

**SANKORE'**



**Institute of Islamic - African Studies International**

# **THE HIRZ OF SHEHU UTHMAN IBN FODIO**



**Translation & Commentary**

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Institute of Islamic - African Studies International

الْحِزْرُ الْمَشْهُورُ بِبَيَادِ سَنْدُ

لِلشَّيْخِ عُثْمَانَ بْنِ فُؤَادِي

## الْحِرْزُ الْمَشْهُورُ بِبَيَادِ سَنَدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ، قَالَ شَيْخُنَا أَمِيرُ الْمُؤْمِنِينَ مُحَمَّدٌ بَلُّ بْنُ الشَّيْخِ عُثْمَانَ بْنِ فُؤَيْدٍ رَحِمَهُمَا اللَّهُ فِي بَعْضِ تَوَالِيْفِهِ (يعني كتابه المسمى بترجمان فأنظره إن شئت تجده صحيحًا)، الَّذِي جَمَعَهُ فِي سِيرَةِ شَيْخِنَا عُثْمَانَ بْنِ فُؤَيْدٍ رَضِيَ اللَّهُ عَنْهُ هَذَا وَرَدُّ شَيْخِنَا عُثْمَانَ بْنِ فُؤَيْدٍ الَّذِي كَانَ يَرْتَبُهُ فِي الصَّبَاحِ وَالْمَسَاءِ لِيَنْتَفِعَ بِهِ كُلُّ مَنْ وَقَفَ عَلَى هَذَا الْكِتَابِ، قَالَ صَاحِبُ التَّأْلِيفِ: "وَقَدْ أَخَذْتُ عَنْهُ هَذَا الْوَرْدَ سِنَةً عَشَرَ وَمِائَتَيْنِ بَعْدَ أَلْفٍ مِنَ الْهَجْرَةِ سَابِعِ رَجَبِ يَوْمِ الْأَحَدِ فِي صَبِيْحَةِ مِنْهُ، وَقَدْ أَجَزْتُ لِكُلِّ مَنْ وَقَفَ عَلَى هَذَا الْكِتَابِ فَلْيَسْنُدْ مِنِّي إِذِ الْإِجَازَةُ تَصِحُّ عَلَى هَذَا عِنْدَ بَعْضِ الْعُلَمَاءِ كَمَا تَقَرَّرَ فِي الْحَدِيثِ"، وَهَذَا هُوَ الْوَرْدُ الْمَذْكُورُ:

“In the name of Allah, the Beneficent the Merciful, may Allah send blessings upon the generous Prophet. Our Shaykh, *Amir’l-Mu’mineen* Muhammad Bello ibn Shehu Uthman ibn Fodio, may Allah be merciful to both of them, said in one of his *at-Turjuman*; in which he gathers some of the biography of our Shehu Uthman ibn Fodio, may Allah be pleased with him. This is the *wird* of our *Shehu* Uthman ibn Fodio which he recited every morning and evening, in order that anyone who comes upon this can benefit by it. The author said: ‘I took this *wird* from the *Shehu* in the year 1210 of the *hijra*, on a morning of Sunday the 7<sup>th</sup> of *Rajab* (circa January, 16, 1796). I have in turn given license to every person who comes across this book as a chain of authority from me; since license in this matter is sound with some of the scholars as it has been corroborated in the prophetic traditions. The following in the above mentioned *wird*.”<sup>1</sup>

<sup>1</sup> In the name of Allah, the Beneficent, the Merciful, may Allah send blessings upon the generous Prophet. Says the poor needy servant, chained with the shackles of sins and heedlessness, *Shaykh* Muhammad Shareef bin Farid, may Allah engulf him in His mercy, Ameen. This is the HIRZ of Shehu, famous as Yada Sanda; which I have transliterated and translated at the request of my dear *Hajj* brother, the *muqaddam* of the *Tareeqa*, Sidi al-Hajj Jumma` Salaam. I have placed the merits of each *adkhaar* from the Book and the *Sunna*, so that it can be clear that this *wird* is established upon the Book and the *Sunna*. The HIRZ is one of five *awraad* composed by the *Shehu* himself; and which he gave to his disciples specifically as litanies that distinguished him from the other *awraad* which he received and transmitted from the *Qaadiriyya*, the *Khalwatiyya*, the *Mahmudiyya*, the *Shadhaliyya* and others. These five *awraad* constitute the litanies of the Fodiyawa as developed by the *Shehu* himself. The other four are: [1] the *Wird Sayf al-Haqq*, to be recited after every prescribed prayer; [2] the *Munaajat*, to be recited during *tahajjud* night vigils; [3] the *ad-Dalaa’il*, to be recited Thursday nights or Friday anytime up until asr prayer; and [5] the *as-Salawaat al-Kubra*, which are five thousand prayers upon the Prophet, daily. The *Shehu* named this *wird*, the HIRZ, because it comprises of mainly *Qur’anic* verses, prophetic supplications and prayers designed to protect the reciter from every kind of physical, mental, emotional, psychic and spiritual harm. The expression HIRZ means “fortification” or “a place that is fortified and protected against attack”; and takes its root from the verb “*haruza*” (حَرَزَ), which means ‘it was fortified, strengthened or protected from attack.’ Immediately, the HIRZ of the *Shehu* has a military context and reveals the context in which the *wird* emerged. The *Shehu*, may Allah be merciful to him was forty-one years old; and it was the same year that he attained the station of *mujaddadiyya* of the religion and *imaamiyya* of the *awliyya*. Along with the HIRZ, the *Shehu* transmitted his basic *wird*, the *Sayf al-Haqq*. This happened during the last years of Yakubu Dan Babari’s reign over the Gobir kingdom. It was a time when the Gobir and other Hausa kingdoms began to view the *Shehu* and his scholarly network of sages as a threat. Thus, the need for a *wird*, which would work as a defensive fortress for the Muslims during a time of increased governmental pressure and sanction. The HIRZ, provided the disciples of the *Shehu*, with the spiritual fortification and moral reinforcement, they needed under enhanced repression. I, *Shaykh* Muhammad Shareef bin Farid, received *ijaza*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ \*

[1] BISMILLAHİ'R-RAHMANİ'R-RAHEEM, WA SALLA ALLAHU `ALA AN-NABIYYI AL-KAREEMI (In the name of Allah, the Beneficent, the Merciful; may Allah send blessings upon the generous Prophet), **ONCE**.<sup>2</sup>

أَسْتَغْفِرُ اللَّهَ ثَلَاثًا \* اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ \*

[2] ASTAGHFIR ALLAH (I seek forgiveness of GOD): **THREE TIMES**. ALLAHUMMA ANTA AS-SALAAMU WA MINKA AS-SALAAMU TABAARAKTA YAA DHA AL-JALAALI WA'L-IKRAAMI (O GOD, You are the Peace and from You comes Peace; blessed be You, O Possessor of Majesty and Generosity), **ONCE**.<sup>3</sup>

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with the highest chain of transmission (*bi sanad `aaliyya*) for the *Hirzi* from the three *shaykhs*: [1] *Shaykh* Muhammad al-Amin ibn Adam of Maiurno, Sudan from his father *Shaykh* Adam Kariangha from his teacher *Shaykh* Mallam Musa al-Muhajir from his teacher *Shaykh* Ali Dinba ibn Abu Bakr Mallami from *Shehu* Uthman ibn Fodio; [2] I received it from *Shaykh* Muhammad Bello ibn Abdullahi of Maiurno, Sudan from his father *Shaykh* Abdullahi ibn Umar from his father *Shaykh* Umar ibn Yusef, from his father *Shaykh* Yusef ibn Bello, from his father *Sultan* Muhammad Bello from his father ; and [3] I received it from *Shaykh* Muhammad al-Amin Boyi, the *Imam* of the *Shehu's* masjid in Sokoto, Nigeria from his father *Shaykh* Ahmadu, from his father *Shaykh* Mustafa, from his father Muhammad, from his father *Shaykh* Ali Dinba ibn Abu Bakr from . This *wird* should be recited once after *fajr* prayer and once after *maghrib* prayer; and it is one of the four *awraad* unique to , may Allah be pleased with him.

<sup>2</sup> It has been related on the authority of Abdallah ibn Mas`ud, that the Messenger of Allah, ﷺ said: "Whoever recites: *bismillahi'r-rahmani'r-raheem*, GOD will record for each letter he recites four thousand good deeds and will wipe away the same amount in evil; and He will elevate him four thousand spiritual ranks." It has also been related on the authority of Abdallah ibn Mas`ud that the Prophet, ﷺ said: "Whoever desires for GOD to redeem him from the nineteen punishing Angels (*zabaniyya*), should recite: *bismillahi'r-rahmani'r-raheem*. GOD will make each letter as a shield protecting him from each of the punishing Angels."

<sup>3</sup> Allah ta`ala says: "Then be patient, for GOD's promise is true; and seek forgiveness of your sins; and glorify with the praises of your Lord, in the evenings and early morning." [Surat al-Ghafir: 19] It has been related on the authority of Abdallah ibn Yassar who said: "I heard the Prophet, ﷺ say: 'Bliss to the one who finds in his book of deeds much seeking of forgiveness.'" It has been related by *Imam* Muslim on the authority of Thawbaan that the Messenger of Allah, ﷺ whenever he would complete the prayer, he would say: I seek forgiveness of GOD (three times) O GOD, You are the Peace and from You comes Peace; blessed be You, O Possessor of Majesty and Generosity.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ، لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

[3] ALLAHU LAA ILAHA ILLA HUWA AL-HAYYU AL-QAYYUUMU, LAA TA'AKHADHAHU SINNATUN WA LAA NAWMIN, LAHU MAA FEE AS-SAMAWAATI WA MAA FEE AL-ARDI, MAN DHA ALLADHI YASHFA'U `INDAHU ILLA BI IDHNIHI, YA`LAMU MAA BAYNA AYDEEHIM WA MAA KHALFAHUM, WA LAA YUHEETUUNA BI SHAY'IN MIN `ILMIHI ILLA BIMAA SHAA'A, WASI`A KURSIYYAHU AS-SAMAWAATI WA AL-ARDI, WA LAA YA'UDUHU HIFDHAHUMAA, WA HUWA AL-ALIYYU AL-`ADHEEMU. (GOD there is no deity except Him; neither slumber or sleep overtakes Him. To Him belong what is in the heavens and the earth. Who is there that can intercede with Him except with His permission. He knows what is before them and what is behind them; and none can encompass His knowledge except what He wills. His Footstool is as vast as the heavens and the earth; and it does not exhaust Him to preserve them; and He is the Exalted the Immense), **ONCE**.<sup>4</sup>

﴿قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾، **ثَلَاثًا** \*

[4] QUL HUWA ALLAHU AHADU, ALLAHU AS-SAMADU, LAM YALID WA LAM YUULAD, WA LAM YAKUN LAHU KUFWAN AHADUN, (Say, He GOD is One. GOD is the Eternal. He does give birth, nor is he given birth to; and there is no one equal to Him), **THREE TIMES**.<sup>5</sup>

<sup>4</sup> *Qur'an*-2:255; Shaykh Ahmad ad-Dayrabi in his *Mujarabaat al-Kabeer*: "Realize that this verse was revealed to the Prophet, ﷺ there descended with it seventy thousand Angels glorifying Allah due to extent its of its majesty." It has been related on the authority of Ali ibn Abi Talib, that the Prophet, ﷺ said: "Whoever recites *ayaat al-kursi* at the end of each prescribed prayer, nothing will bar him from entering Paradise except death. And no one is persistent in reciting it except a champion of truth or a sincere worshipper. Whoever recites it when he goes to bed, GOD the Exalted will secure his soul, that of his neighbors, his neighbor's neighbor and the homes surrounding him." It has been related by al-Bukhari and an-Nisaa'i from Abu Hurayra that the Messenger of Allah, ﷺ said: "Whoever recites *ayat al-kursi* when he sleeps, GOD will dispatch an Angel who will protect him until the morning." He upon him be blessings and peace also said: "This verse is not recited in any home except that the malevolent demons leave that home for three days." He upon him be blessings and peace also said: "Whoever recites *ayat al-kursi*, GOD will dispatch an Angel who will record good deeds for him and wipe away his evils until the same time the next day."

