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**Umdat Al-Bayan
Umdat Al-Muta'Abideen
Umdat Al-Ubaad
Umdat Al-Ulama**



**By The Amir Al-Mu'mineen,
the great scholar warrior,
the Mujaddid ad-Deen
Uthman Ibn Fuduye'**

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**The Supporting Explanation
The Support of the Worshippers
The Support of the Servants
The Support of the Scholars**



**By the Amir Al-Mumineen,
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عُمْدَةُ الْبَيَانِ

The Supporting Explanation



by

Shehu Uthman Ibn Fuduye'

Translated by

Amir Abu Alfa Umar MUHAMMAD SHAREEF bin Farid

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

al-Hajj Abu Bakr ibn Muhammad at-Taahir

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

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

Shaykh Muhammad al-Amin

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

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

Introduction

In the name of Allah the Beneficent the Merciful. Abundant peace and eternal blessings be upon our master and chief Muhammad, his family and companions.

This *deen* or religion which the last prophet and messenger came with is very simple and concise and is summed up in the following tradition. It has been related in the Sahih of Imam Muslim on the authority of Umar ibn al-Khattab who said, "One day we were with the Messenger of Allah, may Allah bless him and grant him peace, when a man appeared wearing the exceedingly white garments and whose hair was exceedingly black. The signs of travel were not seen upon him yet no one from among us knew him. He came until he sat in front of the Prophet, may Allah bless him and grant him peace, and placed his knees next to the knees of the Prophet and placed his hands upon his thighs. He then said, "O Muhammad, inform me about islam (surrender)?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Islam is that: you testify that there is no deity except Allah and that Muhammad is the Messenger of Allah; you establish the prayer; give the obligatory alms; fast *Ramadhan*; and make the pilgrimage to the House if you have the ability." The man said, "You have told the truth." It amazed us that he would first ask him then verify what he said. He then said, "Inform about iman (faith)?" He, may Allah bless him and grant him peace, said, "It is that you believe in Allah, His angels, His books, His messengers and the Hereafter. And that you believe in the decree, its good and evil." He then said, "Inform me about *ihsan* (spiritual excellence)?" He, may Allah bless him and grant him peace, said, "It is that you worship Allah as though you see Him. If you do not see him, (realize) He sees you." He then said, "Inform me about the Hour?" He, may Allah bless him and grant him peace, said, "The one questioned knows no more about it than the questioner." He then said, "Inform me of its signs?" He, may Allah bless him and grant him peace, said, "It is when the slave-girl gives birth to her mistress and when you see the barefooted, naked, destitute herders of sheep building lofty buildings." The man then stood and left. Umar then said, "I remained in my place for a long time. Then the Prophet, may Allah bless him and grant him peace, said to me, 'Oh Umar! do you know who the questioner was?' I said, 'Allah and His messenger know best.' He, may Allah bless him and grant him peace, then said, 'That was Jibril who came to you to teach you about your *deen*'." In another narration on the authority of Abu Hurayra who said that the man asked, "When is the Hour?" He, may Allah bless him and grant him peace said, "The one questioned knows no more about it than the questioner. However, I will inform you of its preconditions. When the slave-girl gives birth to her master, then that is among its preconditions. When the naked barefooted bedouin becomes the leader of the people, then that is among its preconditions. When the herders of beasts compete with one another in building lofty buildings, then that is among its preconditions. There are five others and no one knows them except Allah." He then recited, "*Verily with Allah is knowledge of the Hour. he sends down the rain and knows what is in the wombs. No nafs knows in which land it will die. Verily Allah is Knowing Aware.*" Then the man stood and went away. The Messenger of Allah, may Allah bless him and grant him peace, said, "Go and have the man to return to me." Some people went to get him to return, but they did not find anyone. Then the Messenger of Allah, may Allah bless him and grant him peace, said, "That was Jibril who came to teach the people their *deen*." It is clear from the above that the *deen* which mankind is responsible to know and understand is divided into three divisions: **iman**; **islam**; and **ihsan**. There is an additional realm which is encompassed by **iman**, the signs and preconditions of the Hour. This realm of knowledge is also obligatory upon mankind to know and believe in order to repent and not to be caught unawares. For the Hour is that terrible moment which every prophet and

messenger came to inform mankind about. Allah ta`ala says, "*The sign of the Hour will be like the blink of an eye or less.*" And again Allah ta`ala says, "*Oh mankind, fear your Lord for verily the violence of the Hour is a grievous thing.*"

Here Allah is informing mankind to have fearful awareness in order to be saved from the suddenness and terror of the Hour, which is surely approaching. The boundaries of fearful awareness is believing in all that the Messenger of Allah, may Allah bless him and grant him peace, came with, to perform the obligations and to avoid the prohibitions. Thus, fearful awareness encompasses the sciences of **iman**, **islam** and **ihsan** which are the means by which humanity will be made safe from the punishment of the Hour. However, humanity, including the Muslim, speaks little about the Hour or its signs. The demands of this world's life and the race for material well-being has blinded man to this inevitable event. The signs and preconditions of the Hour are denied by the non-Muslim and falsely interpolated by the Muslims in order to give the illusion that this life and all of the 'noble' traps and goals of the technocratic society are permanent. Allah ta`ala says, "*Are they waiting until the Hour comes upon them suddenly, while they are unawares?*" He also says, "*Verily the Hour approaches. There is no doubt about it but most of humanity do not believe.*" And finally there is His words, "*And when it is said, 'Verily the promise of Allah is true and as for the Hour, there is no doubt about it, you say, 'We do not know what the Hour is; we only have opinions about it and we are not at all sure.'*"

Along with this overall ignorance and doubt about the Hour and its preconditions, there is even more ignorance about those sciences which will save humanity from its punishments and trials. It is for this reason that we at the **Sankore' Institute of Islamic-African Studies** present this concise and succinct work to the reader. It is a treatise on those sciences which are obligatory upon all responsible people to know. The author, **Shehu Uthman Dan Fuduye'**, said in his *Umdat 'l-'Ulama* (the Support of the Scholars) about these sciences, "The *deen* which Muhammad, may Allah bless him and grant him peace, came with has its foundation (*usuul*) and its branch (*furu`u*). As for its *usuul* it is **iman**. The science which demonstrates **iman** is the science of the foundation of the religion (*usuul 'd-deen*). As for the branch it is divided into two divisions: an outward branch and an inward branch. As for the outward branch it is **islam**. The science which demonstrates **islam** is the science of the divine law (*shari`a*). As for the inward branch it is **ihsan**. The science which demonstrates **ihsan** is the science of spiritual realities (*haqiqa*)." In his *Tariq 'l-Janna*, (the Path of Paradise), Shehu Uthman said, "O brother! verily the knowledges which are obligatory upon every Muslim to seek after are three: [1] the science of divine unity (*tawheed*); [2] the science of the divine law (*shari`a*); and [3] the science of the secret (*sirr*). What is meant by secret is that which is related to the heart and its spiritual endeavors."

From the above we realize that the terms *usuul 'd-deen* and *tawheed* are synonymous with the scholars. So are the terms *shari`a* and *fiqh* concerning the outward branch of the *deen* as well as the terms *sirr*, *haqiqa* and *tasawwuf* in the area of the inward branch of the *deen*. Shehu Uthman Dan Fuduye' said in his *Fat'hu 'l-Basaa'ir* (the Opening of Innervation), "Realize that the science of *tawheed* is divided into two divisions: [1] *usuul 'd-deen*; and [2] scholastic theology (*kalaam*). *Usuul 'd-deen* (the foundations of the religion) is among the sciences which are obligatory upon every individual, while *kalaam* is among the collective obligations." Again in the *Tariq 'l-Janna*, the Shehu said, "The obligations which are incumbent upon you from the science of the *tawheed* is to know as much as is necessary to help you understand *usuul 'd-deen*. However, knowledge of the minute details of *tawheed* are not obligatory upon you to know." *Usuul 'd-deen* encompasses everything which the Messenger of Allah, may Allah bless him and grant him peace, informed Jibril about concerning **iman**. This science is called the foundations of the religion

(*usuul 'd-deen*) because it delineates the issues of the unseen, death, resurrection, and the after-life. These are the matters which all the prophets and messengers came to inform and warn humanity about. This science is the causative factor of the two derivative sciences of **islam** and **ihsan**. Because of the existence of a Creator, angels, death, the resurrection after death and all the issues of the after- life - it demands from humanity certain obligations of outward actions encompassed by the divine law or jurisprudence. Further, in order to keep the heart cognizant of the inner landscape of **iman** and to maintain sincerity of the outward actions of **islam**, Allah has facilitated humanity with the means to purify the hearts of heedlessness through **ihsan**.

Shehu Uthman said in his Fat'hu 'l-Basaa'ir, "The science of jurisprudence (*fiqh*) is also divided into two divisions: [1] that related to worship (*ibaadat*); and [2] that related to legal judgement (*ahkaam*). The division related to worship includes the prayer, alms, fasting, pilgrimage and others. These are individual obligations." In the Tariq 'l-Janna the Shehu said, "The obligations which are incumbent upon you to perform are thus incumbent upon you to know. This is in order for you to perform them properly, like purification, fasting and prayer. . . However, when you are not obligated to perform an act you are not obligated to know it."

The science of *tasawwuf* is also divided into two divisions: [1] that related to reformation of character (*takhallaq*) which is the abandonment from the heart of every blameworthy trait - like conceit, pride, unjust anger, love of wealth, false hope and having an evil opinion of the Muslims. It also includes endowing the heart with every praiseworthy trait - like repentance, sincerity, fearful awareness, patience, doing-without, reliance, leaving matters over to Allah, contentment fear and hope . . . [2] The second division is that related to spiritual certainty (*tahaqquq*) and includes the knowledge of the spiritual states of the disciples, knowledge of the stations of the *awliya*, knowledge of the self-manifestation of Allah's Acts, Names and Essence. This division is not only among the collective obligations, but part of this science is specifically singled out for the *awliya*." The Shehu adds in his Umdat 'l-'Ulama, "This science is the goal of all sciences. It is the knowledge of the prophets, messengers, those brought nigh to Allah and the truthful ones. . . Anyone who possesses two traits will never obtain any of this science: arrogance and heretical innovation. Neither can anyone who is persistent in wrong actions and in love with this world realize anything from the science."

Shehu Uthman warns the common people and the novice in the path of *tasawwuf* from delving into the realm of spiritual certitude (*tahaqquq*) before being spiritually prepared. In his Bayaan Bid'a 's-Shaytaaniya (Explanation of Satanic Innovations) he said, "Among the satanic innovations of *tasawwuf* is . . . the examining and studying of the books of the people of spiritual unveiling by those who cannot even distinguish between a gnat and an elephant. This is a forbidden innovation (*bid'a muharrama*)." And in his Ihya 's-Sunna (the Revival of the *Sunna*), the Shehu said, "Studying the books of the people of spiritual unveiling is not permissible except for the scholar who knows the Book of Allah and the *sunna* of His messenger, may Allah bless him and grant him peace. He then only takes from these what will build up his guidance and he leaves that which is ambiguous. That is, he surrenders to it without acting according to it. He does this not because of any deficiency in the words or its author, but because his own knowledge has not yet attained to it. For no one is made responsible for what his knowledge has not reached."

What the Shehu described above is one of the blameworthy afflictions of the people in this age, in the United States and other regions, where common people and even non-Muslims delve deeply into the books of the people of spiritual unveiling without any understanding. You see them reading and discussing the works of Shaykh Ibn al-'Arabi, Shaykh ad-Darqawi, Shaykh Abd'l-Qadir al-Jaylani, Shaykh Ali al-Jamal, Shaykh al-Alawi and others - while they are

completely ignorant of those sciences which are obligatory for them to know and act by. You see "shaykhs" from West Africa, Pakistan and the Middle East initiating the common people into the path of *tasawwuf* before teaching them the rules of prayer, the conditions of prayer or how to make ablution. Some of these "shaykhs" appoint as their representatives (*muqaddim*) those who are ignorant and who exhibit the most evil of character traits. This is done not in order that people can be guided on the path to Allah but in order for the "shaykh" to increase his following and to guarantee a constant flow of American hard-currency and western goods into his country. We seek refuge with Allah from such evil. This alone has opened the door of criticism for this noble path from the rejectors and modernists who use the actions of these ignorant "*sufis*" as evidence to condemn this path and its people all together. Verily we belong to Allah and to him is our final return.

As for the foundation for the path of *tasawwuf* it has been firmly established in the words of the Prophet, may Allah bless him and grant him peace, and in the words of the scholars and jurists of the early community. It has been related in the Sahih of al-Bukhari that Allah ta'ala said on the tongue of the Messenger of Allah, may Allah bless him and grant him peace, "*Whoever makes war against my wali makes war against Me. Whoever makes war against Me is about to be seized. My servant does not draw near Me with anything more beloved to Me than what I have obligated upon him. And My servant continues to draw near to Me by superogatory acts until I love him. For when I love him, I am his hearing with which he hears, his sight by which he sees, his hand by which he grasp and his feet by which he walks. When he ask of Me, I will give it to him. When he seeks refuge with me, I become his refuge.*"

This is the foundation of this noble path. It is the methodology of drawing near to Allah with the perfection of the obligations and performance of superogatory acts of worship which are firmly established in the *sunna* of the early community. It is remote from the heretical innovations, which the ignorant "*sufis*" and venal scholars (*'ulama su'i*) have invented in the name of *tasawwuf*. Shehu Uthman said in his Usuul 'l-Wilaaya (the Foundations of Sainthood), "Shaykh as-Shaybani was asked about *tasawwuf* and he replied, 'It is simply imitation of the Messenger of Allah, may Allah bless him and grant him peace.'"

If you were to say, "What is the foundation for this word *tasawwuf* in the practice of the early community?" I say, and success is with Allah, that the term *tasawwuf* takes its root from the Arabic verb *sawwafa* "to make pure or purify". The term was in use during the early community as a technical term as a synonym of the word *tazakkiya* "self-purity" and meant the ability to transform the *nafs* through spiritual exercise (*mujaahida*) until it was compliant with the will of Allah ta'ala. It was the science, which emerged from the saying of the Prophet, may Allah bless him and grant him peace, when he informed one of his Companions, "We return from the small *jihad* to the big *jihad*." When it was asked what is the big *jihad*, he said, "The *jihad* with the *nafs*."

The proof that the term *tasawwuf* was in use during the early community is from Shaykh Ahmad az-Zaruq in his Qawaa'id, where he said that Imam Malik, may Allah be pleased with him once said, "Whoever practices spiritual purification (*tasawwufa*) but does not seek understanding of the *deen* (*tafaqqahu*) has become a heretic. Whoever seeks understanding of the *deen* (*tafaqqahu*) but does not practice spiritual purification (*tasawwufa*) has become corrupt. Whoever gathers the two has attained spiritual realization (*tahaqqaqu*)." Here the Imam of the land of *hijra* and the leader of the third generation of scholars of Medina, Imam Malik ibn Anas has demonstrated that the term *tasawwuf* was in use during the early period of Islam. If you were to say, "What proof do we have that Imam Malik constitutes a valid proof to be followed?" I say, and success is with Allah, the Messenger of Allah, may Allah bless him and grant him peace

clearly delineated for Muslims the generations who were to be followed and imitated in the *deen*. It was in these generations that the sciences of the *deen* would emerge in its pristine form as the Messenger of Allah, may Allah bless him and grant him peace, delivered it to mankind. It has been related in the Sahih of Muslim that the Messenger of Allah, may Allah bless him and grant him peace once said, "The best generations are my generation, then those who follow them, then those who follow them." The first generation was that of the Companions who helped the Prophet, may Allah bless him and grant him peace, gave victory to the *deen*, preserved his sayings and actions and memorized the Qur'an. The second generation was called the *Tabi`uun* (the Followers) who codified the sciences of the Qur'an and verified the soundness of the traditions of the Messenger of Allah, may Allah bless him and grant him peace. The third generation was called the *Tabi`u at-Tabi`een* (the Followers of the Followers) who meticulously drew out of the Qur'an and the *sunna* of the Prophet, may Allah bless him and grant him peace, all the legal decisions and judgments which formed the basis of *fiqh* (jurisprudence) and spiritual purification (*tasawwuf*). This third generation was the era of the four *mujtahid imams* like Imam Malik, Imam Abu Hanifa, Imam as-Shaf'i and Imam Ahmad ibn Hanbal whose legal decisions have survived until the present. Therefore whatever they have established as being sound is sound and there is no harm in following them because it was by means of these pious ancestors we have received the Good News from Muhammad, may Allah bless him and grant him peace. Further, Shehu Uthman said in his Fat'hu 'l-Basaa'ir, quoting Ahmad al-Maqri,

"Malik and the people of independent judgement (*ijtihaad*)

All of them are the very essence of correctness and guidance.

