also mean a withdrawal from being judged or from giving judgment as Abd’s-Samad ibn Yazid as-Sa’igh said that he heard *Imam* Fadl ibn `Iyad once say: “This is not a time for speech. This is a time of silence and keeping to one’s home.” These are the kinds of matters which the *Shehu* means when he delineates the need to seek forgiveness of GOD for being silent concerning matters during the waking state. As for seeking forgiveness of GOD for being silent regarding what occurs during sleep, this is metaphor because “silence” in this context means to fail to act upon something. This is because the realm of dream vision is a remnant of prophethood and is the means by which GOD either warns or gives good news regarding the perfection or devolution of the soul. Thus, to ignore dreams and their significance is being ‘silent’ regarding them by failing to act upon the inferences of dreams. The grandson of the *Shehu*, *Shaykh* Abd’l-Qadir Dantafa said in his *Muqadimat Fee `Ilm al-Maraa’iy*: “Realize that sleep is an expression referring to the return of the sense perceptions towards the sensory world, where there enters into the interior of the heart the vapors of this interaction, which then ascends to the brain. There then arises in the anterior of the brain natural incidents in a depository realm of manifestation called the ‘*khayal*’ (conceptualized vision). Thus, the figures of sentient and non-sentient beings take form in this realm of manifestation. It is then that one can see all of the sensory things which one’s thoughts and reflections have seized upon. From this it can be known that the ‘*khayal*’ (conceptualized vision) is a connecting matrix between the intelligible world and that of the sensory. Apart of its wisdom is that in it all intelligible meanings take a corporeal form as ‘a double’. This judgment is invariable and persistent regarding the whole of existence, and applies to all necessary, possible and impossible existing things. All of these descend into the ‘*khayal*’ and take a symbolic form, which at the same time is not established in outward reality. If this symbolic form is from those things which the sensory perceptions seize upon, or it is from the imagined occurrences of the soul; then it is merely a confused dream which has no judgment in the world of conceptualization. As for what a person knows in his soul and has sought guidance concerning, then he will see it in his sleep. This type of vision is not from confused dreams. Rather, it is from the tokens of transmission, so understand.” Consequently, failing to take lessons from the significance of dream visions is a form of rejection or denial of the blessings of the remnants of prophethood. Allah ta`ala says: ‘*For them is the Good News in this lower life and in the Hereafter.*’ [*Qur’an* – 10:63] The scholars of exegesis have said: ‘This means the righteous dream in this lower life and Divine accompaniment in the Hereafter.’ The Prophet, may Allah bless him and grant him peace said: ‘The righteous dream is a 46th part of prophecy.’ He, upon him be peace said: ‘Whoever does not believe in the righteous dream, does not believe in Allah and the Last Day.’ Thus, being “silent” or failing to learn and act upon the meanings of dreams is an error for which one must seek forgiveness of GOD. It is a part of the confirmed *Sunna* to pay close attention to dreams as *Shaykh* Abd’l-Wahaab as-Sha`raani once said: “My spiritual master Ali al-Khawaas once said: ‘These events which occur to humanity in their sleep are forces from the forces of Allah, by which He strengthens the faith of the dreamer in the Unseen, if the person is deserving of that; even though this

could be considered a deficiency regarding the right of belief.' He used to also say: 'Only a person ignorant would take for granted what he sees in his sleep. Most of what the believer sees in his sleep is a part of the revelation of Allah (*wahyi Allah*) which comes on the tongue of an Angel of dream inspiration (*malak 'l-'ilhaam*).'" *Shehu* Uthman Dan Fodio said in his *Ihya as-Sunna*: "From the path of his *Sunna*, may Allah bless him and grant him peace, is the immensity of lying about dreams (*ta'adheem 'l-kadhab fi 'r-ru'ya*). It is related in the *Saheeh* of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him said that the Prophet, may Allah bless him and grant him peace said: 'The worst lie is that a person claims to have seen a dream which he has not seen.' It is also related in the *Saheeh* of al-Bukhari on the authority of Ibn Abass, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said: 'Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do. If somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection.'" This Divine threat for lying regarding what is seen in dreams is sufficient proof for the need to seek forgiveness for being silent regarding what occurs in dreams. The *Shehu* continues: "Among the heretical innovations is not giving any regard to the significance and relevance of dreams at all (*'adama 'r-ru'ya 'aslan*). This is a forbidden heretical innovation by consensus because dreams are not to be completely ignored. This is due to the fact that dreams and visions are a part of the remnants of prophethood as it is related in the *Saheeh* of al-Bukhari." Consequently, "silence" regarding what occurs during dreams, means lying about what is seen during dreams or failing to pay attention to their meanings. It is necessary, then to seek forgiveness of GOD for being silent regarding what occurs in dreams.