<sup>5</sup> *Qur'an*-112; It has been related on the authority of Jareer al-Ansari that the Messenger of Allah, ﷺ said: "Whoever recites: 'Say, He GOD is One', when he enters his home, GOD will erase poverty from the people of that home and that of his neighbors." It has been related in the sound prophetic traditions that the Messenger of Allah, ﷺ said: "Indeed, the chapter: 'Say, He GOD is One', is equal to a third of the *Qur'an*." This is because the objective of the *Qur'an* comprises an explanation of: [1] doctrines of belief, [2] legal rulings and [3] prophetic narratives; and *Surat al-Ikhlās* comprises a third of the *Quran* which are doctrines of belief. Some of the scholars also say that it means that whoever recites *surat 'I-Ikhlās* gets the reward of one who recited a third of the *Qur'an*. Thus, the *Shehu* recites *surat 'I-Ikhlās* three times in order to attain the reward of reciting the entire *Qur'an*.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ \* مِنْ شَرِّ مَا خَلَقَ \* وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ \* وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ \* وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ **ثَلَاثًا**

[5] QUL A`UDHU BI RABBI AL-FALAQI, MIN SHARRI MAA KHALAQA, WA MIN SHARRI GHAASIQIN IDHA WAQABA, WA MIN SHARRI AN-NAFAATHAATI FEE AL-`UQADI, WA MIN SHARRI HAASIDIN IDHA HASADA, (Say, I seek refuge with the Lord of the dawn; from the evil of what He has created; from the evil of the utterly dark night when it comes; and from the evils of the envious when he envies), **THREE TIMES**.<sup>6</sup>

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ \* مَلِكِ النَّاسِ \* إِلَهِ النَّاسِ \* مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ \* الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ \* مِنَ الْجِنَّةِ وَالنَّاسِ﴾ **ثَلَاثًا**

[6] QUL A`UDHU BI RABBI AN-NAASI, MALIKI AN-NAASI, ILAHI AN-NAASI, MIN SHARRI AL-WASWAASI AL-KHANAASI, ALLADHI YUWASWISU FEE SUDUURI AN-NAASI, MINA AL-JINNA WA `N-NAASI, (Say: I seek refuge with the Lord of humanity, the King of humanity, and the GOD of humanity; from the evils of the whispering of the devil that whispers into the breast of humanity, from among demons and humanity), **THREE TIMES**.<sup>7</sup>

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<sup>6</sup> *Qur'an*-113; It has been related in the prophetic traditions that once a Jew utilized magic against the Prophet, ﷺ by tying ten knots on a thread and had it thrown in a deep well. As a result, the Prophet, ﷺ became sick. Then GOD revealed the *Ma`uudhataan* (the two seeking refuge chapters); and Jibril then informed the Prophet of the location of the magic. Ali ibn Abi Talib was sent down into the well to retrieve it. The Prophet, ﷺ then recited the *Ma`uudhataan*; and with each verse he recited one of the ten knots was loosened and the magic was undone.

<sup>7</sup> *Qur'an*-114; It has been related on the authority of Abdallah ibn Hubayb that the Propet, ﷺ said: "Say!" I then said: "O Messenger of Allah, what should I say?" He said: "Say: He GOD is One", and the *Ma`uudhatayn* (the two chapters of seeking refuge), at the time of evening and when getting up for the morning three times; it will suffice in everything."

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ \* فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ اللهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ **عَشْرَ مَرَّاتٍ**

[7] LAQAD JAA'AKUM RASUULUN MIN ANFUSIKUM, `AZEEZUN `ALAYHI MAA `ANITTUM, HAREESUN `ALAYKUM BI'L-MU'MINEENA RA'UFUN RAHEEMUN, FA'IN TAWALLAW FAQUL HASBIYA ALLAHU, LAA ILAHA ILLA HUWA, `ALAYHI TAWAKKALTU, WA HUWA RABBU AL-`ARSHI AL-`ADHEEMI, (There has come to you a Messenger from yourselves, dear to him what hurts you; deeply concerned for you; and to the believers he is kind and merciful. If they turn away, then say: GOD is enough for me, there is no deity except Him; upon Him do I rely and He is the Lord of the Immense Throne), **TEN TIMES.**<sup>8</sup>

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<sup>8</sup> *Qur'an-9:128/129*; It has been related by al-Hakim in his *al-Mustadrak* on the authority of Ubayy ibn Ka'b who said that these two verses were the last verses that were revealed to the Prophet, may Allah bless him and grant him peace." Shaykh Abu Musa ibn Bashkawal: "Abu Bakr ibn Mujahid once saw the Prophet, ﷺ in a dream and asked him what did Abu Bakr as-Shibly do to deserve the immense that he gave him. The Messenger of Allah, Allah bless him and grant him peace responded: 'That man prays the five prayers, then mentions me after that and recites: *There has come to you a Messenger from yourselves, dear to him what hurts you; deeply concerned for you; and to the believers he is kind and merciful. If they turn away, then say: GOD is enough for me, there is no deity except Him; upon Him do I rely and He is the Lord of the Immense Throne.* ' He has done this for eighty years! Should I not honor someone who does the like of that?" *Shehu Uthman ibn Fodio* made these two verses the most oft-repeated expression of his *Hirz*, repeating them ten times because of their importance to the physical, material, mental, psychic and spiritual wellbeing. *Shaykh Muhammad Bello ibn Abdullahi ibn Umar ibn Yusef ibn Sultan Muhammad Bello ibn Shehu Uthman ibn Fodio*, instructed me in fifteen special qualities (*khawaas*) of these two verses. Three are for medicinal usage: [1] Any person who fears some sickness, if he writes these verses in a clean bowl and mixes it with clean pure water, and then drinks it; it will protect him from what he fears. [2] The person suffering from both headaches and stomach aches, if he writes these verses in a clean bowl and mixes it with clean pure water; it will relieve his pain. [3] Whoever drinks these verses every Friday, his body will become sound and healthy; and pain will not impact it. [4] Whoever writes these verses and gives it to drink to a sick person, it will be a curative for them. Two are for use in farming and agriculture: [5] If a gardener or farmer writes these verses in a large clean bowl and then pours rain water; and then mix this water with the water used to irrigate and water the land or produce, none of the plants and fruits will be ruined. [6] Whoever writes these verses on paper and ties the paper to a farm or garden, then increase will occur among the plants and fruits. Two are for defenses against *djinn*, magic, the evil eye and malevolent psychic forces: [7] Whoever writes these verses on clean paper and carries it on his person, will not be impacted by magic. [8] If these verses are written upon the wooden board and mixed with pure water, they will be useful in transforming a woman steeped in indecency. Three are useful in protection from tyrannical rulers and protection in battle: [9] These verses also have a special quality useful when attaining acceptance from government leaders and the great of society. [10] The leader of an army that carries these verses while in a state of purity during a military campaign; then his army will not be defeated. [11] Whoever recites these verses seven times every evening, will not die by means of iron on anything else harmful that day or night. Three are effective during travel and business: [12] If these verses are written on clean paper and placed within commodities, they will be protected. [13] If a traveling businessman carries these verses among his commodities; then baraka will emerge in his commodities and business. [14] If these verses are written and placed on a ship or sailing vessel, it will never sink or drown. [15] If the traveler attaches these written verses to his person; he will return to his country safely and prosperous. The *Qutb*, *Shaykh Muhammad ibn Yusef as-Sanusi* said that these two verses are the most effective verses in the *Qur'an* for long-life and well-being. He said that one of the *awliyya* persisted in reciting these two verses constantly throughout his life; and as a result, he lived to be one-hundred and twenty-one years of age, rarely became ill; and died while in prostration for prayer, with his *ruuh* leaving his body like a cool breeze. *Shaykh Ahmad ad-Dayrabi* said in his *Fath al-Malik al-Majeed*: "Whoever recites these two verses once during the day will not die that day...Whoever recites these two verses seven times a day, Allah will suffice

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ثَلَاثًا \*

A`UDHU BI KALAMAATI ALLAHI AT-TAAMATI MIN SHARRI MAA KHALAQA, (I seek refuge with the perfect Words of GOD from the evils of what He created), **THREE TIMES**.<sup>9</sup>

\* بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثًا \*

BISMILLAHI ALLADHI LAA YADURRU MA`A ISMIHI SHAY`UN FEE AL-ARDI WA LAA FEE AS-SAMAA`I WA HUWA AS-SAMEE`U AL-`ALEEMU, (In the Name of GOD, the One with whose Name nothing is harmed either in the earth or the heavens; and He is the All Hearing the All Knowing), **THREE TIMES**.<sup>10</sup>

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ \*

ALLAHUMMA AHSIN `AAQIBATANAA FEE AL-UMUURI KULLIHAA, WA AJIRNAA MIN KHIZYI AD-DUNYAA WA `ADHAABI AL-AKHIRARATI, (O GOD, make the ending of all our affairs good; and redeem us from the disgrace of this world's life and the punishment of the Next), **ONE TIME**.<sup>11</sup>

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him of his worries in the Hereafter and his worldly affairs; whether he is sincere in his reciting or insincere." My teacher *Shaykh* Muhammad al-Amin ibn Adam Kari`angha ibn Muhammad Tukur, said that these two verses are to the Messenger of Allah, what *ayat 'l-kursi* is to Allah, in terms of giving a precise description of him and unveiling his secret. It is for this reason that the *Shehu* made these two verses the spiritual axis of his *wird*.