Like as-Shaf'i, Abu Hanifa and Ahmad

the possessors of high splendid rank.

Everyone of them are on the guidance from their Lord."

Thus, the criticism, which modernists make against the science of *tasawwuf* and its practice is unfounded. Perhaps because of their refusal to follow this splendid path of the reformation of the character we find people shunning them due to the harshness and severity in which they judge people. We seek refuge with Allah from an evil opinion of the Muslims.

Shehu Uthman Dan Fuduye' summed up his argument concerning the sciences of the *deen* in his 'Umdat 'l-Ulama when he said, "Hence, **iman**, **islam** and **ihsan** is the gathering and assemblage of the entire *deen*. He, may Allah bless him and grant him peace, said about that to his Companions, 'Verily that was Jibril who came to teach you your *deen*.' This was after Jibril asked him about its reality and he, may Allah bless him and grant him peace, explained. This was as it had related in the Sahih of Muslim. In the narration of al-Bukhari it says, 'That was Jibril who came to teach the people their *deen*.' Thus, these three sciences (**iman**, **islam** and **ihsan**) corroborate the sciences of the *deen* (*'ulum 'd-deen*). And it is these sciences which were intended by his words, may Allah bless him and grant him peace, as related in the tradition of Ibn Maja, 'Seeking knowledge is an obligation upon every Muslim'."

Shehu Uthman explained that knowledge is the forerunner to action that meant that it was the most important element in the servant fulfilling the rights which his Lord had upon him. In the Tariq 'l-Janna, he said, "My brother, it is first obligatory upon you to seek knowledge because upon knowledge are all things dependent. Know that knowledge and worship are two essential fundamentals. Because of them the heavenly books were revealed and the Messengers were sent. Therefore, it is incumbent upon the servant to possess some share of these two important matters. However, sound worship can never be obtained except by means of knowledge. For this reason it

is necessary to give beneficial knowledge preference over worship. After this, you must know that anyone who seeks knowledge in order to turn the faces of people towards him, then has made his trade unprofitable. Consequently, purify your hearts from hatred, envy, pride, showing-off, conceit, and love of this world so that you can truly gain beneficial knowledge."

Realize that the Hour will not come as long as there are people who seek knowledge for the sake of Allah and in order to judge people with it with kindness and tolerance. However, when people seek knowledge for worldly position, to judge people harshly and severely and in order to obtain wealth, then these are among the signs of the nearness of the Hour. It has been related in the Sahih of Muslim that the Prophet, may Allah bless him and grant him peace, said, "Among the signs of the Hour is the decrease of knowledge and the increase and promotion of ignorance." Al-Bukhari narrated on the authority of Abdullah ibn Umar, that the Messenger of Allah, may Allah bless him and grant him peace, said, "Truly Allah will not take away knowledge all together, snatching it from the servants. Rather, He will take it away by the seizing of the scholars until when no scholar remains. The people will then take ignorant ones as their *imams*. These *imams* will be questioned and they will give legal decisions without knowledge. Wherefore, they will have gone astray and led others astray as well." There can be no clearer evidence for this than what we have witnessed in these times where ignorant *imams* who know nothing of the sources of the *deen* passing legal decisions sanctioning the U.S. bombing of innocent Muslims, the starving of their women and children and the political isolation of their countries. It was concerning these misguided *imams* that prompted Umar ibn al-Khattab to say as was related by ad-Darimi, "The destruction of Islam will come from the errors of the learned men, from the disputes of the hypocrites about the Book of Allah and from the legal decisions of misguided *imams*." The voices and false opinions of these *imams* have been raised in every country while the sincere scholars and guides of the *umma* are being driven from their lands, imprisoned, tortured and killed in every country where Muslims reside.

Abu Nu'aim mentioned on the authority of Hudhayfa al-Yamaani that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Hour has its signs." He was asked about its signs and he said, "When the people of corruption are raised in prestige in the mosques and the people of indecency get the upper hand over the people of decency." And again it was related in a long tradition on the authority of al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace said, "Among the signs of the Hour is when the scholars seek knowledge in order to obtain gold and silver."

However, in spite of this terrible affliction of the death of knowledge and the promotion of ignorance, Allah has promised on the tongue of the Prophet, may Allah bless him and grant him peace, the Good News of the survival of a cadre from his community who will be courageous and arrogant against the disbelievers and kind and gentle towards the believers. Imam al-Bukhari related that the Messenger of Allah, may Allah bless him and grant him peace, said, "There will always remain a group from among my community visibly establishing the truth until the command of Allah comes (meaning by that the Hour)." In the narration of Imam Muslim it says, "The *deen* will remain established with a band from among the Muslims fighting until the imposing of the Hour."

The author of this book, Shehu Uthman Dan Fuduye' was among the leaders of this band or cadre of scholar-warriors who gave victory to the *deen*, renewed the religion, revived the *sunna* and established just government. It is sufficient for the reader to know the following facts about this resplendent Africa Muslim reformer and statesman. Shehu Uthman was a member of the Quraysh through his fathers lineage, making the government and *khilafa* which he established in

1803 legitimate in accordance with the saying of the Prophet, may Allah bless him and grant him peace, "The *khilafa* is with the Quraysh." Imam as-Suyuti said in his Kitab 'l-Mujaddiden, "It has been related that the Messenger of Allah, may Allah bless him and grant him peace, said, "A scholar from the Quraysh will fill the earth with knowledge." For Shehu Uthman was the son of Fuduye' Muhammad b. Uthman b. Saalih b. Harun b. Muhammad Ghurtu b. Jubba b. Muhammad Sanbu b. Ayyub b. Maisiran b. Buba Baba b. Musa Jokolle'. Musa Jokolle' was a member of the Torodbe clan of the Re'imbe' Fullani who were among the descendents of *Amir* Uqba ibn Naf'i, the Companion of the Prophet and the *amir* of the west. Shehu Uthman was also a descendent of the Prophet, may Allah bless him and grant him peace, through his mother's lineage. She was Sayyidatu Hawwa the daughter of Muhammad b. Ahmed as-Sharif b. Ali al-Yanbu'i b. Abd'r-Razzaq b. as-Saalih b. al-Mubaarak b. Ahmad b. Abi 'l-Hassan as-Shadhili b. Abdallah b. Abd 'l-Jabbar b. Hurmuz b. Hatim b. Qusay b. Yush'ua b. Ward b. Battal b. Ahmad b. Tamim b. Muhammad b. Isa b. Muhammad b. al-Hassan b. Fatima the daughter of the Messenger of Allah, may Allah bless him and grant him peace. It was narrated by Ahmad ibn Hanbal that the Messenger of Allah, may Allah bless him and grant him peace, said, "Verily Allah will entrust over the people of the *deen* at the head of every century a man from the people of my house who will clarify for them the matters of the *deen*." Shehu Uthman Dan Fuduye' was the 12th *mujaddid* (renewer) who had been promised by the Prophet, may Allah bless him and grant him peace, as it had been related on the authority of Abu Ja'far an-Nahas in his Kitab an-Naasikh wa 'l-Mansuukh, "Sufyan ibn al-Ayyana said, 'It has reached me that there will appear at the head of every century after the death of the Messenger of Allah, may Allah bless him and grant him peace, a man from among the scholars by whom Allah will strengthen the *deen* by'."

The scholars of the *sunna* are agreed that the conditions of the *mujaddid* is that he be an *imam* in every science - like recitation, Qur'anic commentary, jurisprudence, the traditions of the Prophet, the sayings of the Companions and the sayings of the *Tabi'uun* (the second generation) and the *Tabi'u at-Tabi'een* (the third generation). They add, that he must gather together the sciences of: the *shari'a* and the *haqiqa*; the branches and the roots; logic and syntax; details and rights; knowledge and action; and the inward and the outward. The scholars are agreed that the following men were the *mujaddidun* of the first to eleventh centuries. They were: Khalif Umar b. Abd 'l-'Azeez; Imam Muhammad b. Idris as-Shaf'i; Imam Abu'l-Hassan al-Ash'ari; Qadi Abu Bakr Muhammad al-Baqallani; 'the Proof of Islam' Imam abu Hamid Muhammad al-Ghazali; Imam Fakhr 'd-deen ar-Razi; Shaykh Taqi 'd-deen ibn Daqeeq; Shaykh Siraj 'd-deen al-Balqini; Imam Abd 'r-Rahman as-Suyuuti; Shaykh Nur 'd-deen Ali b. Muhammad al-Ujhuri and Shaykh Abu 'l-Abass Ahmad Baba of Timbuktu. One of the prominent disciples of Shehu Uthman, Shaykh Muhammad Dikko of Tsangaya said in one of his Hausa poems called "Wakar Zamani", "There were eleven *mujaddids* in Islam the 12th is the Wali of Allah Uthman.

The 13th is the seal of the *deen* - the *Mahdi*.

He who disobeys him has no hope of Allah's pardon.

Uthman is the forerunning leader before the *Mahdi*.

Following after Uthman, the clouds of troubles then the *Mahdi*."

The Shehu also said, "There will be no *mujaddid* between me and the *Mahdi*." Muhammad Bello said in his Infaq 'l-Maysur, that the Shehu once said, "Our *jihad* will not cease until it reaches with the *Mahdi*." In the same book the author related that Shaykh Waldeeda once said to his community, "I inform you of a time of a *wali* from among the *awliya* of Allah who will appear in these lands. He will renew the faith, give life to the *sunna* and establish the religion. Whoever comes across him should follow him. One of his signs is that he will first wage *jihad* with the pen

and tongue until the fortunate people follow him. then he will wage *jihad* with the spearhead and conquer these lands."

The **Sankore' Institute** is honored to present one of the works of this *mujaddid* and *mujahid* so that the reader can share in the overflowing *baraka* of the reform movement which affected every region of the *Bilad 's-Sudan* (the Lands of the Blacks). The government and *khilafa* which he established still continues unabated and unbroken under the shade of the present *Amir 'l-Mu'mineen* and *Sultan* al-Hajj Abu Bakr b. Muhammad Tahir b. Muhammad Bello Maiurno b. Muhammad Attahiru b Ahmad Zaruuku b. Abu Bakr Ateeku b. Shehu Uthman Dan Fuduye' - in the town of Maiurno on the Blue Nile in the Islamic Republic of the Sudan. This book, **Umdat 'l-Bayaan Fi 'l-'Uluum Allati Wajib `Ala 'l-'Ayaan** (The Supporting Explanation of the Sciences Which Are Obligatory Upon Every Individual) is the first of a series of four "*umdat*" titled books by the Shehu. The word *umdat* is the Arabic word for "support, buttress, reliance or pillar". The Shehu authored four in a series of books called *Umdat* or support in order to establish four solid pillars upon which humanity could rely upon in the sciences of the *deen*. This book, **Umdat 'l-Ulama** , covers every science which the servants will be questioned about on the Day of Judgement. It is an elaboration upon the Prophetic tradition concerning the reality of **iman**, **islam** and **ihsan**. It is what some scholars call the 'basic research' upon which all other sciences are based. Therefore the book is indispensable for the man and woman who is seeking a sound basis for the knowledge of the *deen*. It will prove beneficial to the new Muslim as a source book for his or her worship and knowledge. It will be of benefit also to those who have taken upon themselves the duty of calling creation to the door Allah through clear teachings and admonitions. This book can be used as a basic text for Muslims in prison, educational institutions and learning circles to initiate the non-Muslim and beginner into the fundamentals of the sciences of the *deen*. After this book we would suggest a study of the Shehu's second book called **Umdat 'l-Muta`abideen Wa 'l-Muhtarifeen** (the Support of the Dedicated and Sincere Servants). This next in a series of the 'support' theme discusses the same issues in the **Umdat 'l-Bayaan** except that now the Shehu gives the Qur'anic and Prophetic proofs for each of the three realms of knowledge. This book will allow the student to move from the level of blind imitation (*taqlaed*) to the level of evidence (*daleel*) in those issues which are individual obligations. The third book in this series is the **Umdat 'l-Ubaad** (the Support of the Pious Worshippers). Here in this small work the Shehu takes the student into the realm of the superogatory acts of worship by which he can draw near to Allah and earn His love. This work deals with the superogatory prayers, recitation of the Qur'an, supplication, *dhikr*, charity and superogatory fasting which are firmly established in the practices of the Prophet, may Allah bless him and grant him peace, and his early community. This work delineates the safe and high road of extra acts of worship in order that the beginner will be saved from the pitfalls created by the people of heretical innovation. The fourth 'pillar' or 'support' in this series is the famous and renown **Umdat 'l-Ulama** (the Support of the Scholars). This book is one of the excellent works by which the Shehu was declared the *mujaddid* of the 12th century. It gives every Qur'anic and Prophetic proof for every individual obligation and for the collective obligations as well. He called it 'the Support of the Scholars' because it comprised the Book and the *sunna* which are the grounds for the scholars reliance in their legal decisions and deductions. These are the 'Four Pillars' of Shehu Uthman and they cover a complete understanding of the *deen* which our Prophet Muhammad conveyed to humanity.

We hope that the reader will benefit from this present work, **Umdat 'l-Bayaan** in understanding those sciences which are obligatory upon every individual to know. We have included at the end of this work the Arabic text written in the simplified Arabic script for the

reader to have access to the source document. Along with this is a translation of the famous Fulfulbe' poem of the Shehu called "*Yimre' Tanasabuje*" (the Song of Comparison). This excellent piece is Shehu Uthman's poem of gratitude to Allah for making him to resemble the Prophet, may Allah bless him and grant him peace, and for placing upon him the mantle of the *Mahdi*. He wrote it after the success of his *jihād* and the establishment of the *khalifate*, when some of his followers claimed that he was the expected *Mahdi*. This claim he denied, however he composed this poem to show his resemblance to the *Mahdi* and to the Messenger of Allah, may Allah bless him and grant him peace, as gratitude for what Allah had blessed him with. As the poem will clearly show, Shehu Uthman lived his entire life walking in the footsteps of the Messengers of Allah, may Allah bless him and grant him peace. This resemblance was underscored at his death when he was taken to his Lord at the age of 63, the exact age that Allah ta'ala took the soul of the best of creation, may Allah bless him and grant him peace.

Oh Allah! bless and grant Your abundant peace upon our master Muhammad, his family and Companions. Be merciful to the entire *Umma* of Muhammad: its Red; Black; White; its Arab; and non-Arab. Oh Allah! give victory to every Muslim army wherever they are against all of their enemies. Oh Allah! make Your *deen* prevail over every other *deen* although the idolaters may hate it. Oh Allah! increase us in beneficial knowledge as long as the orbits turn on their axis. Oh Allah be pleased with the spirit of Shehu Uthman Dan Fuduye`, our *shaykhs* and their *shaykhs* from the first to the last. Oh Allah let us live in accordance with the life of the Shehu and let us die in accordance with the death of the Shehu. You are the goal of all goals and with You all creatures seek relief. There is no power nor might except with You the Mighty the Exalted.