^{lxii} The tenth and final reason that the *Shehu* gives us in his *Wird* for seeking forgiveness of GOD is for our worship of Allah devoid of attentive presence (*huduur*). Here the *Shehu* brings us back to the objective of the science of *tasawwuf* (spiritual purification) which is *ihsaan*. The Messenger of Allah, may Allah bless him and grant him peace, defined *ihsaan* as attentive awareness (*muraqqaba*) of GOD or presence (*huduur*) with GOD. The etymological root of the expression spiritual excellence (*ihsaan*) is taken from: 'he did excellent' (*ahsana*), 'he does excellent' (*yahsinu*), 'excellence' (*ihsaan*). It is a verbal noun of the phrase '*ahsaa*' and means the opposite of that which is repugnant. Allah ta'ala says: "For those who do excellence, they will have the best reward and even more. Neither dust nor humiliation will come near their faces. They are the companions of the Paradise in which they will abide forever." [Qur'an -] Allah ta'ala says: "Do excellence for indeed Allah loves those who are spiritually excellent." [Qur'an -] Allah ta'ala says: "Is not the recompense for spiritual excellence more spiritual excellence?" [Qur'an -] For, spiritual excellence is the kind of good which affects oneself and others. You say: "I have done such-and-such excellently", when you mean you were proficient in it. And you say: "I acted excellently towards so-and-so", when you were able to connect something beneficial to him. It is the first meaning which is foremost because the objective in the expression '*ihsaan*' is to have proficiency in worship, being observant of the rights of Allah ta'ala and being attentively aware of Him. That is to say, it comprises the precision of worship for Allah ta'ala as if you see Him, which is the highest form of spiritual excellence; and if you do not see Him, then it comprises the precision of worship of Him due to the fact that He sees you, which is the lowest level of spiritual excellence. This is like, for example, being precise in the ablution by performing it completely in accordance with its proper description, courtesy, and the perfection of its *Sunna* practices. This is the same in every act of worship. Rather, this is the case in social transactions (*mu'aamilaat*) as well. For, every social transaction is a type of worship, either through acting excellent towards one's nearest of kin, towards strangers, or by being excellent towards others with one's body or wealth. Thus, spiritual excellence is being fervent in one's sincerity to Allah ta'ala through obedience to Him, and through being acutely attentive to Him in one's social transactions with His creation. It has been related by *Imam* al-Bukhari on the authority of Umar ibn al-Khattab that the Messenger of Allah, may Allah bless him and grant him peace said when asked: 'What is spiritual excellence (*ihsaan*)?'; "It is that you worship Allah as though you see Him. And if you do not see Him, He sees you." The meaning of his words, upon him be blessings and peace: "It is that you worship Allah", is that it is conceivable that what is meant by the expression 'worship' in this prophetic tradition is direct gnosis of Allah. The meaning of his words, upon him be blessings and peace: "...as if you see Him", is that there is an adjective verbal noun which has been omitted, meaning: "...with worship as if in the worship you see Him." Or it is a phrase of circumstance, meaning: "...in the state as if you see Him." Spiritual excellence (*ihsaan*) means being in a state scrupulous piety (*wara'a*) during worship coupled with humility (*khudu'a*) and fear (*khushu'a*) with what these truly mean based upon a humility and fear of Him as if He is seen. There is no doubt that if He is seen like this in the state of worship, then one will never be negligent with what is required of him from humility and other than that. For this scrupulous piety can never emerge except if the person realizes that He the Exalted is all aware, all knowing and all acquainted with his