<sup>9</sup> It has been related by at-Tirmidhi and others that the Messenger of Allah, ﷺ said: "Whoever says: I seek refuge with the perfect Words of GOD from the evils of what He created; GOD will protect him that night from everything that can worry him." It has been related on the authority of Abu Hurayra, that a man once came to the Prophet, ﷺ and said: "O Messenger of Allah, I did not encounter this night anything more harmful than a scorpion that continuously tormented me." The Prophet said: "If you had recited when you retired to bed: I seek refuge with perfect Words of GOD from the evils of what He created; it would not have harmed you." It is for this reason that many of the *shuyuukh* have made this supplication a part of their daily *awraad* and *wadheefa*.

<sup>10</sup> It has been related on the authority of Uthman ibn `Afan who said that the Messenger of Allah, ﷺ said: "There is no servant who recites every day three times in the morning and evening: In the Name of GOD, the One with whose Name nothing is harmed either in the earth or the heavens; and He is the All Hearing the All Knowing; and he will be harmed that day." In another narration, he, upon him be blessings and peace said: "He will never be afflicted by sudden calamities or unexpected misfortune." Regarding both of the above supplications the Messenger of Allah, upon him be peace once said: "Whoever says in the morning and evening: 'I seek refuge with perfect words of Allah from the evils of what He created. In the name of Allah, the One with whose Name nothing is harmed in the earth nor in the heavens and He is the Hearing the Knowing.' He will neither be harmed in the night or day."

<sup>11</sup> It has been related by Ahmad ibn Hanbal on the authority of Bisr ibn Artat al-Qurayshi who said: "I heard the Messenger of Allah, ﷺ supplicate: 'O GOD, make the ending of all our affairs good; and redeem us from the disgrace of this world's life and the punishment of the Next'."



اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ

مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ \*

ALLAHUMMA ANTA RABEE, LAA ILAHA ILLA ANTA, KHALAQTANEE WA ANAA `ABDUKA WA ANAA `ALA `AHDIKA WA WA`DIKA MAA ISTITA`TU, `A`UDHU BIKA MIN SHARRI MAA SANA`TU, ABU`U LAKA BI NI`MATIKA `ALAYYA WA ABU`U BI DHANBEE, FA AGHFIR LEE, FA INNAHU LAA YAGHFIR AD-DHUNUUBA ILLA ANTA, (O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You), **ONE TIME**.<sup>12</sup>

اللَّهُمَّ أَتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا وَأَنْتَ حَيْرٌ مَنْ زَكَّهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا يَا رَبَّ الْعَالَمِينَ \* يَا حَيُّ

يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكْنِيْ إِلَى نَفْسِي طَرْفَةَ عَيْنٍ \*

ALLAHUMMA ATTI NAFSEE TAQWAAHAA WA ZAKKI`AHAA, WA ANTA KHAYRU MAN ZAKKA`AHAA, ANTA WALIYYUHAA WA MAWLAHAA, YAA RABB AL-`AALAMEENA, YAA HAYYU YAA QAYYUUMU BI RAHMATIKA ASTAGHEETHU ASLIH LEE SHA`NEE KULLAHU WA LAA TAKILNEE ILA NAFSEE TARFATA AYNIN, (O Allah give my soul its fearful awareness and its purification, for You are the Best that purifies. You are the Guardian and Master of my soul O Lord of the worlds. O Ever Living O Self Subsistent, by means of Your mercy I seek recourse; ameliorate all my affairs and do subject me to soul for even a blink of an eye) **ONE TIME**<sup>13</sup>

<sup>12</sup> It has been related by al-Bukhari on the authority of Shaddad ibn Aws that the Prophet, ﷺ said: “The master of supplications for forgiveness is the servant saying: ‘O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You’. Whoever says it during the day with certainty in it and dies, he will be from the people of Paradise. Whoever says it during the evening with certainty in it and dies, he will be from the people of Paradise.”

<sup>13</sup> It has been related by an-Nisai’ on the authority of Anas ibn Malik that the Messenger of Allah, ﷺ once said to Fatimah: “What prevents you from listening to the advice which I give? You should recite in the morning and the evening: O Ever Living O Self Subsistent, by means of Your mercy I seek recourse; ameliorate all my affairs and do not subject me to my soul for even a blink of an eye.” It has been related by at-Tirmidhi on the authority of Anas ibn Malik that the Messenger of Allah, ﷺ use to order the people to recite during hardships: “O Ever Living O Self Subsistent, by means of Your mercy I seek recourse.” It has been related that Jesus the son Mary, whenever he desired to revive the dead, he would supplicate: “O Ever Living O Self Subsistent.” It is said that it the supplication for the people seas who fear being drowned. It has been related on the authority of Ali ibn Abi Talib, may Allah be pleased with him and ennoble his face; on the day of the battle of Badr that witnessed the Prophet, ﷺ say in prostration: “O Ever Living O Self Subsistent.” He continued to repeat this until Allah the Exalted gave him victory. This is evidence of the immensity of these two Divine Names. It has been related that the Messenger of Allah, ﷺ once said: Whoever says: ‘O Ever Living O Self Subsistent’ forty times after the two raka`t of fajr (before subh prayer); his heart will never die.”

الْحَمْدُ لِلَّهِ بِجَمِيعِ مَخَامِدِهِ كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ وَعَلَى جَمِيعِ نِعَمِهِ كُلِّهَا مَا عَلِمْتُ مِنْهَا  
وَمَا لَمْ أَعْلَمْ عَدَدَ خَلْقِهِ كُلِّهِمْ مَا عَلِمْتُ مِنْهُمْ وَمَا لَمْ أَعْلَمْ \*

AL-HAMDULILLAHI BI JAMEE` MAHAAMIDIHI KULLIHAA MAA `ALIMTU MINHAA WA MAA LAM A`ALAM; WA `ALA JAMEE` N`IAMIHI KULLIHAA MAA `ALIMTU MINHAA WA MAA LAM A`ALAM; `ADDADA KHALQIHI KULLIHIM MAA `ALIMTU MINHAA WA MAA LAM A`ALAM; (All praises are due to Allah, with all forms of praise, those I know of and those that I do not know; for all of His blessings, those I know of and those that I do not know; to the number of all of His creatures; those I know of and those that I do not know.) **ONE TIME**<sup>14</sup>

الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيْنَا بِنِعْمَةِ الْإِيمَانِ وَالْإِسْلَامِ وَهَدَانَا بِسَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ عَلَيْهِ مِنَ اللَّهِ تَعَالَى  
أَفْضَلُ الصَّلَاةِ وَأَزْكَى السَّلَامِ \*

AL-HAMDULILLAHI ALLADHEE AN`AMA `ALAYNAA BI NI`AMATI `L-IMAAN WA`L-ISLAAM WA HADAANAA BI SAYYIDINAA WA MAWLAANAA MUHAMMADN `ALAYHI MIN ALLAH TA`ALA AFDALU AS-SALAAT WA AZKAA AS-SALAAM; (All praises are due to Allah who has favored us with the favor of *Iman* and *Islam* and has guided us by means our master and chief Muhammad, upon him be the best blessings and purest peace.) **ONE TIME**<sup>15</sup>

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<sup>14</sup> The learned an-Nafrawi said in his [al-Fawaaki ad-Diwaani `Ala Risaalat Ibn Abi Zayd al-Qayrawaani](#) that the most superior form of giving praise to Allah is your saying: "All praises are due to Allah, with all forms of praise, those I know of and those that I do not know; for all of His blessings, those I know of and those that I do not know; to the number of all of His creatures; those I know of and those that I do not know."

<sup>15</sup> This supplication is featured in the beginning of many Islamic texts, including many works by the *Shehu* rahimahu Allah, and the scholars of Fodiyawa tradition. It was first introduced as a supplication and litany by Shaykh Muhammad ad-Dusuqi in his [Hashiyya `Ala Umm al-Buraaheen](#) where he includes it among the last *adhkaar* and *da`awat* to be recited between *isha* prayer and the pre-dawn hours. He said: "He should complete his *wird* and then recite: All praises are due to Allah, three times or seven times or something similar. At the conclusion of this he should say: All praises are due to Allah who has favored us with the favor of *Iman* and *Islam* and has guided us by means our master and chief Muhammad, upon him be the best blessings and purest peace..."; to the end. He then said: "...He should then envision in his heart the presence of the immense bounty of our master and chief Muhammad, may Allah bless him and grant him peace." It is for this reason that the *Shehu* follows this supplication with three prayers upon the Prophet.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَاةً لَهَا أَهْلٌ وَهِيَ لَهَا أَهْلٌ\*

ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA `ALA AALI MUHAMMADIN SALAATAN LAHAA AHLUN WA HUWA LAHAA AHLUN; (O Allah send blessings upon our master Muhammad and upon the Family of Muhammad with a blessing that deserving and that he deserves.) **ONE TIME**<sup>16</sup>