Muhammad Shareef
Ramadhan 29, 1415
Houston, Texas

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

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

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

The Supporting Explanation On the Sciences Obligatory Upon Every Individual

The sciences which are obligatory upon every individual to know are divided into three:

- [1] the science of the Divine Unity (*`ilm at-tawheed*);
- [2] the science of jurisprudence (*`ilm 'l-fiqh*); and
- [3] the science of spiritual purification (*`ilm at-tasawwuf*).

The Science of Divine Unity

(`ilm at-tawheed)

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

DIVINITY (*al-ilaahiyyaat*)

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

PROPHETIC (*an-nabawwiya*)

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

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

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

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

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

The Science of Jurisprudence

(`ilm al-fiqh)

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

Purification of Water

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

Section: Pure Things

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

Section: Impure Things

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

Section: What Is Excused

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

Section: On Relieving Oneself

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

the last one must be completely free of filth. It is permissible (*ajzaa*) to clean oneself of feces with any pure clean dry thing (which is not harmful; valued; damp; impure; smooth; sharp; foodstuff; something with writing upon it; gold; silver; the wall; the dry dung of riding beasts and bones). If the thing used can clean and remove all extraneous matter, then it is permissible - like the hand or less than three dry stones.

THE OBLIGATIONS OF *WUDU* AND ITS *SUNAN*

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

WHAT BREAKS THE *WUDU*

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

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

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

THE OBLIGATIONS OF *GHUSL* AND ITS *SUNAN*

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

THE OBLIGATIONS OF *TAYAMMUM* AND ITS *SUNAN*

The obligations of *tayammum* are five: [1] intention; [2] high pure earth; [3] wiping the face; [4] wiping the hands up to the wrists; and [5] the first striking of the earth. The *sunan* are

three: [1] the second striking of the earth for wiping the hands; [2] wiping what is between the wrists and elbows; and [3] the proper order.

Section: Making *Tayammum* Over Wounds

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

Section: On Menstruation

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

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

Section: On Lochia

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

THE TIMES OF PRAYER

The select time (*waqt'l-mukhtaar*) of the *dhuhr* prayer is from the time the sun reaches the meridian until the time when the shadow is equal to the length of an object. The select time of the *'asr* prayer is from the time when the shadow is twice the length of an object to the yellowing of the sun. The necessary time (*waqt'd-durruri*) for both of them is up until the time of sunset. The select time of the *maghrib* prayer is the amount of time in which it can be prayed after its

conditions are fulfilled. The select time of the *'isha'* prayer is from the time when the twilight disappears up until the first third of the night. The necessary time of the prayer is up until the appearance of dawn. The select time of the *subh* prayer is from the first light of dawn up until the glow. Its necessary time is up until the rising of the sun. In all of the above, you have to make up what is outside of that.

THE CONDITIONS OF PRAYER

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

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

THE OBLIGATIONS OF PRAYER AND ITS *SUNAN*

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

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

aloud; and [12] the barrier for the *imam* and the one praying alone, when they fear that someone will pass in front of them.

WHAT INVALIDATES THE PRAYER

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

MAKING UP MISSED PRAYERS

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

THE PROSTRATION OF FORGETFULNESS

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

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

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

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

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

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

THE *JUMA`* PRAYER

The *juma`* prayer is an individual obligation which has its principles and its exemptions which permits one from being present at it. Its principles are five: [1] the existence of a mosque; [2] a *jama`at* around which a village has emerged; [3] the sermon; [4] the *imam*; and [5] being resident. As for the exemptions which permit one to be absent from the *juma`* prayer, they are: [1] intense rain; [2] being very muddy; [3] sickness; [4] taking care of one who is ill; and [5] the fear of an oppressor. Traveling is forbidden at noon on *juma`* for the one who is obligated to attend *juma`*. Likewise talking and performing superogatory acts of worship are forbidden while the

imam is given the sermon. Also buying and selling are forbidden once the second call to prayer has been made. His trade is not valid if it happens.

THE OBLIGATIONS OF FASTING AND ITS *SUNAN*

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

THE OBLIGATIONS OF *ZAKAT* AND ITS *ADAB*

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

THE OBLIGATIONS OF *HAJJ* AND ITS *SUNAN*

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

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

The Science of Spiritual Purification (*ilm at-tasawwuf*)

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

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

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

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

PURIFICATION OF THE HEART FROM PRIDE (*kibr*)

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

The harm of pride is immense. The scholars can help him but little against it, let alone the common people. How could its harm be other than immense when it comes between a servant and all the characteristics of the believer? This is because the proud person cannot possibly love for the believer what he loves for himself. It is impossible for him to have humility. It is impossible for him to abandon rancor. It is impossible for him to remain truthful. It is impossible for him to abandon envy. It is impossible for him to suppress anger. It is impossible for him to offer delicate advice and it is impossible for him to accept advice. He is never safe from contempt and slander of

others. In fact, there is no blameworthy characteristic except that he manifests it in order to maintain his sense of honor, and there is no praiseworthy characteristic but that he is incapable of it from the fear that his self-importance will slip away from him.

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

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

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

As for the beginning of man, he was "*a thing unremembered*". He was concealed in pure non-existence and non-existence has no beginning. What is more meaner and lower than extinction and non-existence? He used to be in pure non-existence, then Allah created him from the most base of things, and then from the most unclean thing. This is because He created him from earth, then from sperm, then from a blood clot, then a lump of flesh. He then made the flesh into bones and clothed the bones in flesh. This was the beginning of his existence and then he became a thing remembered. He was before a thing unremembered by reason of having the lowest qualities and attributes since at his beginning, he was not created perfect. He was created inanimate, dead. He

neither heard, saw, felt, moved, spoke, touched, perceived, or knew. He began with his death before his life, with weakness before strength, with ignorance before knowledge, with blindness before sight, with deafness before hearing, with dumbness before speech, with misguidance before guidance, with poverty before wealth, and with inability before ability.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PURIFICATION OF THE HEART FROM STINGINESS (*bukhl*)

Stinginess is from among the blameworthy characteristics that are forbidden to have. Its reality is holding back from expending one's wealth in areas where it is obligatory to spend generously. Realize that obligatory here is divided into two divisions: [1] that which is obligatory by the *shari`a*; and [2] that which is obligatory according to the virtues of manliness and custom. Whoever withholds any of the two is stingy. However, he who withholds that which is obligatory according to the *shari`a* is more stingy. This is like the one who withholds the *zakaat*, or withholds the maintenance of his family. Or like the one who gives it but he does it grudgingly or he presents the most repulsive of his wealth without being cheerful about it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REPENTANCE (*tawba*)

The reality of repentance (*tawba*) is freeing the heart from wrong actions you have previously committed out of desire to exalt Allah, the 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.

AUSTERITY (*zuhd*)

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

RELIANCE UPON ALLAH (*tawakkul*)

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

ENTRUSTING MATTERS OVER TO ALLAH (*tafweed*)

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

CONTENTMENT (*rida'*)

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

FEAR (*khawf*)

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

HOPE (*raja'*)

The reality of hope (*raja'*) is the rejoicing of the heart with recognition of the overflowing favors of Allah - glory be to Him and may he be exalted - and recognition of the vastness of His mercy. That which will assist you in that is the following: [1] to remember Allah's past favors to you given without intermediary or intercessor. [2] to remember the generosity of the reward He has promised to you without you having done anything to deserve it. [3] to remember the abundance of His blessings in respect to your *deen* at the present moment without you deserving it are asking for it. [4] to remember His actions - glory be to Him - in pardoning like what He did with the magicians of Pharaoh and the Companions of the Cave. [5] to remember His words - glory be to Him - in those verses which provoke yearning - like His saying; "He is the One who accepts the repentance from His servants and He pardons sins"; and His words; "Who will pardon wrong actions except Allah?" and His words; "Do not despair of the mercy of Allah. Allah forgives all wrong actions. He is the Forgiving the Merciful"; and what resembles these from the verses that provoke yearning.

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

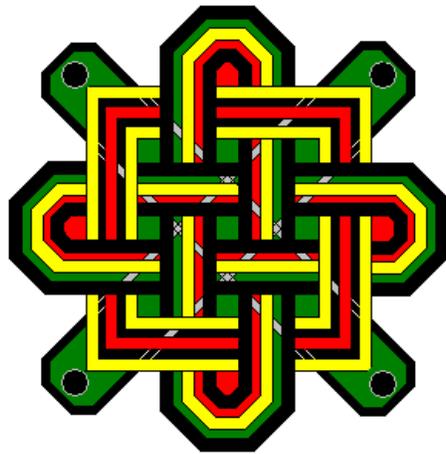
Here ends what we intended to write with the help of Allah in this composition called **The Supporting Explanation of Those Sciences Which are Obligatory Upon Every Individual** All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us. Peace and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

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



Institute of Islamic - African Studies

The Support of the Devout and Successful Worshippers (Umdatul Muta'Abideen)



by
Shehu Uthman Dan Fuduye'

Translated by
**Abu Alfa Umar MUHAMMAD SHAREEF bin
Farid**

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

Says the poor slave in need of the mercy of his Lord, Uthman ibn ibn Uthman, who is known as Dan Fuduye', may Allah engulf him in His mercy². Amen. All praises are due to Allah the Lord of the worlds. The best blessings and most abundant peace be upon our master Muhammad, his family and Companions - all of them. May Allah be pleased with the chiefs of the Followers, the right-acting scholars, the four *Imams* who exercised independent judgment, and those who follow them until the Day of Judgment.³ To continue: This is the book called:

The Support of the Pious and Successful **Worshippers**

I have composed it in order to explain what Allah ta'ala says in His Book and what His Messenger says in his *sunna* - concerning the science of the foundation of the *deen* and the sciences of the outward and inward branches of the *deen*.⁴ I have not included in it the legal extractions of the scholars. Abd 'l-Wahaab as-Sha'rani⁵ mentioned in his ad-Durar 'l-Manthura Fi Zubad 'l-Uluum 'l-Mash'hura, "Verily Allah has made all of His servants responsible only for what is explicitly established by the *shari`a*. What is meant here is that the pious worshipper and the adept believer, should act according to what is explicitly related in the Book and the *Sunna*, and not by what is legally extracted from it. The desired knowledge in the above is that which Allah ta'ala has explicitly made law. This is the knowledge for which the servant will be questioned about in the Hereafter. With all of that there is no harm in it and it is not difficult for anyone to obtain. In obtaining this knowledge, one is not in need of spending ones whole lifetime, nor to overcome obstacles. This is because its meaning basically entails performing certain actions and avoiding certain actions. That does not stop the common people from understanding it, contrary to what has been prescribed by the *mujtahids* from among the *Imams*. In reality, no one will be questioned in the Hereafter about what they have prescribed, along with the fact that in what they have laid down there is difficulty and harm. One is in need of an entire lifetime and to overcome many obstacles in obtaining this knowledge, as is well known.

² He was Abu Muhammad Uthman ibn Muhammad ibn Uthman ibn Saalih ibn Haarun ibn Muhammad Ghurdu ibn Jobba ibn Muhammad Sanbu ibn Ayyub ibn Maysiran ibn Buba Baba ibn Musa Jakuli at-Turude'. In the Hausa language *dan* means the 'son of', while *fuduye'* or *fodio* is from the Fulfulbe language and it means 'the jurist'.

³ Here the author speaks of the three generations which the Messenger of Allah, may Allah bless him and grant him peace included among the most blessed and protected generations of human history. In a tradition related by al-Bukhari in his Sahih, on the authority of Zahdam bin Mudrab who said, "I heard Imran ibn Husayn saying, 'The Prophet, may Allah bless him and grant him peace said, 'The best people are those living in my generation, then those coming after them, and then those coming after them.' 'Imran then said 'I do not know whether the Prophet mentioned two or three generations after your present generation'. The Prophet added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness without being asked to give witness, and will vow but will not fulfill their vows, and fatness will appear among them'."

⁴ The author divides the sciences of the *deen* into three divisions: [1] *imaan* (belief) which is the foundation of the *deen*; [1] *islaam* (surrender) which is jurisprudence (*fiqh*); and [3] *ihsaan* (spiritual excellence) which is spiritual purification (*tasawwuf*). See the authors 'Umdat 'l-'Ulama and his Fat'hu 'l-Basaa'ir.

⁵ He was Abu 'l-Mawaahib 'Abd 'l-Wahaab ibn Ahmad ibn 'Ali 'l-Ansaari 's-Shaafi' 'l-Misri, famous as as-Sha'rani. He died during the 15 th century C.E..

The Science of the Foundation of the Deen (*ilm usuul ad-deen*)

I say and success is with Allah, realize that Allah ta`ala has established all of the foundations of the *deen* in the Mighty Quran: its divine (*ilaahiyaat*); its prophetic (*nabawiyaat*); and its after-life (*sam`iyaat*).

The Divine (*ilaahiyaat*)

Allah ta`ala has established the creation of the Universe by His words: "*And He is the one who begins creation and then renews it.*"⁶

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

He ta`ala has established the fact that His existence is absolutely necessary (*wajib 'l-wujud*) by His words; "*That is because Allah, He is the Real (al-haqq).*"⁷

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

He ta`ala has established the fact that His existence is before-time (*qadeem*) by His words; "*He is the First (al-awwal).*"⁸

هُوَ الْأَوَّلُ

He ta`ala has established the fact that His existence is continuous after-time (*baaqui*) by His words: "*And rely upon the Living (al-hayy) who will never die.*"⁹

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

He ta`ala has established the fact that His existence is unlike His creation by His words: "*There is nothing like Him.*"¹⁰

لَيْسَ كَمِثْلِهِ شَيْءٌ

He ta`ala has established the fact that His existence is Independent (*al-ghani*) by His words; "*And Allah is the Rich beyond dependence (al-ghani).*"¹¹

⁶ Quran-30:27.

⁷ Quran-22:6. This proves that non-existence (*'adam*) is impossible to Him.

⁸ Quran-57:3. This proves that coming forth in time (*huduuth*) is impossible to Him.

⁹ Quran-25:58. This proves that extinction (*fanaa`*) is impossible to Him.

¹⁰ Quran-42:11. This proves that resemblance to creation (*mamaathala*) is impossible to Him.

¹¹ Quran-47:38. This proves that destitution is impossible to Him.

وَاللَّهُ الْغَنِيُّ

He ta`ala has established the fact that His existence is One Alone (*waahid*) by His words; "*Say: He Allah is One Alone (ahad).*"¹²

قُلْ هُوَ اللَّهُ أَحَدٌ

He ta`ala has established the fact that His existence is omnipotent (*qaadir*) by His words; "*Verily Allah has power over all things.*"¹³

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

He ta`ala has established the fact that He has will (*muraad*) by His words; "*He does what He wills.*"¹⁴

فَعَالٌ لِّمَا يُرِيدُ

He ta`ala has established the fact that He is All-Knowing (*`aleem*) by His words; "*Verily Allah knows all things.*"¹⁵

أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

He ta`ala has established the fact that He is Living (*hayy*) by His words; "*He is the Living.*"¹⁶

هُوَ الْحَيُّ

He ta`ala has established the fact that He is All Hearing (*sami`u*) and Seeing (*baseer*) by His words; "*I hear and I see.*"¹⁷

He ta`ala has established the fact that He is a Speaker (*mutakalim*) by His words; "*And Allah spoke to Moses directly.*"¹⁸ He ta`ala has established the fact that He chooses in doing a thing or leaving it undone by His words; "*And your Lord creates what He wills and He alone chooses.*"¹⁹

¹² Quran-112:1. This proves that plurality (*ta`addad*) is impossible to Him.