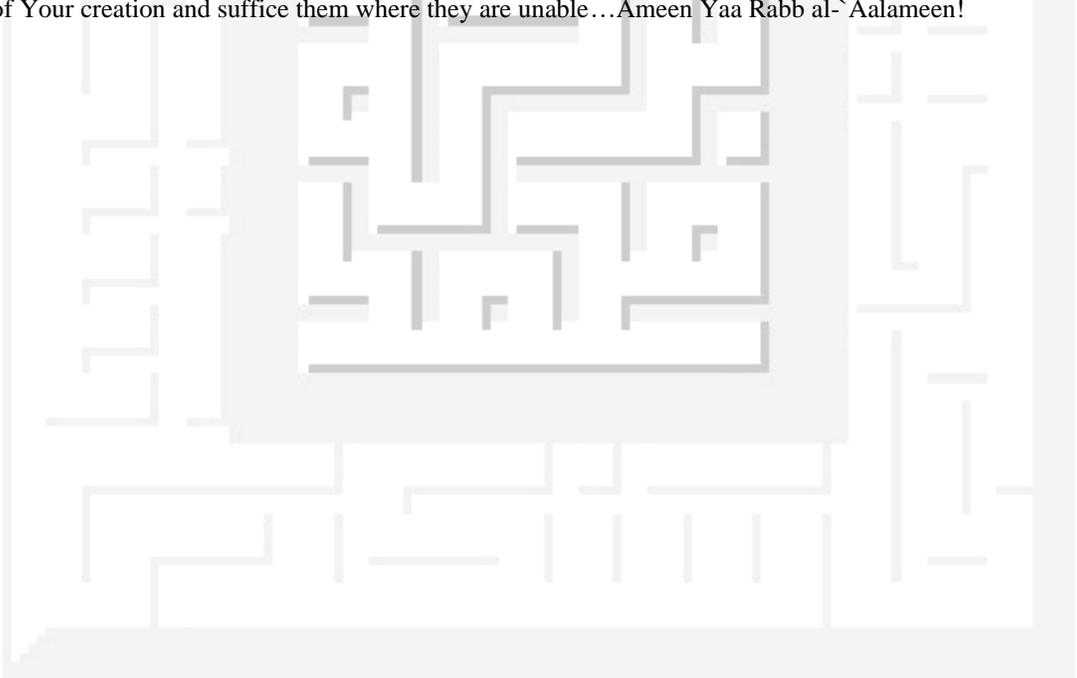
circumstances, which is the reality as it is; even if the servant does not see Him. The meaning of his words, upon him be blessings and peace: “And if you do not see Him, He sees you”, is that it is sufficient to have scrupulous piety accompanied with humility from that perspective because being aware that He sees you is a means to that end and not a condition for it. The vision which the People of Gnosis have of their Lord in this world’s life is not with the eyes, but with the heart and the innermost secret with the lifting of the veils from the Unseen Kingdoms and in the world of sleep visions. The meaning of the lifting of the veils here is the lifting of destructive barriers which prevent one from seeing Him, which if Allah ta`ala were to do its opposite with them, they would actually see Him. *Qadi`Iyad* said: “All of this is a commentary upon the issues of the outward and inward worship of Allah, from the beliefs of faith, the outer actions of the limbs, the sincerity of the innermost secret, and taking protection from destructive actions, to the point that all of the sciences of the *shari`a* refers back to this prophetic tradition and are rays from it.” The answer which the Messenger of Allah, upon him be blessings and peace gave is an indication of two spiritual states: the highest of them being that of direct witnessing of the Absolute Being overcomes his heart until it is as though he sees Him with his eyes, which is the meaning of his words: “...as if you see Him” that is to say He sees you. The second is that he becomes acutely aware that the Absolute Being is acquainted with him and sees him in everything he does, which is the meaning of his words: “...for verily He sees you.” For these two distinct spiritual states are the fruit of gnosis of Allah and fear of Him. This was expressed in the narration of `Amaara ibn al-Qa`qaai` by the words of the Prophet upon him be blessings and peace: “It is that you fear Allah as if you see Him.” And this is similar to what was related in the prophetic tradition of Anas. An-Nawwawi said: “Its meaning is that you must be scrupulously pious in the mentioned courtesies with Him, since you see Him and He sees you. This should be done because He sees you, not because you can see Him, because He always sees you. Hence, you must perfect your worship for Him, even when you do not see Him. The implication of the prophetic tradition is that if you do not see Him, yet be persistent in the perfection of worship because He sees you. The Knower of Allah, Abd`l-Jaleel said: “The first station is divided into three divisions. The first division is in the station of Islam, which is that matters in the sensory world are three kinds: disobedience, obedience and permissible things of life. As for the division of disobedience they are different in their diversities. For, the servant is ordered to know that Allah sees him, so when he has a strong desire to commit an act of disobedience, he realizes that Allah sees him and observes him in every circumstance that he is in. If the servant were aware that Allah sees him at the time of his disobedience, he would desist from it based upon the realization of the spiritual excellence of that evidence with him. This acute awareness becomes evidence with him which Allah ta`ala provides for him, similar to that which was given to Prophet Yusef, upon him be peace; and stands as clear cognitive evidence that Allah ta`ala exists in reality, that He gazes upon everything and that He alone is the