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<sup>16</sup> The *Shehu* rahimahu Allah, placed five prayers upon the Prophet in the *Hirz* indicating its importance as the best of supplications and forms worship. Its foundation is from the words Allah: “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*). 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*).” It has been related by at-Tirmidhi on the authority of Abdallah ibn Mas`ud that the Messenger of Allah, ﷺ said: “Indeed the foremost of people with me on the day judgment will be those send the most blessings upon me.” The Immense *Qutb* *Shaykh* Muhammad ibn Yusef as-Sanusi said in his commentary upon the *Sughra as-Sughra*: “Sending abundant blessings and peace upon him is the best means of connecting to Divine protection from all fears and the best means of achieving the highest spiritual stations. Even if sending blessings upon him were not the most immense bounty; then what has been transmitted in the sound prophetic traditions that whoever sends blessings upon our master and chief Muhammad just one time, that Allah ta`ala would send blessings upon him ten times; should suffice those who possess intelligence. But, how is this not possible when there has been transmitted unlimited narratives regarding its immense bounty in what has been composed by our *Imams* in numerous books? I myself, have seen in some of the works of the *Imams* of *tasawwuf*: ‘Whoever lost or lacks the *shuyuukh* of spiritual training (*tarbiyya*), then let him send abundant blessings upon the Prophet, may Allah bless him and grant him peace. For by means of the blessings upon the Prophet, ﷺ it will connect him to his spiritual objective (*maqsuudihi*). This is taken from the words of the Messenger of Allah, ﷺ to Abu Hurayra when he was resolved to make all of his supplications be for the Prophet, who responded: ‘In that case, it will suffice you in your concerns and your sins will be forgiven.’ For there is no doubt that the spiritual disciple (*mureed*) who seeks a *Shaykh* of spiritual training (*tarbiyya*), his main concern is the purification of his soul (*tanqiyat nasfsihi*) and its cure by being connected to no other besides Allah blessed and exalted be He. Therefore, when the spiritual disciple (*mureed*) sends much blessings upon our Prophet and chief, may Allah bless him and grant him peace, it will suffice him in that spiritual concern that he has.” The *Qutb* *Shaykh* Ahmad Zarruq said in his *Qawaa'id at-Tasawwuf*: “Remembrance of Allah is the prism of sainthood (*manshuur al-wilaayat*). Whoever has been given the remembrance of Allah has been given its prism. Our *Shaykh* Abu'l-Abbas al-Hadrami, may Allah be pleased with him once said: ‘Obligatory upon you are persistence in the remembrance of Allah and abundant sending blessings upon the Messenger of Allah, may Allah bless him and grant him peace. For, they are the stairway (*sullam*), the ascension (*mi`raaj*) and the path (*suluuk*) to Allah ta`ala; especially when the seeker has not encountered a guiding teacher (*shaykh murshid*).’” The meaning of ‘ALLAHUMMA’ is O Allah (*yaa Allah*). It is considered one of the Immense Names of Allah (*al-Isim al-`Aadhem*), with when supplicated by means of It Allah answers and with when asked by means of It, Allah grants. It is the beginning of supplications because It is a gathering of the meanings of all the Beautiful Names and Attributes of Allah. When a person says: ALLAHUMMA it means: O Allah to whom belong the Most Beautiful Names. The meaning of SALLI `ALA it means asking for mercy; and mercy means a blessing/favor. While sending peace upon him, may Allah bless him and grant him peace; it means asking safety and protection for him. It is not intended by this for him to attain the source of mercy and the source of safety and protection. This is because he, ﷺ is the source of mercy and safety. For, both mercy and safety are attained for other than him who sends them upon him, upon him be peace. Allah ta`ala says: “We have not sent you except as a mercy to all the worlds.” So, what is intended by sending blessings and peace upon him is that he be increased in them (mercy and protection). Thus, when you say: O Allah send blessings and peace upon our master and chief Muhammad, it means O Allah increase him in blessings and safety. The meaning of SAYYIDINAA is that he upon him be peace, is

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ، نَاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِيَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقٌّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ\*

ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN AL-FAATIHI LIMAA UGHLIQA WA'L-KHAATIMI LIMAA SABAQA, NAASIRI AL-HAQQI BI'L-HAQQI WA'L-HAADI ILA SIRAAFIKA AL-MUSTAQEEMI WA `ALA ALIHI HAQQA QADRIHI WA MIQDAARIHI AL-`ADHEEMI; (O Allah send blessings upon our master Muhammad, the Opener of what was closed, the Seal of what preceded; the Helper of Truth with the Truth; and the Guide to Your straight path; and upon his family to the extent of his prestige and immense magnitude.) **ONE TIME** <sup>17</sup>

both the master from among us and the master who has sovereignty over our affairs as al-Bukhari and Muslim corroborated. His being a master from among us (*sayyid minaa*) is true because he, upon him be peace, was neither an Angel or *djinn*, but he was from our human species. Allah ta`ala says: "There has come to you a Messenger from yourselves (*min anfusikum*)."<sup>17</sup> His being a master who has sovereignty over our affairs (*sayyid yamilikunaa*), is true because Allah made obedience to him equivalent to obedience Him. Allah ta`ala says: "Whoever obeys the Messenger has obeyed Allah." The Messenger of Allah, ﷺ said: "I am the master (*sayyid*) of the children of Adam; and that is no empty boast!" Thus, he upon him be peace, is our sovereign and master (*sayyid*). The meaning of MUHAMMADIN is the one often praised and was the name given him by Allah before the creation and in this world by his grandfather, Abdulmuttalib ibn Hashim. Shaykh Mustafa al-Bakri said in the conclusion to his commentary upon Hizb al-Imam an-Nawwawi: "Muhammad is the most famous of his names, may Allah bless him and grant him peace. No one prior to him was given that name. However, as the time of the appearance of his light neared, the mentioning of his name spread. As a result, many of the People of the Book began to name their children with the name Muhammad, hoping by that their children would attain prophethood." Shaykh Muhammad al-Wali ibn Sulayman al-Fulani said: "The first letter *meem* in the name Muhammad stands for wiping away (*mahaa*) disbelief by means of Islam. The letter *haa* stands for the lives (*hayawat*) that are made safe through him. The second letter *meem* stands for forgiveness (*maghfira*) given to his *Umma*. And the letter *daal* stands for his being the caller (*daa`iy*) to Allah and His religion." The meaning of WA `ALA AALI MUHAMMADIN is what *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, ﷺ 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. The meaning of SALAATAN LAHAA AHLUN is send blessings upon the Messenger of Allah and upon his family with a blessing that is fitting and deserving of the majesty, immensity, power, eternity and immutability of Allah the Exalted. The meaning of WA HUWA LAHAA AHLUN' is send blessings upon the Messenger of Allah and upon his family with a blessing that is fitting and deserving of the Prophet, upon him be peace.

<sup>17</sup> This is the famous Salaat al-Faatih of the Qutb Shaykh Muhammad ibn Abi'l-Hassan al-Bakri al-Khalwati. Shaykh Ahmad as-Saawiy said in his commentary upon the Wird ad-Dirdiry: "This salutation is called *Salaat al-Faatih* and Shaykh Ahmad Dahlaan said: 'It is said that it is attributed to Shaykh Abd'l-Qadir al-Jaylaani, however the soundest opinion is that it is attributed to the Shaykh al-Bakri, rahimahu Allah. It is a salutation that is beneficial for spiritual novice, the one who has completed the Path and the intermediate. For, this salutation possesses immense secrets and marvels.'" Shaykh Muhammad ibn Abi'l-Hassan al-Bakri said that he received the *Salaat al-Faatih* dictated to him directly from the Messenger of Allah, in a dream. Shaykh as-Saawiy also said: "Whoever recites it one thousand times on Thursday night, Friday or Monday, will gather with the Prophet, may Allah bless him and grant him peace." Shehu Uthman ibn Fodio said in his ad-Dalaa'il that this salutation is equal to six or seven hundred thousand prayers upon the Prophet, may Allah bless him and grant him peace.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ  
وَالْأَفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ  
أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ، مِنْ جَمِيعِ الْخَيْرَاتِ، فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ\*

ALLAHUMMA SALLI `ALA SAYYIDINAA WA MAWLAANAA MUHAMMADIN WA `ALA AALI  
SAYYIDINAA MUHAMMADIN, SALAATAN TUNJEENAA BIHAA MIN JAMEE` AL-AHWAAL WA`L-  
AAFAAT, WA TAQDIY LANAA BIHAA JAMEE` AL-HAAJAAT, WA TUTAHHIRNAA BIHAA MIN JAMEE`  
AS-SAY`AAT, WA TARFA`UNAA BIHAA `INDAKA `AALAA AD-DARAJAAT, WA TUBALLIGHUNAA  
BIHAA AQSAA AL-GHAAAYAAT, MIN JAMEE` AL-KHAYRAAT FEE `L-HAYAATI WA BA`DA `L-  
MIMAATI; (O Allah send blessings upon our master and chief Muhammad, and upon the family  
of our master Muhammad, with a prayer which redeems us from every terror and destruction;  
which fulfills for us every need; which purifies us from every fault; which elevates us with You to  
the highest ranks; and which helps us reach the furthest goals from all forms good, in this life  
and after death.) **ONE TIME** <sup>18</sup>

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<sup>18</sup> This is the famous Salaat an-Najaat, sometimes called Salaat al-Munjiyyat. Shaykh al-Faakihaani said in his [al-Fajr al-Muneer](#): “Shaykh Saalih Musa ad-Dareer informed me that he was once aboard a ship on the salt sea; when there arose a fierce wind called ‘the Overturning’ that very few ships ever survived being sunken by it. During the fierce storm I fell asleep and I saw the Messenger of Allah, ﷺ who said to me: ‘Say to the people aboard the ship to recite one thousand times: O Allah send blessings upon our master and chief Muhammad, and upon the family of our master Muhammad, with a prayer which redeems us from every terror and destruction; which fulfills for us every need; which purifies us from every fault; which elevates us with You to the highest ranks; and which helps us reach the furthest goals from all forms good, in this life and after death.’ I then awoke and informed the people aboard the ship about my dream. We all recited it about three hundred times when Allah saved us from the storm by causing the fierce wind to settle due to the *baraka* that salutation upon the Prophet, may Allah bless him and grant him peace.” Shaykh al-Hassan ibn Ali al-Aswaani said: “Whoever recites it one thousand times during any anxiety, distressing event or plague; Allah will release him from it and he will realize his hopes.” My teacher Shaykh Abu Bakr ibn Umar Basambu ibn Abu Bakr ibn Sultan Ahmad ar-Rufai` ibn Shehu Uthman ibn Fodio told me that whoever recites Salaat al-Munjiyyat five hundred times will attain whatever he desires from lawful wealth and riches.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، بِسْمِ اللَّهِ عَلَى نَفْسِي وَدِينِي وَجِيرَانِي، بِسْمِ اللَّهِ عَلَى أَهْلِي وَوَلَدِي  
 وَمَالِي، بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ أَعْطَانِي رَبِّي، بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ، بِسْمِ اللَّهِ رَبِّ الْأَرْضِ  
 وَالسَّمَاءِ، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ،  
 بِسْمِ اللَّهِ أَفْتَتَحْتُ وَعَلَى اللَّهِ تَوَكَّلْتُ، اللَّهُ رَبِّي وَلَا أُشْرِكُ بِهِ شَيْئًا، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَجَلُّ مِمَّا  
 أَخَافُ وَأَحْذَرُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِكَ الَّذِي لَا يُعْطِيهِ أَحَدٌ غَيْرِكَ وَلَا يَمْلِكُهُ إِلَّا أَنْتَ عَزَّ  
 جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ

ALLAHU AKBAR, ALLAHU AKBAR, ALLAHU AKBAR. BISMILLAHI `ALA NAFSI WA DEENI. BISMILLAHI  
 `ALA AHLI WA WULDI WA MAALI. BISMILLAHI `ALA KULLI SHAY'IN `AATAANI RABBI. BISMILLAHI  
 KHAYRA AL-ASMAA'I. BISMILLAHI RABB AL-ARDI WA AS-SAMAA'I. BISMILLAHI ALLADHI LAA  
 YADURRU MA`A ISMIHI SHAY'UN FI'L-ARDI WA LAA FI'S-SAMAA'I, WA HUWA AS-SAMEE`U AL-  
 `ALEEMU. BISMILLAHI AFTATAHTU WA `ALA ALLAHI TAWAKKALTU. ALLAHU RABBI WA LAA  
 USHRIU BIHI SHAY'AN. ALLAHU AKBARU WA `AAZZU WA AJALLU MIMMAA AKHAAFU WA  
 AHDHARU. ALLAHUMMA INNI AS'ALUKA MIN KHAYRIKA ALLADHI LAA YU`ATEEKA AHADUN  
 GHAYRUKA, WA LAA YAMLIKUHU ILLA ANTA. `AZZA JAARUKA WA JALLA THANAA'UKA WA LAA  
 ILAHA GHAYRUKA (Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. In the name  
 of Allah upon my soul and my religion. In the name of Allah upon my family, children and  
 wealth. In the name of Allah upon everything my Lord has granted me. In the name of Allah the  
 best of Divine Names. In the name of Allah the Lord of earth and heaven. In the name of Allah  
 by whose Name no sickness can cause harm, and He is the All Hearing the All Knowing. In the  
 name of Allah I begin and upon Allah do I rely. Allah, Allah is my Lord; I associate nothing with  
 Him. Allah is Greater, Mightier and More Majestic than anything I could fear and dread. I ask  
 You, O Allah, by Your goodness, for Your good which none can give except You and which none  
 controls except You; mighty is Your nearness and majestic is Your praise. There is no deity  
 except You.) **ONE TIME** <sup>19</sup>

<sup>19</sup> This supplication is quoted from a prophetic narrated by al-Haakim on the authority of Anas ibn Malik who said:  
 "The Messenger of Allah, may Allah bless him and grant him peace, taught me words by which the slander of a  
 tyrant nor his trickery would harm me, and by which needs would be facilitated as well as encountering love from  
 the believers: 'Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. In the name of Allah upon my soul  
 and my religion. In the name of Allah upon my family and wealth. In the name of Allah upon everything my Lord has  
 granted me. In the name of Allah the best of Divine Names. In the name of Allah the Lord of earth and heaven. In  
 the name of Allah by whose Name no sickness can cause harm. In the name of Allah I begin and upon Allah do I  
 rely. Allah, Allah is my Lord; I associate nothing with Him. I ask You, O Allah, by Your goodness, for Your good  
 which none can give except You; mighty is Your nearness and majestic is Your praise. There is no deity except You.  
 Place me under Your refuge and nearness from every evil and from the accursed devil. O Allah I invoke You against every  
 harm You have created and expect Your scrutiny regarding them. I place before me: *In the name of Allah, the  
 Beneficent, the Merciful. Say: He Allah is One. Allah is Eternal. He does not beget nor was He begotten; and there is  
 none like Him*'; in front of me and behind me, on my right and on my left, above me and below me.' In the verse:  
 'Say: He Allah is One', it should be recited six times." The Shehu cites. six *bismillah* in this supplication as protection  
 and fortification in the six directions.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ غَيْرِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \* اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ غَيْرِي مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ \* اللَّهُمَّ إِنِّي أَحْتَرِزُ بِكَ مِنْ شَرِّي، وَمِنْ شَرِّ غَيْرِي، وَمِنْ شَرِّ كُلِّ شَيْءٍ خَلَقْتَهُ وَأَقَدَّمُ بَيْنَ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَمِنْ تَحْتِي \*

ALLAHUMMA INNEE A`UDHU BIKA MIN SHARRI NAFSI, WA MIN SHARRI GHAYRI, MIM SHARRI KULLI DAABATIN ANTA AKHIDHUN BI NAASEEYATIHA, INNA RABBI `ALA SIRAAATI MUSTAQEEMIN, WA ANTA `ALA KULLI SHAY`IN QADEERUN. ALLAHUMMA INNEE A`UDHU BIKA MIN SHARRI NAFSI, WA MIN SHARRI GHAYRI, MIN SHARRI KULLI DHI SHARRIN WA MIN SHARRI AS-SHAYTAANI `R-RAJEEMI, WA MIN SHARR KULLI JABBAARIN `ANEEDIN. ALLAHUMMA INNEE AHTARIZU BIKA MIN SHARRI NAFSI, WA MIN SHARRI GHAYRI, MIN SHARRI KULLI SHAY`IN KHALAQTAHU, WA UQADDIMU BAYNA YADAYYA WA MIM KHALFI WA `AN YAMEENI WA `AN SHIMAALI WA MIM FAWQI WA MIM TAHTI. (O Allah, I seek with You from the evils of my own soul and from the evils of others; and from the evils of every creature which You control by their forelocks. Indeed, my Lord is on a straight path, and You have power over all things. O Allah, I seek with You from the evils of my own soul and from the evils of others; and from the evils of every possessor of evil, from the evils of the accursed devil and from the evils of every stubborn tyrant. O Allah, I seek Your fortified protection from my own evils, from the evils of others, and from the evils of everything You have created and placed before me, from behind me, on my right, on my left, from above me and below me.) **ONE TIME**<sup>20</sup>

<sup>20</sup> I have not found these three supplications in these exact wordings from the supplications of the Prophet, may Allah bless him and grant him peace, from the Salaf or from anyone else. Nevertheless, it is highly recommended to recite because Shaykh Abdullahi ibn Fodio said in his *Diya al-Qawaa`id*: "The proof for the lawfulness of acting in accordance with what the *awliyya* endeavor to do from their remembrances, supplications, and the establishment of its preference, is extracted from the Messenger of Allah, ﷺ confirmation of his Companions in the remembrances and supplications that he heard from them, and his specifying for them to utilize what they presented to him as a way of instructing them in the secrets of its expressions, even when they understood from him, ﷺ its meanings. This is like the prophetic tradition of Abdallah ibn Burayda, may Allah be pleased with him, that the Prophet, ﷺ heard a man saying: "O Allah, indeed I ask You by that the fact that You are Allah, whom there is no deity except You, the One, Singular, Unicity, the Eternally Subsistent, who has not given birth nor was He begotten, and there is none like Him." He said: 'You have asked Allah by His Immense Name, that when He is supplicated by it He answers and when He is asked by it He gives.'" This was related by Abu Dawud, at-Tirmidhi, who verified its soundness, al-Haakim and Ibn Hibban." Thus, these three supplications are uniquely attributed to the author, Shehu Uthman ibn Fodio, himself and constitute the essence of the *Hirz* because they concern seeking refuge with Allah ta`ala from every kind of evil blameworthy destructive quality within the soul and every evil harm from outside the self. Particularly the *Hirz* takes its name from a phrase in the last of three supplications, where the Shehu says: "I seek Your fortified protection (*ahatarizu*)". Its etymology is from the verb '*haruza*' (حَرَزَ) to be fortified or protected from attack; like when you say: [هُوَ فِي جَزْرٍ لَا يُوصَلُ إِلَيْهِ] "He is in a place of protection to which there is no access." Thus, a *hirz* is place that is fortified, strong and protected from attack from every side. It is for this reason the Shehu said: "O Allah, I seek Your fortified protection from my own evils, from the evils of others, and from the evils of everything You have created and placed before me, from behind me, on my right, on my left, from above me and below me." My teacher, the jurist Shaykh Muhammad Bello ibn Abdullahi ibn Umar Marafa ibn Yusef

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 21 ﴿قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ 22﴾

ibn Sultan Muhammad Bello ibn Shehu Uthman ibn Fodio instructed me that when you recite this particular supplication you should point with your right hand in the six directions: front, back, right, left, above and below as a protection and fortification from every direction.

<sup>21</sup> One of chief disciples of the Shehu, Shaykh Muhammad Tukur ibn Muhammad al-Fulani said in his renown Qiraa al-Ahibaa: “If you desire the expansion of your breast then say: ‘*Bismillahi*’. If you desire your burden to be removed then say: ‘*Bismillahi*’. If you desire your reward to be magnified then say: ‘*Bismillahi*’. If you desire your name to be extolled then say: ‘*Bismillahi*’. ‘*Bismillahi*’ is the share of those in need of the Merciful One. It is the share of those who are reliant upon the Compassionate One. It is the share of all the believers. The ‘*Bismillahi*’ protects the ship from inundation. The ‘*Bismillahi*’ will redeem the *Umma* of Muhammad, may Allah bless him and grant him peace on the Day of Standing among the masses of the people. It has been narrated that the first person that the ‘*Bismillahi*’ was revealed to was Adam, upon him be peace. He then said: “I have learned that none of my descendents will be punished in the Fire as long as they persist in reciting it.” Then it was raised up after him until the time of *al-Khalil*, upon him be peace. It was then revealed to him when he was in the catapult and then Allah redeemed him from the fire. Then it was raised up after him until the time of Musa, upon him be peace. It was revealed to him and by means of it he overcame Pharaoh and his forces. It was then revealed to Sulayman, upon him be peace and then to Isa ibn Maryum, upon him be peace and then to Muhammad, ﷺ. He was then commanded to write it at the head of every chapter, at the beginning of books, at the head of letters, and in the beginning of every action. When the tumult of mountains descends with glorification when thirst becomes severe on the Day of Standing and the sweat is engulfing; then they will say with one voice: ‘*Bismillahir Rahmanir Raheem*’. It is then that the decree of Allah will be rendered.” It has been related in a prophetic tradition: “Whoever says it one time every day and night with sincerity in his heart there will remain not even an atom weight of his sins left. Therefore, it is incumbent upon you to recite it and thereby protect its sanctity.” It has also been related in a prophetic tradition: “Whoever recites it Allah will record on his behalf for every letter four thousand good deeds raise him up four thousand spiritual ranks and wipe away from him four thousand sins.” The Qutb Shaykh Muhammad al-Bakri said in his Lawaaqi` al-Asraar Ila Mataali` al-Anwaar: “Whoever recites the ‘*Bismillahi*’ twelve thousand times has redeemed himself from the Fire and will have his lifespan increased. Abu Darda relates that he had a female war captive who fed him poison for some forty days however it did not harm him in any way. She said: “Are you a *jinn* of human?!” He said: “Do you not know that poison cannot bring any danger with the name of Allah?” She said: “What is that name?” He said: “*Bismillahir Rahmanir Raheem*.” For if you desire this world’s life then say: ‘*Bismillahi*’. If you desire the Next Life then say: ‘*Bismillahi*’. If you desire the Master then say: ‘*Bismillahi*’. The author of the al-Asraar said concerning the ‘*Bismillahi*’; “There are four words whoever recites them in this world Allah will dispatch four Angels to him. They are Jibril Mikaa’il Israafil and Azra’il who will assist him until he completes his task.” Here ends what was mentioned from the Mandhuum’l ‘l-Akhbaar. It is mentioned in the Shams’l-Ma`arif wa Lata’if’l-`Aarif: “The mountains trembled when the *Bismillahir Rahmanir Raheem* descended.”