¹³ Quran-2:20. This proves that incapacity (*`ajz*) is impossible to Him.

¹⁴ Quran-11:107. This proves that being compelled (*mukrah*) is impossible to Him.

¹⁵ Quran-2:231. This proves that ignorance (*jahl*) is impossible to Him.

¹⁶ Quran-40:65. This proves that death (*mawt*) is impossible to Him.

¹⁷ Quran-20:46. This proves that deafness (*samam*) and blindness (*`amaa*) is impossible to Him.

¹⁸ Quran-4:164. This proves that dumbness (*bakam*) is impossible to Him.

¹⁹ Quran-28:68. This proves that being obligated is impossible to Him.

Prophetic (nabawiyyaat):

Allah the Exalted has established the sending of the messengers (*irsaalahu ar-risaalat*) by His words; "*We have not sent before you except men who received revelation.*"²⁰ And He ta`ala has established message of Muhammad in particular by His words; "*Muhammad is the Messenger of Allah.*"²¹ He ta`ala has established that he is the last of the Prophets by His words; "*And he is the seal of the Prophets.*"²² He has established the truthfulness (*as-sidq*) of the Messengers by His words; "*And indeed the Messengers told the truth.*"²³ He the Exalted has established their veracity (*amaana*) by His words; "*Verily I am a trustworthy Messenger to you.*"²⁴ He the Exalted has established the fact that they have delivered the message (*tabligh 'l-risaala*) by His words; "*Those who deliver the messages of Allah.*"²⁵ He the Exalted has established the fact that they marry (*yatazawwaj*) by His words; "*For We have made for them wives and descendants.*"²⁶ He the Exalted has established the fact that they eat food (*ya'akulu at-ta'am*) and buy and sell in the markets (*yabi'una wa yashtaruna*) by His words; "*They eat food and they go through the markets.*"²⁷

The After-Life (sam`iyyaat):

Allah the Exalted has established the existence of Angels (*mala'ika*) by His words; "*All praises are due to Allah who originated the Heavens and the Earth and made the Angels into*

²⁰ Quran-12:109.

²¹ Quran-48:29.

²² Quran-33:40. This proves that there will be no Prophet or Messenger after Muhammad ibn Abdullah, may Allah bless him and grant him peace. A Prophet (*nabiyy*) is a male whom Allah ta`ala has chosen and to whom He communicates with. He is sometimes sent (*ba'ath*) to a family, a village, a town or nation. Sometimes He is not sent to anyone. A Messenger (*rusul*), on the other hand, is a Prophet to whom Allah ta`ala reveals a divine revelation or heavenly book to be delivered to mankind. This revelation contains news of the unseen, threats, promises, laws and injunctions which are an obligation for mankind to believe and adhere to. Thus, every Messenger is of necessity a Prophet, but not every Prophet is a Messenger. Consequently, when Allah ta`ala says Muhammad is the seal of the Prophets, it also means that he is the seal of the Messengers. This is a proof against those heretical sects which claim out of their ignorance and error there was or is a Messenger after Prophet Muhammad. *Shehu* Uthman cited in his *Fat'hu 'l-Basaa'ir*, "It has been related in the *as-Sahih* that the Messenger of Allah, may Allah bless him and grant him peace said to Hudhayfa, may Allah be pleased with him, 'Verily prophecy (*an-nabuwwa*) and messengership (*ar-risaalat*) has ceased. There will be no Prophet after me and no Messenger after me'."

²³ Quran - 36:52. This proves that lying (*kadhib*) is impossible to the Messengers.

²⁴ Quran - 26:107. This proves that treachery (*khiyaana*) is impossible to the Messengers.

²⁵ Quran - 33:39. This proves that concealing (*kitmaan*) the message is impossible to the Messengers.

²⁶ Quran-13:38. This proves that every non-essential human quality (*wasfin bashriyya*) which does not lead to deficiency in their high rank (*laa yu`addi 'ila naqsin fee maraatibihim 'l-'aliyya*) is permissible for the Prophets and Messengers: like eating, drinking, traveling, sickness, marriage, buying and selling. This is a proof against the Jews and Christians who impute faults and errors to the Prophets and Messengers. They claim that some of them committed adultery, drunkenness, incest, murder, treachery and open acts of disobedience to the laws of Allah. This is impossible for the Messengers and Prophets, may Allah bless them and grant them peace.

²⁷ Quran-25:50. The proof for this and for the reference above is that these human qualities were witnessed by those present with them. Those who were not present received the news of this from continuous unbroken chains of transmission.

messengers, the possessors of wings."²⁸ He the Exalted has established the existence of death at its appointed time (*mawt bi'l-ajli*) by His words; "When their appointed time comes, then they cannot postpone it nor push it forward."²⁹ He the Exalted has established the fact that the believers will be supported during the questioning of the grave (*su'aa al-qabr*) by His words; "Allah will support those who believe with a well established pronouncement."³⁰ He the Exalted has established the punishment of the grave (*'adhaab 'l-qabr*) by His words; "Come out of the punishment if you can! This Day is the reward of disgrace!"³¹ He the Exalted has established the blessing (*na'im*) of the grave by His words; "Then if he is from among those who are brought near, then for him will be refreshments and sweet smells and Gardens of ease. And if he be from among the Companions of the right-hand, then Peace ' (safety) for the Companions of the right-hand!"³² He the Exalted has established the Resurrection (*al-ba'ath*) by His words; "And that the Hour is approaching, there is no doubt in it; and that Allah will resurrect those who are in the graves."³³ He the Exalted has established the Gathering (*al-hashr*) by His words; "We will definitely round them up all together, and We will not abandon one of them."³⁴ He has established the giving of Books (*ita'a 'l-kutub*) by His words; "And as for him who will be given his book in his right-hand."; regarding the believers³⁵. " And as for him who will be given his book in his left-hand."; regarding the disbelievers³⁶. He the Exalted has established the weighing of actions (*wazn 'l-'amaal*) by His words; "The Scales on that Day will be precise."³⁷ He the Exalted has established the Bridge (*as-siraat*) by His words; "So usher them to the bridge of Hell!"³⁸ He the Exalted has established the Fire (*an-naar*) by His words; "Verily We have prepared the Fire for the unjust!"³⁹ He has established the fountain called *al-Kawthar* by His words; "Verily We have given you *al-Kawthar*."⁴⁰ He has established the Garden of Paradise (*al-janna*) by His words; "And they have been rewarded gardens and silk for their patience."⁴¹ He has established the Vision of the Lord by the believers in the Hereafter by His words; "Their faces on that Day will be gazing on their Lord."⁴²

These are the foundations of the *Deen*: its divine (*ilaahiya*); its prophetic (*nabawiya*); and its traditional (*sam'iyah*). Allah has established all of them in the Mighty Quran. Whatever you did not find apparently in it, realize that it is subsumed elsewhere in the book. It is obligatory (*yajibu*) upon every responsible person (*mukallaf*)⁴³ to believe in it as it came to us. Abd'l-Wahaab as-Sha'raani said in his ad-Durari 'l-Manthura fi Bayaan Zubad 'l-'Uluum 'l-Mashhura, "All of these foundations are well known and established with every Muslim whose resides among the People of Islam, even if they can not discuss it as clearly as the scholastic theologians." He also said in his al-

²⁸ Quran-35:1.

²⁹ Quran - 7:34.

³⁰ Quran-7:34.

³¹ Quran-14:27.

³² Quran-56:88-9.

³³ Quran-22:7.

³⁴ Quran-18:47.

³⁵ Quran-69:19.

³⁶ Quran-69:25.

³⁷ Quran-21:47.

³⁸ Quran-37:23.

³⁹ Quran-18:29.

⁴⁰ Quran-108:1.

⁴¹ Quran-76:12.

⁴² Quran-75:22.

⁴³ The *mukallaf* (responsible person) is every male and female who has reached maturity. Maturity for the male is when there is sperm, pubic hair, facial hair or the age eighteen. Maturity for the female is when the monthly period begins.

Qawa'id 'l-Khashfiyya 'l-Muudiha li Ma`ni al-Sifaat 'l-Uluuhiyya, "How is it possible for someone to seek proof for the soundness of these meanings by his reason for what has been obligatory from the believers - by means of intellectual proofs after the definitive proofs have been established from the Quran and the *sunna*. I am amazed in this time when gnosis of Allah is sought after by means of proof and how those who do not study these proofs is even called disbeliever. What was his state before he studied these proofs? Was he Muslim or not? Did he pray and fast or not? Was he firmly established on the oneness of Allah ta`ala in His kingdom and that Muhammad is the Messenger of Allah or not? For if he believed in all the above, then his state is that of the common believer. He should be left alone with what he has from *imaan* in accordance with his natural disposition (*fitra*). But if he did not believe in these matters except after studying the teachings of the scholastic theologians, then we seek refuge with Allah from that school of thought because this mis-education leads to someone leaving sound *imaan*." He also said in his al-Qawa'id 'l-Kashfiyya, "Realize O brother! that the scholars of Islam have not composed the books of scholastic theology (*'ilm 'l-kalaam*) in order to establish in themselves or others knowledge of Allah ta`ala. They have only composed it as a deterrent against the opponents of the *deen* who are the philosophers and the *Mu`tazila*.⁴⁴ So the scholars, may Allah be pleased with them, only sought to establish definitive proofs against them in order to return them to the beliefs (*i`tiqaad*) of what is obligatory from *Imaan* in accordance with what the Messengers came with from their Lord." He then said, "Realize that whoever desires to protect his beliefs from the deviation, corruption, and skepticism of errors should take his beliefs from the Mighty Quran - for the whole of it is unbroken, infallible and definitive."⁴⁵

⁴⁴ The *Mu`tazila* were a heretical group which emerged in 748 C.E. influenced by Hellenistic philosophy and advanced the view of free will and the creation of the Quran.

⁴⁵ The grandson of the author, *Shaykh* Abd'l-Qadir Dan Tafa said in his Kitab 'l-'Uhuud wa'l-Mawaatheeq, "I have taken an oath and vow that I would establish my *aqeeda* upon the verses of the Quran and not upon rational proofs nor the theories of the theologians. Regarding this, I am an uncritical imitator and my source of imitation is the Infallible Quran. If I were asked, for example, for the proof of the creation of the universe, I would not say, 'The creation of the prerequisite non-essential qualities was due to the creation of the essences', - nor any other answer from the postulates of the theologians. On the contrary, I would say, 'Allah ta`ala says, '*Allah is the Creator of everything*.' [39:62] I would declare it being absolutely certain in the truth of the Quran and nothing else. What reason would I provide rational arguments when rational postulates and logical demonstrations can never decipher the reality of Allah? Rather, the most that anybody can say concerning the proofs of the existence of Allah is demonstrated by His Attribute so-and-so, for no one will ever be able to pry open Allah's uniqueness. As for the Quran, it emanated from Allah by means of Jibril to the heart of His Messenger Muhammad. The Quran is by itself conclusive. So understand!"

The Science of the Outward Branch of the Deen ***(`ilm 'l-furu` at-thaahira)***

The Judgment of Water

Allah ta`ala says, "*And We have sent down pure water from the heavens.*"⁴⁶ He, peace and blessings be upon him said, as related by Ibn Maja⁴⁷: "Allah created water pure. Nothing contaminates it except what changes its color, its taste and its smell."

The Complete Bath (ghusl)

Allah ta`ala says, "*And when you are in a state of ritual uncleanness purify yourselves.*"⁴⁸ It is related in the Sahih al-Bukhari⁴⁹ on the authority of A'isha⁵⁰ (may Allah be pleased with her) said; "When the Prophet (P.B.U.H.) used to make *ghusl*, he used to begin with washing his hands. He would then do ablution (*wudu'u*) like the ablution for prayer. He would then enter his fingers in the water and then rub them through the roots of his hair. He would then pour three handfuls of water over his head. He would then run or spread water over his whole body." It is also related in Sahih al-Bukhari on the authority of A'isha, may Allah be pleased with her, who said, "Whenever one of us became ritually impure (*janaaba*), she would take three handfuls of water and pour over her head. Then run water and her hand over the right portion of her body, and with the other hand over the left portion of her body."

Ablution (wudu)

Allah ta`ala says, "*O you who believe! When you stand for prayer, wash your faces and your hands up to the elbows. Wipe your heads and (wash) your feet up to the ankles.*"⁵¹ It is related in Sahih al-Bukhari, "That Amr ibn Abi Hassan asked Abdallah ibn Zayd⁵² about the *wudu'u* of the Prophet (P.B.U.H). He (Abdallah) poured water from the container upon his hands and washed them three times. He then put his hand in the container then rinsed out his mouth and rinsed his nose by sniffing water in it and then blowing it out. He did this with three handfuls of water. Again he put his hand in the container and washed his face three times. He then washed his arms twice up to the elbows. He then put his hands in the water and then wiped his head by bringing them to the

⁴⁶ Quran-25:48.

⁴⁷ He was Abu Abdallah Muhammad ibn Yazid 'r-Rub'i ibn Maja 'l-Qazwini, [824-887 C.E.]. Traditionalists and Quranic exegete who composed the Sunnan, one of the six sound collections of prophetic traditions.

⁴⁸ Quran-5:6.

⁴⁹ He was *Imam* Abu Abdallah Muhammad ibn Isma'il ibn Ibrahim ibn Mughira 'l-Bukhari, [810-870 C.E.], the greatest of the scholars of prophetic traditions and compiler of the soundest of the six sound collections of prophetic traditions called Jami` 's-Sahih.

⁵⁰ She was *Umm 'l-Mu'mineen* A'isha bint Abu Bakr 's-Siddiq, [613-678 C.E.]. She was one of the wives of the Prophet, may Allah bless him and grant him peace and the most knowledgeable of Muslim women in the sciences of the *deen*. She related 2,210 prophetic traditions and was a major source of legal decisions during the time of the Companions and the second generation.

⁵¹ Quran-5:6.

⁵² He was Abdallah ibn Zayd ibn `Aasim 'l-Ansaari, [612 - 682 C.E.].

front and then to the back of the head once. He then washed his feet with his two hands up to the ankles."

Purification With Earth (*tayammum*)

Allah ta`ala says, "*Whenever you are sick or on a journey, or when one of you comes from relieving himself, or when you have fondled women - and you cannot find water - then strike high dry earth and wipe your faces and your hands.*"⁵³ It is related in Sahih al-Bukhari concerning the story of Amaar⁵⁴ and Umar⁵⁵. Amaar said, "I came to the Prophet (P.B.U.H.) who said, 'Sufficient for you is the face and the hands.' Then Amaar said, "The Prophet (P.B.U.H.) then struck the earth with his hands and wiped over his face and hands."

Menstruation and Its Duration (*al-haid wa 'l-istihaada*)

Allah ta`ala says, "*And they ask you about menstruation. Say: It is unclean, so refrain from women during their menstruation.*"⁵⁶ It has been related in Sahih al-Bukhari on the authority of Abu Sa`id al-Khudri⁵⁷ that the Prophet (P.B.U.H.) one day while passing the women on either the day of *Eid 'l-Adha* or *Eid 'l-Fitr* he said; "I have not seen anyone more deficient in intelligence and *deen* than you. A cautious man could be led astray by some of you." The women asked, 'O Messenger of Allah! What is the deficiency in our intelligence and our *deen*? He said; "Is not the testimony of a women equal to one half the testimony of man?" They replied in the affirmative. He said; "This is the deficiency in her intelligence. Is it not true that a woman can neither pray nor fast during her menstruation ?" The women replied in the affirmative. He said; "That is the deficiency in her *deen*." It is also related in Sahih al-Bukhari on the authority of A'isha (may Allah be pleased with her) who said that Faatima the daughter of Abu Hubaish said to the Messenger of Allah (P.B.U.H.); "O Messenger of Allah! I do not become clean from bleeding. Shall I give up *salaat*?" The Messenger of Allah (P.B.U.H.) said; "No, because it is from a blood vessel and not from the menstruation. So when the real *haid* begins give up your *salaat*. When it has finished, wash the blood off your body and offer *salaat*."