One who expends everything, is their Prime Mover, and is the One who causes their stillness. Thus, whoever sees Allah ta`ala with this kind of evidence in all important affairs, has removed from him the harm and repugnancies of all kinds of evils. The second division of obedience, it is that he knows that Allah ta`ala exists and takes as evidence in his soul that He sees him absolutely; unless he is a heretic who denies the existence of the Lord. For if he openly admits of the existence of his Lord, and then abandons worshipping Him being careless, then this is due to the deficiency of the evidence of spiritual excellence with him. This is the trait of those who have squandered their obligations due to their ignorance of the Divine decree, except when they resort back to recognizing the extent of His commands. The third division is regarding lawful things, which are normally the locus of heedlessness and absentmindedness in that station of spiritual excellence. For, when a servant remembers that Allah ta`ala sees him during his lawful expenditures, is aware that it is He who accepts them and that He rarely turns away from him, then he naturally becomes ashamed that He will see him being intent on contemptible, albeit lawful, transient deeds, being completely engrossed in them preoccupying him from His remembrance; or being preoccupied with what occurs from them from them being acceptable in the eyes of Allah ta`ala. The second station of spiritual excellence is in the world of the Unseen. It is that when the servant reflects upon the realms of the Hereafter, such as death, the grave, the gathering, the showing of deeds, the reckoning and other than these, knows that all of the things of this world will be shown to Allah ta`ala in that world; and what will be in that world will corroborate what he did in this one, then he becomes preoccupied with beautifying himself for the Hereafter with the apparel of the People of the Hereafter in what he is able. As for the third station of spiritual excellence, it is that when the servant is aware that in the hearts of His close intimate friends, that He removes from them destructive traits, he thus, tries to purify himself of these, and seeks to be described with praiseworthy traits until his innermost secret becomes a mirror manifesting the secrets of his words: ‘...as if you see Him and if you do not see Him, He sees you’.” The opposite of attentive presence with GOD, is heedlessness (*ghafla*); which is obligatory to seek forgiveness of GOD from during every act of worship. The *Shehu* also said in his *Ihya as-Sunna*: “From the path of his *Sunna*, may Allah bless him and grant him peace, is to be in a state of attentive watchful expectation of GOD (*muraqabatun Allahi*) by doing the obligatory acts of worship

(*faraa'id*) and the supererogatory acts of worship (*nawaafil*). It is related in the Saheeh al-Bukhari that Allah said on the tongue of the Messenger of Allah, may Allah bless him and grant him peace; ‘Nothing draws my servant nearer to Me than him performing what I have obligated upon him. My servant continues to draw near Me with supererogatory acts of worship until I love him. When I have loved him, I become the hearing by which he hears, the sight by which he sees, the hand by which he strikes, and the feet by which he walks. If he asks Me, I will grant to him. When he seeks refuge with Me, I give him refuge.’” It is this presence (*huduur*) of the heart and mind in attentive watchfulness (*muraqqaba*) of GOD that is the goal of the spiritual path. Its opposite, which are heedlessness, absentmindedness and thoughtlessness during worship is what the spiritual aspirant (*mureed*) is obligated to struggle to eradicate and seek forgiveness of GOD from; and success is with GOD.