<sup>22</sup> Shaykh Ahmad ad-Dayrabi in his Mujarabaat al-Kabeer: “Realize, and may Allah give you and I success, that *Surat al-Ikhlaas* has majestic qualities and it is among the famous Qur’anic chapters for the remembrance of Allah ta`ala...Among its special qualities is causes the destruction of oppressors or enemies...It has been transmitted many merits regarding the recitation of *Surat al-Ikhlaas* in numerous prophetic traditions which *Imam* as-Suyuti cited in his Jaami: Among them being whoever recites: ‘*Say: He Allah is One*’ once it is as he recited a third of the *Qur’an*.” Among them being whoever recites: ‘*Say: He Allah is One*’, it is as if he recited the whole of the *Qur’an*. Among them being whoever recites: ‘*Say: He Allah is One*’ ten times, Allah will build for him a home in Paradise. Among them being whoever recites: ‘*Say: He Allah is One*’, twenty-one times, Allah will build for him a palace in Paradise. Among them being whoever recites: ‘*Say: He Allah is One*’, one hundred times in prayer or outside of prayer, Allah will record him as one freed from the Fire.” It has been related that the Angel Jibril once said to the



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ \*

ALLAHUMMA SALLI `ALA MUHAMMADIN WA AZWAAJIHI WA DHURIYYATIHI KAMAA SALAYTA `ALA IBRAHIM WA BAARIK `ALA MUHAMMADIN WA AZWAAJIHI WA DHURIYYATIHI KAMAA BARAKTA `ALA IBRAHIM; INNAKA HAMEEDUN MAJEEDUN; (O Allah send blessings upon Muhammad and upon his wives and descendants just as You sent blessings upon Ibrahim. Send *baraka* upon Muhammad, and his wives and descendants just as You sent *baraka* upon Ibrahim, verily You are Praised and Majestic); **ONE TIME** <sup>23</sup>

Messenger of Allah ﷺ: "We the Angels continued to fear for the future of your *Umma* until this chapter was reveals. For, no servant recites it except that he will enter Paradise."

<sup>23</sup> The learned jurist Shaykh Ahmadu Baba at-Timbukti cited in his *ad-Durr an-Nadeer* that this prophetic tradition was related by *Imam* Malik on the authority of Abdallah ibn Abi Bakr ibn Muhammad ibn `Amr, on the authority of his father, Abu Bakr ibn Muhammad ibn `Amr ibn Hazim al-Ansaari, on the authority of his father, `Amr ibn Salim ibn Khulda al-Ansaari az-Zurqi, that Abu Humayd as-Sa`adi informed me that once it was said: "O Messenger of Allah, how do we send blessings upon you?" He ﷺ then said: 'Say: O Allah send blessings upon Muhammad and upon his wives and descendants just as You sent blessings upon Ibrahim. Send *baraka* upon Muhammad, and his wives and descendants just as You sent *baraka* upon Ibrahim, verily You are Praised and Majestic'. Shaykh Ahmadu said that this tradition was also related by the two *Shaykhs*: al-Bukhari and Muslim, Ahmad and others. This salutation is among thirty-one prayers and blessings upon Prophet ﷺ called *Salaat al-Ibrahimiyya* and considered the most superior salutations because they came directly from the Messenger of Allah ﷺ when he was asked by his Companions on thirty-one different occasions what is the methodology of sending salutations, prayers and blessings upon him. The Messenger of Allah ﷺ responded with thirty-one different salutations but each including Prophet Ibrahim in the prayer. This is why these prayers and salutations are called *Salaat al-Ibrahimiyya*. They are considered by the consensus to be the most superior form of sending salutations, prayers and blessings upon the Prophet ﷺ; and they are the only prayers designated for the final sitting for the *tashahhud* in the prescribed prayers. The *Salaat al-Ibrahimiyya* is evidence that Muhammad ﷺ and his *Umma* are a fulfillment of the Divine prophecy in the Torah in Genesis 12:1-3 where Allah says to Prophet Ibrahim upon be peace: "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." No other religious community sends blessings upon Ibrahim upon be peace except the *Umma* of Muhammad ﷺ. The meaning of this particular expression of the *Salaat al-Ibrahimiyya* is: [اللَّهُمَّ] ALLAHUMMA (O Allah) is an expression utilized often in supplications. The letter 'meem' [م] takes the place of the particle of evocation (*harf an-nidaa*) and carries the meaning of calling upon Allah; when you say: [اللَّهُمَّ اغْفِرْ لِي وَأَرْحَمْنِي] (O Allah forgive me and be merciful to me). Imam al-Hassan al-Basri said: "The expression ALLAHUMMA is a gathering of all supplications." Imam an-Nadr ibn Shimayl said: "When one says: ALLAHUMMA, he asking Allah by means of all of His Divine Names." The meaning of the expression: [صَلِّ] SALLI (send blessings) is supplication (*du`a*), blessings (*tabreek*) and admiration (*tamjeed*). Blessings from Allah is purification (*tazkiyya*); from the Angels it is forgiveness (*maghfira*) and from mankind it is supplication (*du`a*). *Qadi`lyad* narrated on the authority of Bikr al-Qushayri who said: "The blessings (*salaat*) of Allah upon the Prophet ﷺ is dignity (*tashreef*) and increased nobility (*ziyaadat takrima*); while the blessings (*salaat*) of Allah upon the Prophet is mercy. In this report there manifest the difference between the Prophet ﷺ and the rest of the believers. As Allah ta`ala says: 'Indeed, Allah and His Angels send blessings upon the Prophet'; while He says prior to this in the same chapter: 'He is the One who sends blessings you (believers) as well as His Angels'. Thus, it is well-known that the extent of blessings which is deserving of the Prophet ﷺ is far more exalted than that deserved by others." The meaning of: WA AZWAAJIHI (his wives): This is a reference to the Mothers of the believers. Allah ta`ala says: "The Prophet is foremost with the believers than themselves, and his wives are their mothers." Az-Zuhri said: "The Messenger of Allah, ﷺ married twelve women: [1] *Sayyidat* Khadija bint Khuwaylid ibn Asad al-Asadiya; [2] *Sayyidat* Sawda bint Zum`a ibn Qays al-`Aamariya; [3] *Sayyidat* A`isha bint as-Sideeq Abu Bakr at-Taymiyya; [4] *Sayyidat* Umm Salama bint Abu Umayya al-Makhzumiya; [5] *Sayyidat* Hafsa bint Umar ibn al-

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Khataab al-`Adawiya; [6] *Sayyidat* Zaynab bint Jahsh ibn Rabaab; [7] *Sayyidat* Juwayriya bint al-Haarith ibn Abi Daraar al-Mustalaqiya; [8] *Sayyidat* Umm Habiba Ramla bint Abu Sufyan al-Umawiya; [9] *Sayyidat* Safiya bint Hayy ibn Akhtab ibn Say`a; [10] *Sayyidat* Maymuuna bint al-Haarith ibn Hazan al-Hilaaliya; [11] *Sayyidat* Zaynab bint Khuzayma ibn al-Haarith ibn Abdallah al-Hilaaliya, may Allah ta`ala be pleased with all of them. The meaning of the expression: WA DHURIYYATIHI (and his descendants) refers to the seven children of the Messenger of Allah ﷺ: Fatima, Zaynab, Ruqayya, Umm'l-Kulthum, al-Qaasim, Abdallah at-Taahir 't-Tayyib, Ibrahim; his five grandchildren: al-Hassan, al-Husayn, Muhsin, Umm'l-Kulthum and Zaynab; and his many grandchildren. Among them were: Muhammad ibn al-Hassan, al-Hassan ibn al-Hassan, Zayd ibn al-Hassan, Umar ibn al-Hassan, Abdallah ibn al-Husayn, Ali al-Akbar ibn al-Husayn, *Imam* Ali Zayn'l-Abideen ibn al-Husayn, Ja'far ibn al-Husayn, Fatima bint al-Husayn, Sakina bint al-Husayn, Zayd ibn Umar ibn al-Khataab from his mother Umm Kulthum bint Ali ibn Abi Talib, Abdallah ibn Uthman ibn `Afan from his mother Ruqayya the daughter of the Messenger of Allah, may Allah bless him and grant him peace who died at the age of six; and their descendants until the Day of Judgment. The meaning of the expression: KAMAA SALAYTA `ALA IBRAHIM is the same blessings which Allah blessed Prophet Ibrahim, upon him be peace, with when Allah said in the Torah: *"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."* As for Prophet Ibrahim, upon him be peace, he was the Bosom Friend of Allah, our master Ibrahim ibn Taarikh ibn Naahuur ibn Saaruugh ibn Raaghu ibn Faaliq ibn `Aabir ibn Shaalih ibn Arfakhshadh ibn Saam ibn Nuuh upon him and his family be blessings and peace. His mother's name was Ameela bint Karbata bin Kartha from the *Banu* Arfakhshadh bin Saam ibn Nuuh. He was born in Babel. Allah ta`ala provided him with Divine guidance when he was young and sent him as a Messenger; and then took him as His Bosom Friend when had reached an advanced age. Allah ta`ala says: *"And We gave Ibrahim guidance from before, and We were well aware of him."* Allah ta`ala placed prophethood, messenger-ship, knowledge, righteousness and guidance innately within some of the descendants of our master Ibrahim until the Day of Judgment, as Allah ta`ala says: *"And when his Lord tested Ibrahim with words, and he fulfilled them, He said: 'Indeed, I am making you into an Imam for the whole of mankind' He said: 'And for my descendants as well?' He said: 'My Covenant will not include the unjust among them'."* The meaning of the 'test' given to Ibrahim, was that he was tested with the rites of pilgrimage and Ibrahim completed them just as he was commanded. It is said that the meaning of test here is that Allah tested him by means of the stars, the sun, the moon, being thrown into the fire by the people of Nimrod, with the *hijra*, with the command to sacrifice his son Isma'il, and with command of circumcision; all of which he was patient with. With his completion of the command and his patience with the test, Allah ta`ala said: *"Indeed I am making you into an Imam for the whole of mankind."* Ibn Abass said: "Ibrahim, upon him be peace asked that his descendants would also be made into *Imams*, and the Allah instructed him that some of his descendants would be among those who were disobedient and said: *'My Covenant will not include the unjust among them'.*" Thus, Allah established within the descendants of Ibrahim, prophethood, the descent of Heavenly Books, knowledge, and leadership, except for the disbelievers among them. For, every Prophet who was subsequently sent after Ibrahim came from one of his descendants. Among them were Isma'il, the son ordered to be sacrificed, his mother was Haajir the Egyptian Coptic. He was the oldest of his children. Among them was Is'haq whose mother was Sara. Then after Sara died Ibrahim upon him be peace married Qantura bint Yaqtaan al-Kan`aniyya, and she gave birth to Madyan, Mada'in, Nahshaan, Zamraan, Nasheeq and Shuyuukh. The meaning of the expression: WA BAARIK `ALA MUHAMMADIN comes from the word *baraka* [الْبَرَكَاتُ] (blessings) which means increased growth (*namwu*), abundant good (*kathrat 'l-khayr*) and virtuousness (*karaama*). It is said that it means to be purified and cleansed from sins. It is said that it means purification and purity from sins is firmly established, it persistent and continuous. Thus, the expression: *baarik* means 'establish and make continuous for him nobility and virtuousness.' That is to say: O Allah make the mention of the name of Muhammad ﷺ, his Islamic call, his *shari'a*, and his followers abundant and persistent until the End of Time.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلِّمْ \* اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ وَالْمُقَرَّبِينَ وَعَلَى أَنْبِيَائِكَ  
وَالْمُرْسَلِينَ وَعَلَى أَهْلِ طَاعَتِكَ أَجْمَعِينَ \*