The Times of Prayer (*awqaat as-salaat*)

Allah ta`ala says, "*Glory be to Allah at nightfall and during the early morning hours. Everything in the heavens and the earth sing His praises in the depth of the night and during noonday.*"⁵⁸ It is related in Sahih al-Bukhari on the authority of Jaabir ibn Abdallah⁵⁹ who said; "The Messenger of Allah (P.B.U.H.) used to pray the *dhuhr* prayer just after mid-day, and the *asr*

⁵³ Quran-4:43.

⁵⁴ He was Ammar ibn Yasir 'l-Qurayshi 'l-Muhaajiri, [565 - 658 C.E.], one of the earliest men to except Islam and leading Companion of the Prophet. He was an Arab of African origin.

⁵⁵ He was *Amir 'l-Mu'mineen* Abu Hafs Umar ibn 'l-Khattab ibn Nufayl 'l-Qurayshi [584-644 C.E.], the most courageous of the Companions of Muhammad, one of the two human *wazirs* (advisors) to the Prophet, and the second *Khalif* after the Prophet, may Allah bless him and grant him peace.

⁵⁶ Quran-2:222.

⁵⁷ He was Abu Sa`id Sa`d 'l-Khudri ibn Malik ibn Sinan 'l-Khazraji 'l-Ansaari, [613-693 C.E.].

⁵⁸ Quran-30:18.

⁵⁹ He was Abu Abdallah Jaabir ibn Abdallah ibn Amr ibn Haram 'l-Khazraji 'l-Ansaari, [607-697 C.E.].

prayer when the sun was still bright, the *maghrib* after sunset at its set time and the *'ishaa* at variable times. Whenever he saw the people assembled he would pray earlier and if the people delayed, he would delay the prayer. And *subh* they or the Prophet, may Allah bless him and grant him peace used to pray it during the darkness which precedes daybreak."

The Conditions of Prayer (*shuruut as-salaat*)

Allah ta`ala says concerning the matter of purification (*al-tahaara*); "*Verily Allah loves those who turn in repentance and He loves those who have a care for purity.*"⁶⁰ He says concerning the matter of facing the qibla (*istiqbal 'l-qibla*); "*So turn your faces in the direction of the Sacred Mosque. And wherever you maybe turn your faces towards it.*"⁶¹ He says concerning the matter of covering the private parts (*satri'l-`awra*); "*Take your beautiful clothing at every place of worship.*"⁶² He says concerning the matter of avoiding speech (*tark'l-kalaam*); "*Stand before Allah humbly.*"⁶³ That is be silent as it was related in the tradition of Zayd ibn Arqam related by the two Shaykhs.

The Prayer (*as-salaat*)

Allah ta`ala says, "*So establish the prayer, verily the prayer is a timed ordinance for the believers.*"⁶⁴ It has been related in Sahih al-Bukhari on the authority of Abu Hurayra⁶⁵ concerning the story of the Bedouin; "When you stand for prayer, say *`Allahu akbar'*. Then recite what is easiest for you from the Quran. Then bow down (*arka`*) until you become composed in it. Then rise up until you are standing up straight. Then prostrate until you become composed in it. Then rise up sitting until you are composed in it. Then prostrate until you are composed in it.. Then do the same in all the remainder of your *salaat*."

Making-up Missed Prayers (*qada'u 'l-fawa'it*)

Allah ta`ala says, "*And establish the prayer in order to remember me.*"⁶⁶ It has been related in Sahih al-Bukhari on the authority of Anas ibn Malik⁶⁷; "Whoever forgets a *salaat*, then he should pray it when he remembers. For there is no atonement for it except that. *`And establish the prayer for My remembrance'*."

Prostration of Forgetfulness (*as-sahwi*)

⁶⁰ Quran-2:222

⁶¹ Quran-2:150.

⁶² Quran-7:31.

⁶³ Quran-2:238.

⁶⁴ Quran-4:103.

⁶⁵ He was Abu Hurayra Abd'r-Rahman ibn Sakhr, [600-678 C.E.], he was a Companion and one of the leading transmitters of traditions of the Prophet.

⁶⁶ Quran-20:14.

⁶⁷ He was Anas ibn Malik ibn Nadar 'l-Khazraji 'l-Ansaari, [612-712 C.E.].

Allah ta`ala says, "*There is in the Messenger of Allah a good example for you.*"⁶⁸ It has been related in the chapter concerning forgetfulness in Sahih al-Bukhari on the authority of Abdallah ibn Buhayna⁶⁹ who said; "The Messenger of Allah (P.B.U.H.) prayed with us two *rak'ats* from some of the prayers. He then stood without sitting down in *jalsa* and the people stood with him. When he had finished the prayer we waited for his *salaams*. He said, '*Allahu akbar*' before the *salaams*, then prostrated two times while he was sitting. He then made the *salaams*." And also in the Sahih al-Bukhari in another narration by Abu Hurayra who said; "The Prophet (P.B.U.H.) prayed *dhuhr* with us, but he only prayed two *rak'ats*. Then someone said, 'You prayed two *rak'ats*'. He then stood and prayed two *rak'ats*, he then made the *salaams* and he then made two prostrations."

Jumu`a Prayer

Allah ta`ala says, "*O you who believe, when you are called to the jumu`a prayer, then hurry to the remembrance of Allah.*"⁷⁰ It has been related in Sahih al-Bukhari on the authority of Abu Hurayra who said that he heard the Messenger of Allah say; "We are the last and the foremost on the Day of Judgment, though the former nations were given the Books before us. And this was their day in which Allah made worship obligatory upon them. But they differed about it. So Allah guided us to it and all of the people are behind us in this respect; the Jews is tomorrow and the Christians is the after tomorrow."

Alms (az-zakaat)

Allah ta`ala says, "*And pay the poor-due.*"⁷¹ It has been related in Sahih al-Bukhari on the authority of Abu Hurayra; "Whomever Allah awards with wealth, and does not give the *zakaat* on it ; then on the Day of Standing his wealth will made like a bald-head 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 the verse: "*Let not those who are stingy with what Allah has given them from His bounty consider that it is good for them, nay it is evil for them. That which they were stingy with will be wrapped around their necks on the Day of Standing*".⁷²" It has also been related in Sahih al-Bukhari on the authority of Sa`id al-Khudri, that the Messenger of Allah, may Allah bless him and grant him peace said, "No one who has less than five *awsaaq* has to give charity (*sadaqa*). No one who has less than five *waaq* has to give charity. No one who has less than five *zawd* from camels has to give charity."

Zakaat 'l-Fitr

Allah ta`ala, "*He has indeed prospered who has given alms; then remembers the name of his Lord and then establishes the prayer*"⁷³ It has been related in Sahih al-Bukhari on the authority

⁶⁸ Quran-33:21.

⁶⁹ He was Abdallah ibn Malik, also known as Jundub ibn Fadla 'l-Azdi and was famous as Ibn Buhayna.

⁷⁰ Quran-62:9.

⁷¹ Quran-2:43.

⁷² Quran-3:180.

⁷³ Quran-

of Ibn Umar⁷⁴ who said; "The Messenger of Allah (P.B.U.H.) made the *zakaat 'l-fitir* obligatory. It was either one *saa`i* of dates or one *saa`i* of barley (made obligatory) upon the slave as well as the freeman, male and female, young or old from among the Muslims. And he ordered it to be given before the people went to the *salaat*."

Fasting (*as-siyaam*)

Allah ta`ala says, "*O you who believe! Fasting has been prescribed for you, just as it was prescribed for those before you, in order that you may have taqwa.*"⁷⁵ It has been related in Sahih al-Bukhari on the authority of Abu Hurayra who said; "The Messenger of Allah or Abu'l-Qaasim (P.B.U.H.) said; `Start fasting on seeing it (the new moon of *Ramadhan*) and give up fasting on seeing it (the new moon of *Shawwaal*). And if the sky is overcast, then complete thirty days *Sha`baan*."

Pilgrimage (*al-hajj*)

Allah ta`ala says, "*It is obligatory upon people who have the ability to make the pilgrimage to the House for the sake of Allah.*"⁷⁶ It has been related in Sahih al-Bukhari on the authority of Abu Hurayra, who said, "I heard the Prophet, may Allah bless him and grant him peace, say; 'Whoever makes the pilgrimage for Allah, and he does not act obscenely, nor acts corruptly - will return like the day his mother gave birth to him'." It has also been related in Sahih al-Bukhari on the authority of Ibn Abass⁷⁷ that the Prophet, may Allah bless him and grant him peace said, "The *waqat* (place to put on the *ihraam*) of the people of Madina is Dhu 'l-Hulaifa, for the people of Sham it is al-Juhfa, for the people of Yemen it is Yalamlama, and for the people of Najd it is Qarna 'l-Manaazil. These are there *waqat* and for those who come to them who are not from among their people who desire to make the pilgrimage and the *Umra*. Those who are beyond these, their *waqat* is with their people, even the people of Mecca, they must start from there."

The Science of the Inward Branch of the *Deen* (*'ilm 'l-furu` 'l-baatina*)

Allah ta`ala says; "*O you who believe! Repent to Allah with a sincere repentance.*"⁷⁸ Allah the ta`ala says; "*Throw off every apparent sin as well as those which are hidden.*" It has been related in Sahih al-Bukhari on the authority of Abu Hurayra 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."

Destructive Characteristics (*as-sifaat 'l-muhlikaat*)

⁷⁴ He was Abu Abd'r-Rahman Abdallah ibn Umar ibn 'l-Khattab, [613-692 C.E.], one of the leading Companions and a scholar in the science of prophetic tradition and jurisprudence

⁷⁵ Quran-2:183.

⁷⁶ Quran-3:97.

⁷⁷ He was Abdallah ibn Abbas ibn Abd 'l-Muttalib, [619-687 C.E.], the cousin and Companion of the Prophet. He was one of the most learned of the Companions in Quranic exegesis.

⁷⁸ Quran-66:8.

O Brothers! repent from all sins, those which are apparent or hidden; and purify your hearts from destructive characteristics.

Conceit (al-`ujub)

And among these destructive traits is conceit (*al-`ujub*). Allah ta`ala says; "*Therefore do not testify to the integrity of yourselves, verily He knows best who has taqwa.*"⁷⁹

Pride (al-kibr)

And among these destructive traits is pride (*al-kibr*). Allah ta`ala says; "*I will turn away from my signs those who are arrogant in the earth without right.*"⁸⁰

False Hope (al-amal)

And among these destructive traits is false hope (*al-amal*). Allah ta`ala says; "*Leave them to eating and enjoying themselves, that false hope may deceive them, for they will soon know.*"⁸¹

Unwarranted Anger (al-ghadab bi'l-baatil)

And among these destructive traits is unwarranted anger (*al-ghadab bi'l-baatil*). Allah ta`ala says; "*When those who disbelieved had set up rage in their hearts - the rage of ignorance.*"⁸²

Envy (al-hasad)

And among these destructive traits is envy (*al-hasad*). Allah ta`ala says; "*Do they envy the people for that which Allah has given them out of His bounty.*"⁸³ And He ta`ala says, "*Do not desire the bounties which Allah has blessed some of you with over others.*"⁸⁴

Showing-Off (ar-riya'a)

And among these destructive traits is showing-off (*ar-riya'a*). Allah ta`ala says; "*Woe to those who pray, those who are forgetful in their prayers, those wish to be seen.*"⁸⁵

Greed (al-bukhl)

And among these destructive traits is greed (*al-bukhl*). Allah ta`ala says; "*Whoever is miserly, for he is only miserly against his own soul.*"⁸⁶

⁷⁹ Quran-53:32.

⁸⁰ Quran-7:146.

⁸¹ Quran-15:3.

⁸² Quran-48:26.

⁸³ Quran-4:54.

⁸⁴ Quran-4:32.

⁸⁵ Quran-107:5.

⁸⁶ Quran-47:38.

Love of Rank (*hubb 'l-jaah*)

And among these destructive traits is the love of rank (*hubb 'l-jaah*). Allah ta`ala says; *"This is the home of the Hereafter. We have made it for those who do not desire greatness nor corruption in the earth. The end is for those who fear Allah."*⁸⁷

Love of the Proliferation of Wealth for the Sake of Vanity

And among these destructive characteristics is the love of the proliferation of wealth for the sake of boasting and vanity. Allah ta`ala says, *"And they love excessive abundance of wealth."*⁸⁸ And He ta`ala says, *"Abundant wealth diverts you; until you are brought to the graves."*⁸⁹

Having An Evil Opinion of the Muslims

And among these destructive traits is having an evil opinion (*isa'at 'l-dhann*) of the Muslims. Allah ta`ala says; *"O you who believe! Stay away from much suspicion, for verily some suspicion is a sin."*⁹⁰

Redemptive Characteristics (*as-sifaat 'l-munjiyaat*)

Then realize brothers, it is incumbent upon you to behave (*takhallaq*) with redemptive characteristics, whose foundation is:

Repentance (*at-tawba*)

The first of these is repentance (*at-tawba*). Allah ta`ala says; *"Repent to Allah all together, O you who believe, so that you may be successful."*⁹¹

Fearful Awareness (*at-taqwa*)

And among these redemptive traits is fearful awareness (*at-taqwa*). Allah ta`ala says; *"Whoever obeys Allah and His Messenger, and dreads Allah and is fearfully aware of Him, these are they who are the achievers."*⁹²

Patience (*as-sabr*)

⁸⁷ Quran-28:83.

⁸⁸ Quran-89:20.

⁸⁹ Quran-102:1-2.

⁹⁰ Quran-49:12.

⁹¹ Quran-24:31.

⁹² Quran-24:52.

And among these redemptive traits is patients (*as-sabr*). Allah ta`ala says; "*Give good news to those who are patient.*"⁹³ And He ta`ala says, "*Verily those who are patient will be compensated with a reward which has no end.*"⁹⁴

Doing Without (*az-zuhud*)

And among these redemptive traits is doing without (*az-zuhud*). 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.*"⁹⁵

Reliance on Allah (*at-tawakkal*)

And among these redemptive traits is reliance on Allah (*at-tawakkal*). Allah ta`ala says; "*Whoever relies upon Allah, then He is enough for him.*"⁹⁶

Leaving Matters Over to Allah (*tafwid 'l-amr ila Allahi*)

And among these redemptive traits is leaving matters over to Allah. Allah ta`ala says narrating the words of the believers from among the People of Pharaoh; "*I leave the matter over to Allah. Verily Allah sees His slaves.*"⁹⁷

Contentment (*ar-rida'i*)

And among these redemptive traits is contentment (*ar-rida'i*). Allah ta`ala says; "*No affliction comes about except by the permission of Allah. Thus whoever believes in Allah, He guides his heart aright.*"⁹⁸

Fear (*al-khawf*)

And among these redemptive traits is fear (*al-khawf*). Allah ta`ala says; "*And fear Me if indeed you are believers.*"⁹⁹

Hope (*ar-raja'a*)

⁹³ Quran-2:155.

⁹⁴ Quran-39:10.

⁹⁵ Quran-15:88.

⁹⁶ Quran-65:3.

⁹⁷ Quran-40:44.

⁹⁸ Quran-64:11.

⁹⁹ Quran-3:185.