^{lxiii} This is a general *ijaaza* (license) which the *Shehu* gives to the entire *Umma* of Muhammad, may Allah bless him and grant him peace. As the *Shehu* said in the beginning of the *Wird Sayf al-Haqq*: “It was then that they all, (Prophet Muhammad, all the messengers, prophets and the *awliyya*, alayhim as-salaatu wa’s-salaamu) gave me permission to disseminate this *wird* which was miraculously inscribed on my rib and I was guaranteed that for whoever adhered to it that Allah would intercede for them in all of their desires.” That is to say, that GOD has made the *Wird Sayf al-Haqq* as a means of achieving the intercession of *Shehu* Uthman Dan Fodio in all lawful desires, especially in the ultimate desire of gnosis of GOD. The meaning of his words: “It is necessary for the one who hears or receives this *wird* (litany)”; is a reference to any Muslim who comes across this *wird* either through direct transmission or through reading it in a text. The meaning of his words: “that he (the Muslim that comes across this litany) embarks on it because it is the lightest of all litanies (*awraad*)”; since it only comprises of three *adhkaar* to be recited ten times after every obligatory prayer. It is light in words but, as this research of mine demonstrates, it is heavy on the Scales and immense in terms of capacity to help the spiritual aspirant reach his/her Goal. The meaning of his words: “Allah will give *baraka* in all the endeavors for everyone who loves this litany, examines it, hears it and who transmits it until the Day of Judgment”; is an all-encompassing prayer of *baraka* for every individual who takes this *Wird Sayf al-Haqq* as their daily litany. This is evidence that the *Wird Sayf al-Haqq* is not only a litany for those who have taken the oath of allegiance with the *Shehu* and his *Khilaafa*; but it is for all the Muslims of his age until the appearance of the Awaited *Mahdi*; because the *baraka* of the *Shehu* and his *wird* will not cease until it reaches the appearance of the Coming Man, the Seal of the Muhammadan *Awliyya*, Sayyid Abu’l-Qasim Muhammad ibn Abdullahi, (may GOD bless his swift appearance). Accordingly, here I give general license (*ijaaza`aam*) and permission (*idhn*) for any Muslim who comes across this text to take this *Wird Sayf al-Haqq* (Litany of the Sword Truth) to be recited after every obligatory prayer; as I received it from my *shaykh*, my lamp, my *madhhab* and guide, *Shaykh* Abu Umar, Muhammad al-Amin ibn Adam Kari`angha al-Khateeb ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn Muhammad Sanbu Darneema; who received it from *Shaykh* Mallam Musa al-Muhajir of Adamawa; who received it from the gnostic sage, the *Imam* and jurists, *Shaykh* Ali Dinba ibn *Shaykh* Abu Bakr Mallami *Imam* of Masjid Uthman Dan Fodio in Sokoto; who received it from the Light of the age, the Reformer of the religion, the Reviver of the *Sunna*, the Sword of Truth, the *Imam* of the *awliyya*; and the 11th Righteous Caliph, *SHEHU UTHMAN DAN FODIO*, may Allah engulf him and all of our *shuyukh* in His mercy Amen.

^{lxiv} And with its ending, I end my commentary upon the *Kitaab al-Wird*, which I have named *Izaalat Dhameem Khisaal al-Qird Bi Iktishaaf Anwaar Kitaab al-Wird* (The Removal of the Obnoxious Traits of the Rogue Monkey by Disclosing the Illuminations of the Book of the Litany); on Friday night, 12th of *Dhu'l-Qa`ida*, 1443 A.H. (June 11, 2022). The sages have said: “Whoever does not have a litany, is a rogue monkey!” So, I composed this commentary firstly as a general license for every Muslim, who comes across this text, to take as their daily *wird*, to transform their rogue monkey “*Wukong*” (google it!) into a refined and sharpened Rogue of GOD, a spiritual SAMURAI, a Sword of Truth. Secondly, I composed this commentary to demonstrate that *Shehu* Uthman Dan Fodio, may Allah engulf him in His mercy, had established his own branch of the *sufic* Path, with his own *wird* and spiritual methodology (*suluuk*) unique to him and his followers – the *FODIAWA*. And to this extent, I believe, I have been successful, with the help of Allah and His success. O Allah be pleased with the spirit of *Shehu* Uthman Dan Fodio, with our *shaykhs* and their *shaykhs*, the first of them and the last of them. O Allah, I connect with You and direct myself to You by means of our *shaykh*, our means (*waseela*), our exemplar (*qudwa*), and our leader (*imam*) *Shehu* Uthman Dan Fodio... Ya *Shehu* Uthman Dan Fodio, I have taken you as a connecting means to our Lord in all my affairs, so that GOD can fulfill all our affairs. O ALLAH, accept the intercession of Your fervent victorious servant, *Shehu* Uthman Dan Fodio; because of him forgive us of every sin, indeed You are the Best of those who forgive; and by the success You granted *Shehu* Uthman Dan Fodio give us relief from every hardship and endeavor; there is no deity except You; glory be to You, indeed we have been among the unjust. O ALLAH by the multiplicity of sciences You granted *Shehu* Uthman Dan Fodio, conceal our privacy, protect our dependents, fulfill all our debts,

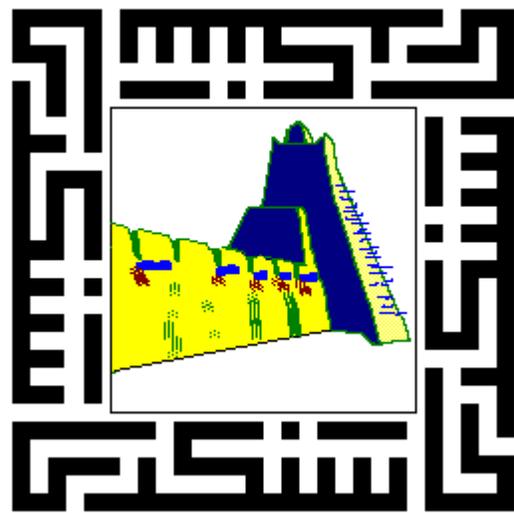
and assist us against our enemies; for indeed You are the Best of those who give assistance. O ALLAH by means of the Light of the age, *Shehu* Uthman Dan Fodio, extend our affairs in this life and the Hereafter, make us die as Muslim and include us among the righteous. I ask You, ALLAHUMMA by the one that has a connection with me and I ask You by what he asked You for himself... Ya *Shehu* Uthman Dan Fodio. You are our *shaykh* and our *imam*, and we are your *jamaat* underneath your sovereign concern and forethought. We are your subjects and your cadre standing ready at the gate of your *khilafa*, connected to the excellence of your station with GOD, hopeful from GOD due to your nobility and standing with Him. So, we have taken you, Ya *Shehu* Uthman Dan Fodio as intercessor with GOD, the Majestic and Mighty; because we are completely drowned in our own sins. So, seek forgiveness for us with GOD, Ya *Shehu* Uthman Dan Fodio and intercede for us with GOD in the forgiveness of our sins. May Allah, whom there is no deity except Him, relieve us of all our anxieties and hardships by means of the abundance of your sovereign concern, sympathy and nobility. I ask GOD by the love of the Prophet that He placed in your heart Ya *Shehu* Uthman Dan Fodio to accept your intercession for us with Him, the Most Generous of the generous... O ALLAH the Most Generous of the generous, O Most Merciful of the merciful, O Best of those who forgive, O Lord of the first and the last. O Allah accept the supplications, the intercession and pleading of *Shehu* Uthman Dan Fodio on our behalf, and O ALLAH, I ask you by extent of the prayers, peace and blessings which *Shehu* Uthman Dan Fodio sent upon our master and chief Muhammad, that You send blessings upon our master Muhammad, who was sent as a mercy to all the worlds, and upon his family and all his Companions and all those who follow him in spiritual excellence; with a prayer which exceeds all limits, that is eternal with Your Eternity and continuous with Your everlasting continuity. O ALLAH be pleased with the spirit of *Shehu* Uthman Dan Fodio as You were pleased with him in life. O ALLAH make us live as You made the Reviver of the *Sunna*, *Shehu* Uthman Dan Fodio live; and make us die as You made the Demolisher of heretical innovation, *Shehu* Uthman Dan Fodio die. You alone have the power and with You alone is refuge attained. O ALLAH be merciful to the *Sultan* of the *Jamaat Shehu* Uthman Dan Fodio and extend his authority until it reaches the Awaited *Mahdi*; and be merciful to all of his subjects, the *Jamaat* of *Shehu* Uthman Dan Fodio: men, women, young and old, wherever they are in this world and the Next. O ALLAH be merciful to the *Umma* of Muhammad, with an all-encompassing universal mercy. O ALLAH be merciful to whole of Your creation and suffice them where they are unable...Ameen Yaa Rabb al-`Aalameen!



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