ALLAHUMMA SALL `ALA MUHAMMADIN WA `ALA AALI MUHAMMADIN WA SALLIM;  
ALLAHUMMA SALLI `ALA MALAA`IKATIKA AL-MUQARRABEEN WA `ALA ANBEEYAA`IKA WA`L-  
MURSALEEN WA `ALA AHLI TAA`ATIKA AJMA`EEN; (O Allah send blessings upon Muhammad and  
upon the family of Muhammad and give them peace. O Allah send blessings upon Your Angels,  
those brought close to You, upon Your Prophets and Messengers, and upon all the people of  
Your obedience); **ONE TIME** <sup>24</sup>

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<sup>24</sup> It has been related by *Imam* Ibn `Asaakir on the authority of al-Hassan ibn Ali ibn Abi Taalib that the Messenger of Allah ﷺ, said: "Increase in abundant sending blessings upon me, for indeed your spending blessings upon me forgiveness of your sins. Ask Allah for me to attain the high rank and the intermediacy, for indeed my intermediacy with my Lord will be an intercession for you." Although, the *Shehu* was disciplined by the *turbiyya* (training) of the *Qaadiriyya* and other sufic brotherhoods, all the evidence shows that he developed a distinct path (*tareeqa*) to gnosis of his Lord which was based solely upon union (*fana*) and assimilation (*tamtheel*) with the light (*nuur*), character (*akhlaaq*) and *sunna* of Muhammad, ﷺ. He said in his *Usool 'l-Wilaayat*: "As for the *adhkaar* (means of remembrance) by which the people of *tasawwuf* utilize in arriving at their goals they are many...among them are those whose form of remembrance is the prayer upon the Prophet, ﷺ. This is the most beneficial of the forms of *dhikr* for strengthening the soul. This is because the prayer upon the Prophet, ﷺ, is like cool water which revives the soul after its spiritual lethargy...Verily the prayer upon the Prophet, ﷺ, makes the servant arrive at his Lord and it takes the place of the teaching *shaykh* when he fails to find one, all by means of the *baraka* of the Prophet, ﷺ." This *tareeqa* developed by the *Shehu* which many in Northern Nigeria and Niger today call *Fudiyawa* took its source from the actual behavior and writings of the *Shehu* which revolved around a complete intoxicating love and yearning for the presence of the Prophet, ﷺ. This entailed outward adherence to the *sunna*, assimilation of the Prophet's inner character and constant repetition of the *tasliyya* (the prayer upon the Prophet) until as Abu'l-Baqaa al-'Ajami said: Shaykh Muhammad ibn Ali as-Sanuusi said in his *Majmuu` Ahzaab wa Awraad Tareeqa 's-Saada 's-Sanuusiyya*: "...the *tasliyya* overwhelms your heart and permeates your soul, so that you quiver when you hear him mentioned and the vision of him takes hold of your heart and you see his form before your inner eye . . . Finally you will see him awake." *Qadi`Iyad* said in his *as-Shifa Bi Ta'reef Huquuq 'l-Mustafa*: "Realize that the prayer upon the Prophet, ﷺ is an absolute obligation and it is not limited by a specific time because of the command of Allah ta'ala to pray upon him. The *imams* and scholars have taken the position that the prayer upon the Prophet ﷺ is an obligation and they are unanimous in their agreement on this." In the *Hirz*, the *Shehu* cites six prayers upon the Prophet as a protection and fortification in the six directions.

اللَّهُمَّ ارْضَ عَن رُوحِ غَوْثِ النَّقْلَيْنِ سَيِّدِي وَمَوْلَايَ عَبْدِ الْقَادِرِ الْجَيْلَانِيِّ وَأَشْيَاخِنَا وَأَشْيَاخِهِمْ أَوْلِيَهُمْ  
وَأَخْرِهِمْ ثَلَاثًا \*

ALLAHUMMA ARAD `AN RUUHI GHAWTHI `T-THAQALAYNI SAYYIDI WA MAWLAYYA `ABD`L-QAADIR AL-JAYLAANI WA ASHYAAKHINAA WA ASHYAAKHIHIM AWWALIHIM WA AKHIRIHIM; (O Allah be pleased with the spirit of savior men and *djinn*, my master and chief, Abd`l-Qaadir al-Jaylaani, our teachers and their teachers, the first of them and the last of them), **THREE TIMES**.<sup>25</sup>

<sup>25</sup> The Shehu included a supplication for the spirit of Shaykh Muhy'd-Deen Abd'l-Qaadir al-Jaylaani because it was through his *baraka* that he achieved sainthood with Allah ta`ala and was made the *Imam* of *Awliyya* when he reached the age forty. *Waziri* Uthman Gidadu ibn Muhammad Laima described the important relationship between the Shehu and Shaykh Abd 'l-Qaadir 'l-Jaylani: "At this time the master of existence, may Allah bless him and grant him peace presented him in the presence of the Merciful Creator. The Angels of the Merciful Creator were all present along with the *shaykh* and *qutb* Sidi Mukhtar 'l-Kunti...then *Shaykh* Abd 'l-Qaadir 'l-Jaylani took him by his hand, sat him in front of him and said: 'This man belongs to me!'" *Shaykh* Muhammad al-Amin ibn Adam once said that this statement by the *Sultan* of the *Awliyya* established the *Shehu* as one of his special disciples who was equivalent to those spiritual disciples who were present with him in Baghdad 7 centuries earlier. He recited a poem composed by *Shaykh* Abd`l-Qaadir cited in the *ad-Durarri az-Zahira* of *Sultan* Muhammad Bello:

"I have bulls among every group of long horns who cannot be overcome

I have race horses in every land who cannot be beaten

I have a *Sultan* in every army who is never disobeyed

I have a *khalifa* in every high office who cannot be dethroned."

*Shaykh* Muhammad al-Amin said that the Shehu was one of Shaykh al-Jaylaani's greatest *khalifa*, his most successful *Sultan*, swiftest race horse and strongest bull. The reality is that the Shehu never made any major decision without first consulting Shaykh al-Jaylaani in the *khiyaal* of the unseen. *Waziri* Uthman Gidadu ibn Muhammad Laima said in *Rawdat al-Janaan*: "Among the miracles of the Shehu is that the disciples of *Shaykh* Abd`l-Qaadir would always come to him in his home in Degel bringing news from *Shaykh* Abd`l-Qaadir. These disciples used to fly and alight in the house of his brother Abdullahi who came with him to the house of the *Shehu`*. One day the *Shehu`* made the intention to make the *hijra* to Innaama, but the disciple came and informed him that *Shaykh* Abd`l-Qaadir ordered him to wait until the proper time of *hijra*. So the *Shehu`* waited for some time until when the disciple came to the *Shehu`* and said, "Verily *Shaykh* Abd`l-Qaadir sent me to you to teach you that the time of the *hijra* has arrived." It was at that time that the *Shehu`* made the *hijra* to Gudu." Shaykh al-Jaylaani was our master the *Sultan* of the *Awliyya*, *Shaykh* Muhy'd-Deen Abu Muhammad Abd'l-Qaadir ibn Abu Saalih Musa ibn Abdallah ibn Yahya az-Zaahid (known as Junki Dawsat) ibn Musa ibn Muhammad ibn Dawud ibn Musa ibn Abdallah Abu`l-Kiraam ibn Musa al-Juun ibn Abdallah al-Kaamil ibn al-Hassan al-Muthna ibn al-Hassan as-Sabt the son of Ali ibn Abi Talib, may Allah be pleased with him and Fatima az-Zahra, the daughter of the Muhammad, ﷺ. He was a learned, ascetic, a Knower of Allah, a spiritual exemplar, the *Shaykh`l-Islam*, and a token of the *Awliyya*. He was born in the year 470 A.H. He went to Baghdad while he was a youth and studied jurisprudence with Abu Sa`d al-Mukrami, He also listened to the transmission of prophetic tradition from a large group from among the scholars of prophetic traditions. Then he adhered to spiritual retreat, discipline, spiritual struggle, traveling, and residing in wastelands and deserts. He then became the spiritual companion of *Shaykh* Hamaad ad-Dabass. Then Allah ta`ala manifested him before creation, and provided him with immense acceptance. He then established an assembly for admonition in the year 521 A.H., in which Allah manifested Divine wisdom on his tongue. In his *riibaat*, he established lessons in religion, gave legal decisions, and composed works on the foundations of the religion as well as its branches. Allah ta`ala opened for him the sciences of the Divine Reality and manifested upon him many miracles. Sometime he would actually walk in midair over the heads of the people, and then return and sit upon his chair. The *Shehu* asked Allah to be pleased with the spirit of Shaykh al-Jaylaani because he became in his time the *Sultan* of the *Awliyya* whom they followed, their spiritual master to whom, they resorted in times of need; for Allah ta`ala appointed *Shaykh* Abd`l-Qaadir over all the *Awliyya* as their governor and made him the ruler in their affairs, spiritual stations and other than that. It is for this reason he once said: "These two feet of mine rest upon the neck