And among these redemptive traits is hope (*ar-rajā'a*). Allah ta`ala says; "*Do not despair of the mercy of Allah. Verily Allah forgives all sins. For He is the Forgiving, the Merciful.*"¹⁰⁰

Extolling the Prophet (*ta`dheem an-nabiyyi*)

And among these redemptive traits is extolling the Prophet, may Allah bless him and grant him peace. Allah ta`ala says, "*O You who believe, do not raise your voices above the voice of the Prophet. And do not shout at him with speech the way you shout at each other.*"¹⁰¹ He ta`ala says, "*Do not call the Messenger out to you the way some of you call others.*"¹⁰² He ta`ala says, "*The Prophet is foremost to the believers, more than their own nafs, their spouses and mothers.*"¹⁰³

Showing Compassion for the *Umma* of the Prophet

And among these redemptive traits is showing compassion to the *Umma* of the Prophet, may Allah bless him and grant him peace. Allah ta`ala says, "*And charge one another to patience, and charge one another to compassion. They are the companions of the right hand.*"¹⁰⁴

O Allah forgive me, O Forgiving O Merciful! Forgive all our faults and be merciful to us by the rank of Muhammad, the Prophet of Mercy. And make us among the companions of the right hand.

Here ends the book called **Umdat 'l-Muta`abideen wa 'l-Muhtarifeen**. All praises are due to Allah the Lord of the Worlds. The most abundant blessings and most perfect peace be upon our master Muhammad, his family and Companions, all of them. And may Allah be pleased with the successful Followers, the right acting scholars, the four *Imams* who exercised independent judgment, and those who follow them until the Day of Judgment. O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy. Amen.

¹⁰⁰ Quran-39:53.

¹⁰¹ Quran-49:2.

¹⁰² Quran-24:63.

¹⁰³ Quran-33:6.

¹⁰⁴ Quran-90:17.

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

All praises are due to Allah who has elevated those who have attached their hopes to Him, and who have stopped at His door. All praises are due to Him who has advanced in degrees those who have attained success by means of the uninterrupted succession of His bounty in the chain of His close faction. Blessings and peace be upon the Messenger whose chain of authority is sound for the one who connects to the tail of the excellence of his traditions, for those who have high chains of authority, those who descend, those who simply have seen the stars and those even less. To continue:

Realize that preoccupation with memorizing and preserving the successive chains of authority is among the most important affairs of the *Deen*, for the scholars and the sincere worshippers. It is essential for every person serious about the *Deen* that they take reliance upon the weapons of the believers. It has been related by at-Thawri¹⁰⁵ who said: “The chain of the authority is the weapon of the believer. If he has no chain of authority then with what can he fight?”¹⁰⁶ Ibn al-Mubarak¹⁰⁷ said: “The likeness of the one who wants to seek any affair from his *Deen* without a chain of authority is like a person who wants to climb to the roof of the house without stairs or ladder.” He also said: “The chain of authority is from the *Deen*. If there is no chain of authority, then whoever likes, can say what he likes.” Shaykh Muhammad ibn Umar al-Ghadamashi said in his commentary regarding the questioning of the two Angels which he called al-Kawakib ad-Duriyya fi Jamiu` al-Ahaadith al-Muta`lliq bi Sharh al-Ajuuza as-Suyuti: “The scholars of the *Sunna*, may Allah be pleased with them agree that the chain of authority is a beloved *Sunna*; it is true nearness to the Messenger of Allah, may Allah bless him and grant him peace and a desired rank for the one who may have missed relationship to the Prophet, may Allah bless him and grant him peace from the perspective of family and near kinship. He should then seek out the People of the highest chains of authority. He should take from them even if it is license, because the parent in the *Deen* is greater in rank than the parent by birth; in the same manner that showing disrespect to

¹⁰⁵ He was Abu Abdullah, Sufyan at-Thawri al-Kufi. He was the son of Sa`id ibn Masruq ibn Habib ibn Raafi` ibn Abdullah ibn Mawhaba ibn Ubay. He was the *Shaykh* of Islam, *Imam*, scholar of independent judgment and expert in prophetic traditions. He was the leader of the right acting scholars in his time. He was the author of Kitaab al-Jaami`. He was born in the year 97 *hijra* and sought knowledge when he was very young from his father the truthful traditionist Sa`id ibn Masruq at-Thawri. He died in the year 126 *hijra*.

¹⁰⁶ Ali ibn Abi Talib said: “When you write down the prophetic traditions you should also write down its chain of authority. Because if the tradition is sound then you will share in the reward of that transmission. But if it is false then its harm will be averted from you.”

¹⁰⁷ He was Abu Abd'r-Rahman, Abdullah ibn al-Mubarak ibn Waadih al-Handhali. The scholars are unanimous regarding his grandeur, leadership, and the immensity of his station and exaltedness of his rank. He gathered knowledge, jurisprudence, literature, grammar, linguistics, personal austerity, poetry, eloquence, scrupulous piety and equity. He used to stand the whole night in prayer and worship and possessed string opinions. He was known for barely speaking especially in those things that did not concern him. He was also renown for hardly ever being in conflict with his companions.,

the parent in the *Deen* is more immense in danger than showing disrespect to the parent of birth.” Realize also that the science of the outward and the inward are the same in the need for seeking chains of authority. Abd’l-Wahab as-Sha`rani said in his Midaraaj as-Saalikeen: “Realize oh disciples, may Allah make you and I successful at attaining His pleasure, whoever does not know his parents and grandparents in the spiritual Path, is then blind and will perhaps attach himself to other than his true spiritual parents. He will then be included among those about whom the Prophet, may Allah bless him and grant him peace said: ‘Allah curses the person who attaches himself to other than his true father.’”

All of the righteous ancestors have long established to precedence of teaching the spiritual disciples about the courtesies of their spiritual parents and knowledge of their grandfathers. All of them are greed that whoever does not have a sound relationship to the People of the Path is like an abandoned child, who has no father in the Spiritual Path.”

Thus, our chains of authority in this blessed book: **Umdat al-Muta`abideen wa’l-Muhtarifeen** is as follows: I read this text to the learned jurist, the *Imam* and *Khateeb*, **Muhammad al-Amin** ibn Adam Kariyagh *al-Khateeb* ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn Muhammad Sanbu Darneema (the *Amir* of Hadijiya). He gave me complete license to transmit it in the same manner that he took it from his father, *Shaykh* Adam Kariyagh *al-Khateeb*. He in turn took it from *Shaykh* Musa al-Muhajir, who took it from *Shaykh* Ali ibn Abi Bakr. He in turn took it from the author, the light of the Age, the renwer of the *Deen*, the *Amir’l-Mu’mineen*, *Shehu* Uthman ibn Muhammad ibn Uthman, who was known as DAN FUDUYE’, may Allah be merciful to all of them. I have in turn given license to everyone who reads this blessed text to me or who listens to it from me with the same chain of authority back to its author, in order to continue this miraculous connection which has been specified for this *Umma* as an honor to our Prophet Muhammad, may Allah bless him and grant him peace.

Amir Muhammad Shareef bin Farid

Saturday, 25 *Jumadi al-Ula*, 1426 (July 2, 2005)



Institute of Islamic - African Studies

The Support of the Servants of Allah (Umdatul' Ubaad)



By
Shaykh Uthman Ibn Fuduye'

Translated by
Muhammad Shareef Ibn Farid

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

Says the poor slave in need of the mercy of his lord - Uthman ibn Muhammad ibn Uthman, famous as **Dan Fodiyo**, may Allah engulf him in His mercy, Amen.

All praises are due to Allah, the Lord of the Worlds. Abundant blessings and the most perfect peace be upon our master Muhammad, upon his family and Companions - all of them. May Allah be pleased with the best of the *Tabi'een*, the right acting scholars, the four *Imams* who exercised independent judgment, and those who imitate them until the Day of Judgment.

To continue: this is the book called:

The Support of Servants of Allah

It concerns those matters which are highly recommended (*mandub*) which one should worship Allah with from *salat* (prayer), *sawm* (fasting) *tilaawa* (recitation of Qur'an), *dhikr* (invocation of Allah), and *sadaqa* (alms). These are the acts of worship which are established upon moderation as indicated by the *hadeeth* and practices of the *salaf*.

It will be of benefit, if Allah wills, to whoever relies upon it in this age. I have composed in it the sound *hadeeth* of the Prophet - mainly taken from both al-Bukhari and Muslim, or either one of them. Therefore it is necessary for every pious person that he not abandon knowledge of these nor abandon acting in accordance with them. For truly their importance is great and their reward is extensive and they are easy to perform.

Whoever devotes himself to what is in this book and takes some benefit from it, I ask that he include me in his pious supplication, that Allah may benefit me by it in this world and the Hereafter. It has been related in the Sahih Muslim on the authority of Abu Darda, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, "The supplication of an individual Muslim for his brother who is absent is answered. There sits at his head an Angel charged with his needs. Whenever he supplicates for blessings for his brother, the Angel charged with his affairs says, 'Amen - and the like for you.'"



As-Salat (Prayer)

As for that which is highly recommended concerning *salat*, Ahmad az-Zuruq said in his Umdat 'l-Murid as-Sadiq, "That you should pray six *rakats* during *dhuhr* prayer; four *rakats* before the prayer and two after it. Four *rakats* should be prayed before *asr* prayer. This was related by an-Nisa'i from a tradition related by Ali, may Allah ennoble his face; and the Messenger of Allah, may Allah bless him and grant him peace, did it. This is tradition is *hassan* with various attestations concerning it in the Sahih collection and others. After *maghrib* prayer two *rakats* should be done. This is in accordance with the tradition of Umar, may Allah be pleased with him, and others who are unanimous concerning its acceptability. During the night you should perform thirteen *rakats*. This is on the authority of Ibn Abbas and A'isha, may Allah be pleased with both of them. A'isha said, as related in Sahih al-Bukhari, "The Messenger of Allah, may Allah bless him and grant him peace, never exceeded eleven *rakats* either in *Ramadan* or in any other month, after which he would pray *witr*. Some of the scholars believe that this is better than standing the entire night because the Prophet would not choose for himself except what is best. He said, "I am foremost in knowledge of Allah and in fear of Him than you." Then there is the tradition of praying two *rakats* before *fajr*, which is so well known that it does not require mentioning. Consequently, when what was previously mentioned from the superogatory prayers is added to the obligatory prayers - they amount to fifty *rakats*.



As-Siyaam (fasting)

As for what is highly recommended from fasting, Ahmad az-Zuruq also said in his Umdat 'l-Murid as-Sadiq, "As for fasting the least of what one should do as a constant practice is fasting three days in every month. It is, however, disliked (*ikraha*) that it should be done on the 13th, 14th, and 15th of the month consecutively. Malik, may Allah be pleased with him, used to fast one day in the beginning of the month, one day in middle of the month and one day in the last part of the month. The middle course with regard to fasting is the fasting of every Monday and Thursday. The Prophet may Allah Bless him and grant him peace, preferred fasting during these days. The tradition regarding fasting during these days is sound (*sahih*).

Ibn Rushd and Qadi 'Iyaad have both mentioned Mondays and Thursdays among the days in which fasting is highly recommended. The highest level of fasting one should do is the fast of Dawud, upon him be peace; which is fasting every other day - and is well known.



Tilaawat 'I-Qur'an (Recitation of Qur'an)

As for what is highly recommended from recitation of the Qur'an, Ahmad az-Zuruq has mentioned in his Umdat 'I-Murid as-Sadiq, "As for the recitation of the Qur'an, its middle course is that it should be completed once every ten days or at most once a month. The least is that it should be completed once in two months. The maximum is to complete it once in every three days. All the above is sound and in accordance with what has been related from the Messenger of Allah, may Allah bless him and grant him peace.



Dhikrullahi (Invocation of Allah):

As for what is highly recommended with regard to the invocation of Allah, and it is what one should yearn to develop in one's self.

Invocation During the Adhan:

Among these is what should be said when the *adhan* is called. It has been related in Sahih Muslim, on the authority of Umar, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, "When the *mu'adhin* says: **"Allahu Akbar! Allahu Akbar!"**; (Allah is the greatest! Allah is the greatest!) you should say: 'Allahu Akbar. Allahu Akbar.' When he says: **"Ash'hadu an laa ilaha illa Allahu!"**; (I bear witness that there is no deity except Allah!) you should say: 'Ash'hadu an laa ilaha ill Allahu.' When he says: **"Ash'hadu anna Muhammadan rasulullahi!"**; (I bear witness that Muhammad is the Messenger of Allah!) you should say: 'Ash'hadu anna Muhammadan rasulullahi.' When he says: **"Haya 'ala as-salaat!"**; (Come to prayer!) You should say: 'Laa hawla wa laa quwwata illa billahi.' (There is no power nor might except with Allah!) When he says: **"Haya ala 'l-falaah!"**; (Come to success!) You should say: 'Laa hawla wa laa quwwata illa billahi.' (There is no power nor might except with Allah!) When he says: **"Allahu Akbar! Allahu Akbar!"**; (Allah is the greatest! Allah is the greatest!) You should say: 'Allahu Akbar. Allahu Akbar.' When he says: **"Laa ilaha illa Allahu!"** (There is no deity except Allah!) You should say: 'Laa ilaha illa Allahu.' Whoever says that with sincerity will be entered into Paradise."

Among them is what has been related in the Sahih al-Bukhari on the authority of Jabir ibn Abdullah, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, "When someone hears the *adhan*, he should say: **"Allahumma rabbu hadhihi ad da'watu at-taamat, wa as-salaatu 'l-qaa'imat, aati muhammadan al-waseelat wa 'l-fadeelat, wa ab'athahu maqaaman mahmuudan alladhi wa'adtahu** (O Allah! Lord of this complete call and the Lord of this established prayer. Give Muhammad the achievement and the excellence. And raise him to the praiseworthy station which you have promised him.)" Whoever says this will be entitled to my intercession on the Day of Judgment."

Among them also is what has been related in the Sahih Muslim on the authority of Sa'd ibn Abi Waqqas, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, "Whoever hears the *adhan* and then says: **"Ash'hadu an laa ilaha illa Allahu, wahdahu laa shareeka lahu, wa ash'hadu anna Muhammadan 'abduhu wa rasuluhu. Wa radaitu billahi rabban, wa bi 'l-islami deenan, wa bi Muhammadin rasulan, wa bi'l-qur'ani daleelan.** (I bear witness that there is no deity except Allah, one alone no partner to Him! And I bear witness that Muhammad is His slave and Messenger, I am pleased with Allah as my Lord, with Islam as my *deen*, with Muhammad as my Messenger, and with the Qur'an as my proof.)" Whoever says this his sins will be forgiven."

Invocation During Wudu:

Among them is what has been related in the Sahih Muslim also on the authority of Umar ibn al-Khattab, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, **"Whoever performs the wudu, then says: "Ash'hadu an laa ilaha illa Allahu, wahdahu laa shareeka lahu, wa ash'hadu anna Muhammadan 'abduhu wa rasuluhu."** (I bear witness that there is no deity except Allah, One alone with no partner. And I bear witness that Muhammad is His slave and Messenger.) Whoever says this the eight gates of paradise will be opened for him, so that he can enter into whichever gate he wishes."

Invocation During the *Salaat*:

Among them is what has been related in the Sahih Muslim also 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, “Whoever says at the end of each *salaat*, **Sub'hanna Allah** (Glory be to Allah) thirty-three times, **al-Hamdulillah** (All praises are due to Allah) thirty-three times, **Allahu Akbar** (Allah is the greatest) thirty-three times, and then completes this with one hundred by saying **Laa ilaha illa Allahu wahdahu laa shareeka lahu, wa huwa ‘ala kulli shay'in qadeer**. (There is no diety except Allah, one alone no partner to Him. To Him is the kingdom and to him is the praise. And He has power over all things.). His sins will be forgiven even if they were as plentiful as the foam of the sea.”