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ سَبْعًا \*

LAA ILAHA ILLA ANTA SUBHAANAKA INNEE KUNTU MIN AD-DHAALIMEEN; ("There is no deity except You; glory be to You; indeed, I have been among the unjust") SEVEN TIMES <sup>26</sup>

of every protected friend of Allah." He also said: "Whatever person among the Muslims passes by the door of my school, Allah will lighten for him the punishment on the Day of Judgment." He died in the year 560 A.H. and was buried in Baghdad. A part of the prerequisites of the *Tareeqa* is extolling the sanctity of the Shaykhs of the spiritual path. For the reason the Shehu supplicated: "O Allah be pleased with the spirit of savior men and *djinn*, my master and chief, Abd'l-Qaadir al-Jaylaani". The meaning of his words: "...our teachers and their teachers, the first of them and the last of them"; is a supplication and direct reference to the Shaykhs of our Qaadiriyya sanad going back to Shehu Uthman ibn Fodio to Shaykh Abd'l-Qaadir al-Jaylaani to the Messenger of Allah ﷺ. The *shuyukh* of our Golden Chain (as-Salaasil ad-Dhahabiyya) are the following: Shaykh Abu Alfa Muhammad Shareef bin Farid from Shaykh Muhammad al-Amin ibn Adam Kariangha from Shaykh Mallam Musa al-Muhajir from Shaykh Ali Dinba ibn Abi Bakr Mallami from Nuur'z-Zamaan Mujaddid ad-Deen Sayf al-Haqq Imam al-Awliyya Amir'l-Mu'mineen SHEHU Uthman ibn Fodio from Shaykh *Shaykh* Ali al-Hajj 'l-Maghribi from Shaykh Abd'r-Rahman ibn Fayd Allah from Shaykh *al-Hajj* Ali from Shaykh Mahmud from *Shaykh* Fayd Allah ibn Faraj Allah from Shaykh Ali ibn Faraj Allah from Shaykh Faraj Allah ibn Abd'l-Qaadir from Shaykh Abd 'l-Qaadir ibn Abd 'r-Raaziq from Shaykh Abd 'r-Raaziq ibn Mahmud from Shaykh Mahmud ibn Faraj Allah from Shaykh Faraj Allah ibn Muhammad from Shaykh Muhammad ibn Ali from Shaykh Ali ibn Rajab from Shaykh Rajab ibn Ali from Shaykh Ali ibn Ahmad from Shaykh Ahmad ibn Abd'r-Raaziq from Shaykh Abd'r-Raaziq ibn 'l-Jaylaani from the Spiritual Falcon, the Sultan of the Awliyya the Reviver of Religion the Savior of men and *djinn* the Qutb al-Aqtaab, *Shaykh* ABD'L-QAADIR 'L-JAYLAANI from Shaykh Abu Sa'id 'l-Mubaarik 'l-Muhrimi from Shaykh Abu'l-Hassan 'l-Hakaari from Shaykh Abu'l-Farj 't-Tartuusi from Shaykh Abd 'r-Rahman 't-Tamimi from Shaykh Abu Bakr 's-Shibli from the Imam of Ta'ifa as-Sufiyya Shaykh Abu'l-Qaasim 'l-Junayd 'l-Baghdadi from Shaykh Sari 's-Saqli from Shaykh Ma'ruf 'l-Karkhi from Shaykh Dawuud 't-Ta'l from Shaykh Dawuud 't-Ta'l from Shaykh Habib 'l-Ajami from Shaykh al-Hassan 'l-Basri from Amir al-Mu'mineen the Panther of Allah the Gate to the City of Knowledge of Allah Imam Ali ibn Abi Taalib from the Seal of the Prophets the Imam of the Messengers the Beloved of Allah our master and chief MUHAMMAD ﷺ. O Allah be pleased with the spirits of all of them and make us inherit their baraka and light.

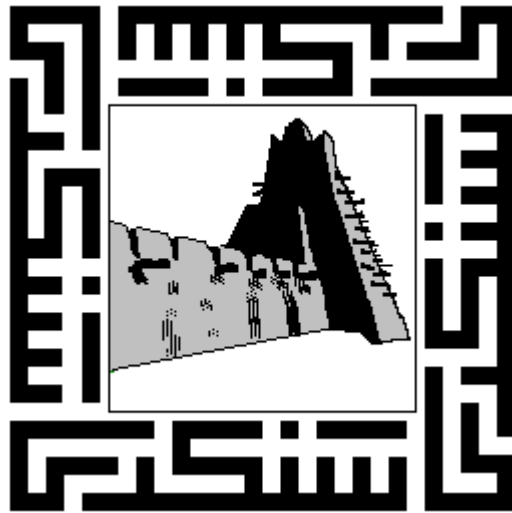
<sup>26</sup> *Qur'an*-21:87; this supplication is the famous as the supplication of Prophet Dhu'n-Nuun, upon him be peace when Allah ta'ala says: "And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no deity except You, glory be to You; indeed, I have been among the unjust. So, We responded to him and delivered him from the grief and thus do We deliver the believers." [21:87-88] Imam Abd'r-Rahman as-Suyuti said in his *ad-Darru al-Munadhamu Fee Ismi Allahi al-'Aadhem*: "This verse is the *da'awwat Dhi n-Nuun* based on the prophetic traditions related by an-Nisaai' al-Haakim on the authority of Fudaala ibn 'Ubayd that the Messenger of Allah ﷺ said: 'The supplication of Dhu'n-Nuun when he was in the belly of the whale: *There is no deity except You, glory be to You; indeed, I have been among the unjust*'. No Muslim man ever supplicates with it except that Allah answers him." It has been related by Jareer from a prophetic tradition of Sa'd ibn Abi Waqqas that the Messenger of Allah ﷺ said: "The Name of Allah which when supplicated with is answered; and which when asked by it is given; is the supplication of Yunus ibn Mataa." Imam al-Haakim related on the authority of Sa'd ibn Abi Waqqas that the Messenger of Allah ﷺ said: "Shall I not guide to the Most Immense Name of Allah? It is the supplication of Yunus." Then a man said: "Is this specific for Yunus only?" He ﷺ said: "Have you not heard His words: *'and delivered him from the grief and thus do We deliver the believers*'." In a similar narration from Bishr ibn Mansuur on the authority of Sa'd ibn Abi Waqqas that a man said to the Prophet ﷺ: "Is this supplication specific for Yunus ibn Mataa only; or for the community of Muslims?" He ﷺ said: "It is specific for Yunus ibn Mataa, and it for the believers in general when they supplicate with it. Have you not heard the words of Allah: *'and delivered him from the grief and thus do We deliver the believers*'." Imam Ibn Abi Hatim related on the authority of Kathir ibn Mu'abad who said: "I once asked al-Hassan about the Most Immense Name of Allah and he said: 'Do you not read the Qur'an? It is the word of Dhu'n-Nuun: *There is no deity except You, glory be to You; indeed, I have been among the unjust*'."

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ  
وَالْأَمْوَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ \*

ALLAHUMMA AGHFIR LI WA LIWAALIDAYYA WA LI JAMEE`I `L-MUSLIMEENA WA`L-MUSLIMAATI  
WA`L-MU`MINEENA WA`L-MU`MINAATI AL-AHYAA`I MINHUM WA`LL-AMWAATI INNAKA  
MUJEEBU AD-DA`AWAATI; (O Allah, forgive me, my parents, and all of Muslim men and women,  
and the believing men and women; those alive among them and the deceased. Indeed, You are  
the Answerer of supplications); **ONE TIME** <sup>27</sup>

<sup>27</sup> The Shehu began by asking forgiveness for himself because it is correct courtesy in supplications to begin with the self. *Imam* an-Nawwawi said: "Our learned companions said that for those who desire their supplications answered they should begin by supplicating for themselves before supplicating for others." *Imam* as-Suyuti said: "It is highly recommended for the supplicant to begin with himself before supplicating for others. That is the surest way of getting supplications answered. It is the sincerest in demonstrating dire need. It is the most entrenched in worship. It is the most eloquent in demonstrating incapacity." Then the Shehu asked forgiveness for his parents then the Muslims and believers following the courtesy of the Qur'an where Allah says on the tongue of Prophet Nuuh, upon him be peace: "Lord forgive me, my parents, those who enter my home as believers and the believing men and believing women." [77:28] It has been related by *Imam* at-Tabaraani on the authority of `Ubaada ibn as-Saamit who said: "I once heard the Messenger of Allah say: 'Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for every believing man and woman that exist'." Shaykh Abdullahi ibn Fodio said in his *Diya al-Qawaa`id*: "It is highly recommended to make supplications for those who are not present. It has been related in a prophetic tradition by Muslim, that he upon him be blessings and peace said: "There is no servant who supplicates for his brother who is absent except that an Angel says: 'For you the like there of'." In another narration he said: "The supplication of a person for a Muslim who is absent is an accepted supplication. At his head is an Angel, each time he supplicates for his brother, the Angel responsible for that says: 'For you the like there of'." In another narration he said: "Allah ta`ala says to him: 'O My servant, it is with you that I will began'." In another narration, he said: "The swiftest supplication to be answered is the supplication of an absent person for a person not present." It is essential when making supplication that the person make present in his heart the meaning of true brotherhood which is naturally indicated in the above cited prophetic traditions; as well as the meaning 'slave-ness' which is referred to in the above cited words of Allah ta`ala when He says: "O My servant". It has been related by *Imam* Abu as-Shaykh on the authority of `Aamir as-Sha`bi who said: "There is no more beloved supplication to Allah `izza wa jalla, than the one who says: 'O Allah forgive the believing men and believing women, those alive among them those deceased'. He then said: 'I hope in saying it that Allah will include every believing man and woman inside the earth and those on its surface'." Thus, when the *mureed* recites: "those alive among them and the deceased"; this is an answered supplication because it is a prayer for Muslims and believers who have passed into the Unseen realm of the *barzarkh*. It is for this reason the Shehu ends the supplication with the words: "Indeed, You are the Answerer of supplications". Here ends the *Hirz* of Shehu Uthman ibn Fodio, may Allah engulf him in His mercy; and with its ending I end my commentary with praise of Allah and the best of His help. O Allah be pleased with the spirit of the Light of the age, the Reformer of the religion, the Imam of the Awliyya, the Sword of truth and Amir al-Mu`mineen Shehu Uthman Ibn Fodio, our teachers and their teachers, the first of them and the last of them. O Allah make us live the way You made Shehu Uthman Ibn Fodio live and cause us to die the way You made Shehu Uthman Ibn Fodio die. Deliverance is upon You and with You is the rescue and there is no power or might except with Allah the Exalted the Immense. O Allah be merciful to Sultan Ali ibn Sultan Muhammad Attahiru ibn Sultan Muhammad Bello Maiurno ibn Sultan Muhammad Attahiru ibn Sultan Ahmad Zarruq ibn Sultan Abu Bakr Atiqu ibn the Light of the age, the Reformer of the religion, the Imam of the Awliyya, the Sword of truth and Amir al-Mu`mineen Shehu Uthman Ibn Fodio; and elongate his authority until it reaches the appearance of the Awaited Imam al-Mahdi, upon him be peace and be merciful to his subjects, the Jamaat of Shehu Uthman Ibn Fodio, wherever they are. O Allah be merciful to the Umma Muhammad with an all-comprehensive mercy. O Allah be merciful to all of Your creation and suffice them where they are unable.

# SANKORE'



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