Among them is what has been related in both Sahih al-Bukhari and Sahih Muslim on the authority of Abu Bakr as-Sadiq, may Allah be pleased with him, that he asked the Messenger of Allah, may Allah bless him and grant him peace, “Give me a supplication which I can say at the end of my *salaat*.” He said, “**Allahumma inni dhalamtu nafsii dhulman katheeran, wa laa yaghfiru ad-dhunuub illa anta, fa aghfirlii maghfiratan min ‘indaka, wa arhamnii, innaka anta al-ghafuuru ar-raheem.**” (O Allah! Verily I have been greatly unjust to my *nafs*. No one forgives sins except You. So forgive me with a forgiveness from You. Verily You are The Forgiving, The Merciful.) Shaykh Jamal ad-Deen Muhaamad ibn Abd ar-Rahman ibn Umar al-Habashi said in his Kitab an-Nurayn, “It is incumbent upon people to make a habit of doing this supplication many times but especially after every *salaat*.”

Among these also is what has been related in the Sahih Muslim on the authority of Thawban, that whenever the Messenger of Allah, may Allah bless him and grant him peace, completed his *salaat*, he would seek forgiveness of Allah three times and then supplicate Allah saying, “**Allahumma anta as-salaam wa minka as-salaam, tabarakta yaa dhaa ‘l-jalaali wa ‘l-ikraam.**” (O Allah! You are Peace and from You is Peace. You are the Blessed. O Possessor of Majesty and Generosity.).

Invocation Before Retiring to Sleep:

Among them is what has been related in both the Sahih al-Bukhari and Sahih Muslim on the authority of Abu Mas'ud al-Ansari, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, anyone who recites the two verses at the end of Surat ‘l-Baqara at night, it will suffice him.

Among them is what has been related in both the Sahih al-Bukhari and Sahih Muslim on the authority of Ali, may Allah ennoble his face, that the Messenger of Allah, may Allah bless him and grant him peace said to him and Fatima, may Allah be pleased with her, whenever you retire to your bed you should say: **Sub'hanna Allahi** (Glory be to Allah) thirty-three times, **al-Hamdulillahi** (All praises are due to Allah) thirty-three times, **Allahu Akbar** (Allah is the greatest) thirty-three times.

Among them is what has been related in both the Sahih al-Bukhari and Sahih Muslim on the authority of A'isha, may Allah be pleased with her, that whenever the Messenger of Allah, may Allah bless him and grant him peace, used to retire to his bed, he would blow upon his hands while reciting the mu'awidhatain (the last two chapters of the Qur'an) and then pass his hands over his entire body. In another narration, he, may Allah bless him and grant him peace, would recite the last three surahs (chapters) of the Qur'an, and then pass his hands over as much of his body as possible, starting with his head, face and what was near from his body. He did this three times. Shaykh Jamal ad-Deen said in his Kitab ‘l- Nurayn concerning the importance of the tradition, “It

is incumbent that everyone adhere to every act and speech of the Prophet, may Allah bless him and grant him peace.”

Among them also is what has been related in both the Sahih al-Bukhari and Sahih Muslim on the authority of Al-bara' ibn Azib that the Messenger of Allah, may Allah bless him and grant him peace said, “When one of you goes to bed, perform wudu, like the wudu for salaah. Then lie down upon your right side and recite: **Allahumma aslamtu nafsii ilaika, wa fawwadtu amrii ilaika, wa wajjatu wajhii ilaika, wa'l-ja'tu dhahrii ilaika, raghbatan wa rahbatan ilaika, amantu bi kitaabika alladhi anzalta, wa bi nabiiyika alladhi arsalta.** (O Allah! I have surrendered my nafs to You. I have turned my face to You and have given my back to You, out of terror and desire for You. There is no refuge nor safety except with You. I have believed in Your book which You revealed and in Your Prophet which You sent.) You should make these the last thing of your words before going to sleep. Then if you die while sleep, you will die upon the fitra (as a Muslim).” In the narration of Muslim, he, may Allah bless him and grant him peace said, “... and if you wake, you will awake in bliss.”

Invocation When Waking From Sleep:

Among them is what has been related in the Sahih al-Bukhari on the authority of Ubada ibn as-Samit that the Messenger of Allah, may Allah bless him and grant him peace said, “When one of you wakes up from sleep in morning, he should say, **laa ilaha illa Allahu wahdahu laa shareeka lahu, lahu 'l-mulk, wa lahu 'l-hamd, wa huwa ala kulli shay'in qadeer, wa 'l-hamdulillahi, wa sub'hanna Allahi, wa laa ilaha illa Allahu, wa Allahu Akbar, wa laa hawla wa laa quwwata illa billahi 'l-aliyyu al-adheem, Allahumma aghfirlii.** (There is no deity except Allah, One alone no partner to Him, to Him is the Kingdom and the praise, and He has power over all things. All praises are due to Allah. Glory be to Allah. There is no deity except Allah. Allah is the greatest. And there is no power nor might except with Allah The Exalted, The Mighty. O Allah! Forgive me.) Whatever supplication he made in addition to this would be answered. If he were to perform the wudu and then salaah, his salaah would be accepted.”

Invocation After Awakening From a Bad Dream:

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim on the authority of Qatada, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, “The true vision is from Allah and the bad dream comes from Satan. When one of you sees what he dislikes, he should spit to his left three times, and seek refuge with Allah from the accursed Satan. It will then not harm him.”

Invocation Throughout the Day:

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim 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, “Whoever says, **laa ilaha illa Allahu wahdahu laa shareeka lahu, lahu 'l-mulk, wa lahu 'l-hamd, wa huwa 'ala kulli shay'in qadeer.** (There is no deity except Allah, the One alone, no partner to Him. To Him is the Kingdom and the praise and He has power over all things.) Whoever says it one-hundred times a day will receive the reward equal to one who frees ten slaves. There is recorded for him one-hundred good deeds and there is wiped from him one-hundred bad deeds. And he will be protected from Satan until the evening. No one will be more excellent than him, except for the one who says it more than him.”

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim that the Prophet, may Allah bless him and grant him peace said, “Whoever says: **Sub'hanna Allahi wa bi hamdihi**. (Glory be to Allah and to Him is the Praise) one-hundred times a day, will have his sins obliterated even if they be as abundant as the foam of the sea.”

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim on the authority of Abu Musa al-Ash'ari, that the Messenger of Allah, may Allah bless him and grant him peace, said to him, “Shall I guide you to a treasure among the treasures of Paradise?” I said, “Yes, O Messenger of Allah!” He said, say, “**Laa hawla wa laa quwwata illa billahi** (There is no power nor might except with Allah).”

Among these also is what has been related in both Sahih al-Bukhari and Sahih Muslim 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, “There are two statements which are light upon the tongue, heavy on the scales and beloved to the Most Merciful. They are: ‘**Sub'hanna Allahi wa bi hamdihi, Sub'hanna Allahi al-'Adheem**’ - (Glory be to Allah and to Him is the Praise. Glory be to Allah the Mighty).”

Supplication:

Among them is what has been related in the Sahih al-Bukhari on the authority of Shaddad ibn Aus, that the Messenger of Allah, may Allah bless him and grant him peace said, “The best method of seeking forgiveness from Allah is by saying, ‘**Allahumma anta rabbii, Laa ilaha illa anta, khalaqtanii wa anaa 'abdika, wa anaa 'ala ahdika, maa istita'tu a'udhuubika min sharri maa sana'atu abuu'u laka bini'matika alaiya wa abuu'u laka bidhanbii faghfirlii innahu laa yaghfiru adh-dhuhuuba illaa anta**’. (O Allah! You are my Lord. There is no deity except You. You have created me and I am Your slave and I am upon Your covenant as much as I am able. I seek refuge with you from the evil of what I have done. I acknowledge Your blessings to me and I acknowledge You with regard to my sins. So forgive me, for none can forgive sins except You.). If anyone says this during the night and dies, he will enter Paradise or be among the people of Paradise. And whoever says this in the morning and then dies, he will enter Paradise.”

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim on the authority of Anas, may Allah be pleased with him, who said, “The supplication that the Prophet, may Allah bless him and grant him peace, used to frequently make was, ‘**Rabbinaa aatinaa fii 'l-dunyaa hasanatan wa fii 'l-akhirati hasanatan wa qinaa adhaaba an-naar**.’ (Our Lord give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.)”

Shaykh Jamal ad-Deen said in his Kitab 'l-Nurayn, “It is incumbent upon everyone to make a habit of doing these supplications often, in all times and conditions.”

The Beautiful Names of Allah:

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim on the authority of Abu Hurayra, that the Messenger of Allah, may Allah bless him and grant him peace said, “Allah has ninety-nine names. Whoever learns them by heart will enter the paradise.”

Tilaawat 'l-Qur'an (Recitation of the Qur'an):

Among them is what has been related in the Sahih al-Bukhari and Sahih Muslim on the authority of Abu Umama, who said, “I heard the Messenger of Allah, may Allah bless him and grant him peace say, ‘Recite the Qur'an for on the Day of Judgment it would come as an intercessor for those who recite it. On the Day of Judgment they will come as two clouds or two shades, or

two flocks of birds flying in ranks - pleading on behalf of those who recite them. Recite Surat 'l-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief and loss. And realize, that the magicians cannot confront it.”

Salatu 'Ala an-Nabiyyu (The Prayer Upon the Prophet):

Among them is what has been related in Sahih al-Bukhari and Sahih Muslim on the authority of Abdullah ibn Amr ibn al-Aas, may Allah be pleased with him, that he heard the Messenger of Allah, may Allah bless him and grant him peace say, “Whoever prays upon me once, Allah will pray upon him ten times.” Shaykh Jamal ad-Deen said, “It is incumbent upon everyone to make a habit of doing the prayer upon the Prophet as much as he can, especially at the end of the *adhan*. And he should do a great number of prayers upon the Prophet on Friday.”



Sadaqa(Alms)

Among that which is highly recommended from alms is what has been related in both the Sahih al-Bukhari and Sahih Muslim 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, “If anyone gives as much as a date from his *halaal* earnings (Allah only accepts what is lawful); the Lord will accept it with His right hand. Even if it is a date, it will develop in the Hand of the Lord as one of you fosters his colt, until it becomes as large as a mountain.”

Among them is what has been related in the Sahih Muslim on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said, “He who removes an affliction from the afflictions of this world from his brother, Allah will remove for him the afflictions of the Day of Judgment. He who finds relief for one who is hard pressed, Allah will make things easier for him in the Hereafter. He who conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah is in support of a slave as long as he is in support of his brother. He who takes a path in search of knowledge, Allah will make that path easy, leading him by it to Paradise. Those who gather in a house from among the houses of Allah in order to recite the Book of Allah, learn and teach it among themselves, tranquility (*sakina*) will descend upon them, mercy will cover them, the Angels will surround them and Allah will mention them in the presence of those near to Him. He who is slow in doing good deeds, his noble lineage will do nothing to speed him up.”

Shaykh Jamal ad-Deen said in his *Kitab'l-Nurayn*, “Study and contemplate this tradition closely. O how numerous are its advantages!”

Here ends the book called **Umdat 'l-'Ubaad**. All praises are due to Allah who blessed us with the blessing of *Iman* and *Islam*, and who guided us by our master and chief, Muhammad, upon him from Allah ta'ala be the best blessings and most abundant peace.



About The Translator

Muhammad Shareef traces his Islamic roots back to the Nation of Islam. He was raised in the Hartford, Connecticut/Springfield, Massachusetts area “Temples” that Al-Hajj Malik Shabazz (Malcolm X) was responsible for developing. Allah blessed him to have qualified and competent teachers in the Nation of Islam’s “University of Islam” schools.

These teachers “wet” his appetite for Islamic-African history and scholarship. He eventually found himself in Nigeria, Chad, Niger, Mali and Sudan learning from many other qualified African scholars. Among these scholars are many descendants of Shehu ‘Uthman Dan Fodiyo and others scholars from his (‘Uthman Dan Fodiyo’s) Jamaa’ah. These scholars gave him ijaaza to translate and transmit all of the texts by ‘Uthman ibn Fuduye and other works related to the Sokoto Caliphate. He also has given the bay’ah to Sultan Al-Hajj Abu Bakr ibn Muhammad at-Tahir – the 16th Caliph after Shehu ‘Uthman Dan Fodiyo. He is the assistant to the Sultan and Amir of many communities in the United States and United Kingdom. This led to the establishment of the Sankore’ Institute of Islamic – African Studies. He now occupies his time translating and preserving rare Islamic – African manuscripts and disseminating these texts to his people in the US and UK. This is done as a means of developing competent indigenous communities. Muhammad Shareef is a husband and a father – May Allah increase him.

Ameen!

SANKORE'



Institute of Islamic - African Studies

The Support of the Scholars (UMDAT 'L-`ULAMA)



By:

**The Reviver of the Religion, the Light
of the Age, the Leader of Allah's
Friends and the
*Amir'l-Mu'mineen***

Shehu Uthman Ibn Fuduye'

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**Published by
SANKORE'**



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Dedication

This book is dedicated to the *Jama`at* of *Shehu* Uthman Dan Fuduye', their *Sultan*, regional *Amirs*, *wazirs*, representatives, men, women, old and young in the lands of Sudan, Nigeria, Niger, America, South Africa and England. O Allah make this book a proof for them and not against them. O Allah show them its *baraka* in this life and the Next. O Allah place this book as beneficial knowledge for them and their descendents until the Day of Judgment. O Allah by means of this book open for them the keys and the secrets of Your Book and the *Sunna* of Your Messenger, outwardly and inwardly, and provide them with the means to act in accordance with them, by the rank of Your Sanctified Essence. O Allah by means of this book, demonstrate to them the Truth as Truth and provide for them the means to follow it, and by means of it demonstrate to them falsehood as falsehood, and provide for them the means to avoid it. Allah by means of this book give life to them and revive them among those who revive the *Sunna* of Your Prophet, may Allah bless him and grant him peace. By means of it cause them to be resurrected among those who revive his *Sunna*, by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace. O Allah forgive them, their parents, and all of their descendents, their brothers, wives and Your protected friends and all of the Muslims in these times. O Allah take the *Amir 'l-Mu'mineen al-Hajj as-Sultan Abu Bakr ibn Muhammad at-Tahir ibn Muhammad Bello MaiWurno ibn Muhammad Attahiru ibn Ahmad Zaruqu ibn Abu Bakr Atiku* the direct descendent of the author of this blessed text, *Nuur'z-Zamaan* (the Light of the Age), *Mujaddid'd-Deen* (the Reviver of the Religion), *Sayf'l-Haqq* (the Sword of Truth) – **SHEHU UTHMAN DAN FUDUYE'** and place him under Your Divine protection, guardianship and shelter. O Allah protect him and all those connected with him from all the evils that You have created, from the evils of every malevolent being, and from the evils of every creature that You have by its forelock. O Allah send Your abundant blessings and eternal peace upon our master and chief Muhammad, the opener of what is closed and the seal of those who went before him, the one who gives victory to the Truth by means of the Truth, and the guide to Your Straight Path, and upon his family, to the extent of his rights and his rank, Amen, verily You, our Lord are on a Straight Path and You have power over all things. Amen O Lord of the worlds.

Translators Preface

Bismillahi 'r-Rahmaani 'r-Raheem, wa 's-Salaatu wa 's-Salaamu `ala Sayyidinaa Muhammadin wa Aalihi wa Sahbihi - Ajma`een.

The author of this very important work is our Shaykh the Knower of Allah, the Amir 'l-Mu'mineen - Shaykh Uthman ibn Muhammad ibn Uthman ibn Saalih, commonly known as **Dan Fuduye'** and in his land as 'the Shehu'. He was born in Maratta in the land of Galmi in northwest Nigeria on Sunday the last day of Safar 1168 (15 December 1754). His lineage was Fullani from the Toronkawa (Torodbe) clan.

The excellent names and qualities of our shaykh cannot be counted because of the proximity of his light to that of the Light of Muhammad. Shaykh Uthman was so annihilated outwardly and inwardly in the Light of Muhammad that it was as if he was Uthman in the sensory only. His inward was pervaded with the states and stations of the vast Muhammadan Light.

The great saint and gnostic Shaykh Mukhtar al-Kunti said about Shaykh Uthman, " The perfected saints of this time are three... One is a Fullani in the land of the Blacks, Uthman ibn Fuduye'. His light is the light of the seal of the Messenger of Allah that was placed in his shoulder...".

The name which Allah ta`ala had designated to Shaykh Uthman in the realm of `Am I not your Lord?', was Abdu 'l-Hayy (the slave of the Ever Living). This is because every saint has an inward name of meaning and an outward sensory name. This means he was commissioned by Allah to give life to His *deen* and to revive the Sunna of Muhammad during his time.

Among the pure spirits and the non-spatial realm of spirits he was named Muhyi 'd-Deen (the giver of life to the *deen*). This name indicated and reinforces the well known fact that Shaykh Uthman revived the life-transaction of Muhammad at a time when heretical innovation, injustice and disbelief prevailed among the People of the Black Lands. His brother and helper Abdullahi ibn Fuduye' said about him, " Many a Sunna have you brought to life,

Many an error have you put down which burned like live coals.
You broke them with the bright swords of His Qur'anic verses,

And with the spear of the Sunna of the dark-eyed Prophet."

His name among the Prophets and Messengers was **Imamu 'l-Awliya** (the leader of the saints) and **Saifu'l-Haqq** (the Sword of Truth) which were given to him when he reached the age of forty-one and a few months. This is a reflection of the title of **Imamu 'l-Mursaleen** (the leader of the Messengers) and **Khaatimu 'n-Nabi'een** (the Seal of the Prophets) given to the Best of Creation, may Allah bless him and grant him peace, at the onset of his mission when he was forty-one years and some months old. Shaykh Uthman said in his Kitaabu 'l-Wird,

" When I reached the age of forty-one, five months and a few days, Allah attracted me to Himself and I found in that realm the master of men and jinn, our master Muhammad, the Companions, the Prophets and the saints. They then welcomed me and sat me down amongst them. Then the Savior of men and jinn, my master Abdu'l-Qadir al-Jailani came with a green cloak adorned with '**Laa ilaha illa Allahu,**

wa Muhammadun rasulullahi. He also had a white turban edged with, **Qul huwa Allahu Ahad, Allahu as-Samad, Lam yulid wa lam yulaad, wa lam yakun lahu kufawan ahad.** He then passed these two to the Messenger of Allah, who took them and placed them upon his chest for some time... he then returned them to my master Adbu'l-Qaadir al-Jailani. He then with their permission, placed the turban on me. It was said to him, 'Dress him and tie the turban on him, and name him with the name which has been designated to him.' Thus, he dressed me and tied the turban upon me and named me **Imamu'l-Awlaya** (the leader of the Saints). I was ordered to command the good and forbid indecency. I was then girded with the **Sword of Truth** and was commanded to unsheathe it against the enemies of Allah..."

Shaykh Uthman was named **Mujaddidu 'd-Deen** (Renewer of the Deen) and **Nura'z-Zamaan** (the Light of the Age) among men and jinn. It was related by al-Baihaqi in a sound tradition on the authority of Abu 'Alqama that the Messenger of Allah, may Allah bless him and grant him peace, said, " Allah will send to this Umma at the head of every century one who will re-new the matters of the Deen for them." It was related by Muham-madu Bello in his Infaku 'l-Maisur that a pious Fullani women, Umm Hani, once foretold, " There will appear in this part of the Sudan, a saint from among the saints of Allah, who will **renew** the faith, **give life** to the Sunna and establish the Deen. The fortunate people will give the oath of allegiance to him. His fame will spread throughout the regions and his commands will be followed by the common as well as the elite people of the time. Those connected with him will be known as the **Jama`at...**". Shaykh Uthman verified this and explained the rights which are due every **mujaddid**. He said, "I come to inform you of five matters by which you will obtain the blessings of this time. For the **mu-jaddid** exist after the Messenger of Allah at the head of every century. Everyone who is a contemporary of them will not find any benefit from him except by five conditions. [1] He must love him, because whoever does not love him will not accept his teachings. [2] He must have esteem for him, because everyone who does not show esteem to him will not subscribe to his doctrine. [3] He must consider his opinions always right, because whoever does not consider his teachings right cannot embrace them. [4] He must cast his opinion behind his back or place it in his pocket and accept everything the **mujaddid** says and act in accordance with it. And [5] to rank every other contemporary scholar below the **mujaddid** and never listen to what they say if it does not conform to what the former says. Whoever has joined all these conditions in himself will obtain the benefit and **baraka** of the **Mujaddid** and he will be a means between him and Allah and His Messenger..."

Shaykh Uthman's names and attributes also included **Daa'i ila Allahi** (Inviter to Allah), **Mukaashif** (one who has been unveiled to secrets), **Waliyu 'llahi** (the friend of Allah), **Saahibu 'l-Waqt** (the master of the time), **Qutbu 'l-Aqtaab** (the Spritual Axis), **Sakheeru'l-Jinn** (the subjugator of invisible creatures), **Rijaalu'l-Ghaib** (the Men of the Unseen), **Sultanu 's-Sudan** (the ruler of the Lands of the Blacks), **Amiru'l-Mu'mineen** (prince of the Believers), **Khalif'l-Haadi Ashir** (the eleventh Righteous

Caliph), and **Muqaddim 'I-Imama 'I-Mahdi 'I-Muntadhar** (the forerunner of Awaited Imam Mahdi).

The praiseworthy traits of Shaykh Uthman are too numerous to count, but the fundamental praiseworthy characteristics of this saint of Allah are ten. [1] He instructed and guided people by his zeal, high spiritual ambition, and exalted states before he instructed them with his words. [2] He invited people by lucid teachings. [3] He was gifted with an abundance of useful sciences. [4] He had excellent abilities in calling people to Allah. [5] He possessed excellent statesmanship, diplomacy and tact. [6] By his blessings Allah gathered together from all the regions scholars, people of industry, professionals and military strategists. [7] By his blessings Allah gathered together many communities of Muslims. [8] He possessed a very dynamic and powerful heart. [9] He was gifted with a potent and vigorous body. And [10] he defended and protected the weak among the Muslims.

Alla ta'ala invested him with three robes of honor. [1] He was invested with the robe of sainthood and friendship with Allah. [2] He was invested with the robe of knowledge and learning. And [3] he was invested with the robe of rulership over the elite of the saints of Allah.

Allah then gave him a favor which he gives to few of his saints and nearest friends. Allah ta'ala invested him with emigration from under the jurisdiction of the disbelievers, the *jihad* with the sword and spear against disbelief and corruption, and governance which extended throughout present day Mali, Niger, Nigeria, Cameroon, and Chad.

Allah ta'ala favored the Shaykh with a final blessing and miracle of being taken to the Highest Abode when he had reached the age of sixty-three. This was the same age which our Beloved Prophet Muhammad was taken to the Highest Abode by his Lord. These are blessings which Allah bestows upon whomever He wills from among His servants. The Shaykh said in one of his Fullani poems called Sifafin Shehu,

" The attributes of Muhammad can never be achieved in their entirety

The support which he recieved, with its scent have I been scented.
While he is our Imam, we will never go astray.

The year which I was made a branch of him, thus was I made to resemble him."

As for the **Jama`at** of Shaykh Uthman ibn Fuduye', it was promised to him that his **jama`at** would continue until the appearance of the Awaited Mahdi. The praiseworthy traits of his supporters are countless, but they have been arranged under four fundamental traits. The **Jama`at** of Shaykh Uthman chose four praiseworthy matters over four blameworthy matters. [1] They chose the Hereafter over this world, because everyone of them made the emigration to him desiring the Hereafter and were not distressed over the lost of their native land, families, or neighbors; even if they were people of high position and wealth. [2] They chose knowledge and learning over ignorance, because everyone of them made strenuous effort in seeking knowledge and behaving in accordance with it. [3] They chose **taqwa** over following one's corrupt passions, because when they desired something which contradicted the **shari`a** they avoided it. [4] They chose that which was good over that which was bad, because when they liked a thing but they did not find in it good, they avoided it.

The **Jama`at** of Shaykh Uthman ibn Fuduye' built their inward spiritual states and outward political governance upon two sets of paired things. Allah ta'ala says, "

Glory be the One who created paired opposites of everything." [1] Allah caused them to be occupied with the noble statement **Laa ilaha illa Allahu wa Muhammadun rasulallahi** at all times in the heart and tongue. [2] Allah caused them to rely intirely upon the Book of Allah and the Sunna of His Messenger in understanding all the sciences which Allah had obligated upon them.

The **Sankore' Institute** is connected to Shaykh Uthman ibn Fuduye' through our shaykh Imam Muhammad al-Amin; from him to his father Shaykh Adam; from him to Shaykh Musa al-Muhaajir; from him to the Imam Shaykh Ali ibn Abu Bakr the historian; who received directly from Shaykh Uthman (may Allah favor us with their blessings). In the outward we are connected to the Shaykh through our oath of allegiance taken from Amir'l-Mu'mineen al-Hajj Abu Bakr; from his father Sultan Muhammad at-Taahir; from his father Sultan Muhammad Bello Mai Wurno; from his father Amir Muhammad at-Taahiru; from his father Amir Ahmad Zarruku; from his father Amir Abu Bakr Ateeku; from his father Amir'l-Mu'mineen Uthman ibn Fuduye' (may Allah be pleased with all of them). Thus we too can say like the brother of the Shaykh, Abdullahi said in verse,

" After him was Uthman, my blood brother, my support (**umdat**)

My lamp in knowledge of the **shari`a**, my doctrine (**aqeeda**)."

The **SANKORE' INSTITUTE** is honored to present to the readers the **UMDAT 'L-ULAMA** (The Support of the Scholars) in order that they may learn those sciences which Allah has obli-gated upon every person to know and act in accordance with. This concise but comprehensive book allows the reader to examine the level of learning which our African ancestors had left for us. If the readers obtain any benefit from this excellent book, we ask that they associate us in their sincere prayers and that they ask Allah to forgive us our faults and give us good in this life and in the Here-after and to save us from the torment of the Fire.

Muhammad Shareef
7 Ramadhan 1413
(2 March 1993)
Houston, Texas

UMDAT 'L-'ULAMA

In the name of Allah, the Beneficent the Merciful,¹⁰⁸ may Allah bless our master Muhammad and upon his Family and Companions and give them much peace.¹⁰⁹ Says the poor slave¹¹⁰ in need of the mercy of his Lord, **Uthman ibn Muhammad ibn Uthman**¹¹¹ (famous as Ibn Fuduye'¹¹²), may Allah engulf him in his mercy, Amen.¹¹³ All praises are due to Allah the Lord of the worlds. Abundant blessings and the most perfect peace be upon our master¹¹⁴ Muhammad¹¹⁵ and upon his Family¹¹⁶ and Companions, all of them. May Allah be pleased with the best of the Followers, the right

¹⁰⁸ The *Shehu* begins with the *basmalla* based upon the words of the Prophet, may Allah bless him and grant him peace: Every action which is of importance that is not begun with '*in the name of Allah*', then that action is disconnected."

¹⁰⁹ The *Shehu* says this imitating the words of the Prophet, may Allah bless him and grant him peace: "Whoever sends blessings upon me in a letter or book, there will remain an Angel seeking forgiveness for him as long as my name is in that book or letter."

¹¹⁰ Here the *Shehu* is giving recognition to his incapacity in every condition whether in his essence or his non-essential human qualities. Allah ta'ala says: "*O mankind it is you who are poor with regard to Allah and Allah is Independently Rich and Praiseworthy.*" *Shaykh* Ahmad ibn Ajibi, may Allah be merciful to him said: "As for the truly poor person, he is the one who is in need of what is besides Allah and rejects everything which preoccupies him from Allah. It is for this reason that the wise have said: 'The poor person does not own nor is he owned.' This means that the poor person does not own any created thing nor is he owned by any created thing. The prerequisites of the poor person are four: [1] elevated enthusiasm; [2] excellent service; [3] exalted sanctity; and [4] piercing courage."

¹¹¹ He was Abu Muhammad, Uthman ibn Muhammad ibn Uthman ibn Saalih ibn Haruun ibn Muhammad Ghurtu ibn Jubba ibn Muhammad ibn Muhammad Sanbu ibn Maasiran ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jakolli (who arrived with our ethnic group from among the people of Toro). They are a people who originate from the lands of Futa Toro, whose origin is from the Christians of Ruum or the Bani Isra'il. There arrived to them the armies of the Companions. Their ruler accepted Islam and married his daughter to 'Uqba ibn Naafi', the *mujaahid*, the Companion and the *amir* of the West. From them was born the famous ethnicity of the *Turudbe' Fulbe'*. As for as the mother of the author, she was Hawa the daughter of Muhammad ibn Fatima bint Muhammad ibn Abd's-Samad ibn Ahmad as-Shareef ibn Ali Yanbui' ibn Abd'r-Razaaq ibn as-Saalih ibn al-Mubaarak ibn Ahmad ibn Abi al-Hassan as-Shadhili ibn Abdullahi ibn Abd'l-Jabaar ibn Tamim ibn Hurmuz ibn Hatim ibn Qusay ibn Yusef ibn Yusha' ibn Wardi ibn Bataal ibn Ahmad ibn Muhammad ibn 'Eisa ibn Muhamad ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib and Fatima az-Zahra, the daughter of the Messenger of Allah, may Allah bless him and grant him peace and his pure family and pleasing Companions.

¹¹² The meaning of *Fuduye'* in the language of *Fulbe'* is 'the jurist', that is his father Muhammad Fuduye' was a renowned scholar.

¹¹³ This means may Allah engulf him and surround him in His mercy. It has been narrated in a prophetic tradition that the Prophet, may Allah bless him and grant him peace said: "There is no one who will enter Paradise by means of his actions." They said: 'Not even you?' He said: "Not even myself, except if Allah engulfs me completely in His mercy." Abu 'Ubayd said: "The meaning of his words 'engulfs me completely', is to completely enclose me, to completely surround me and conceal me by means of His mercy."

¹¹⁴ The Messenger of Allah, may Allah bless him and grant him peace said: "I am the master of the children of Adam and that is no boast."

¹¹⁵ The *Shehu* says this in imitation of the Might, y Book of Allah and acting in accordance with the judgment of his words, may Allah bless him and grant him peace: "Every important matter which is not begun with the praises to Allah and the blessings upon me, then it is cut off."

¹¹⁶ The family of Muhammad is those to whom it is prohibited to give alms and to whom the fifth of the war spoils is to be granted. They include the descendents of the Banu Hashim and the Banu al-Mutalib. These are those whom Allah chose from His creation after His prophet, upon him and them be His blessings. It is narrated in a prophetic tradition: "Charity is not permissible to Muhammad nor the family of Muhammad."

acting scholars,¹¹⁷ the four *mujtahid* Imams¹¹⁸ and upon those who follow them until the Day of Judgment. To continue.¹¹⁹ This is the book called

The Support of the Scholars¹²⁰

It will be beneficial to whoever relies on it this age.¹²¹ We have named it the '**Support of the Scholars**' because we have only quoted in this book the verses of the Book (*ayat 'l-kitaab*) and the traditions of the Sunna (*ahadeeth'l-sunna*). Essentially it is these two that are the scholars object of reliance in their legal judgment (*ijtihaad*) and their legal deduction (*istinbaat*). Therefore, may you have success at arriving at the truth, everyone who takes hold of the Book and the *Sunna* will never go astray. He may Allah bless him and grant him peace said in the Muwatta,¹²² "I have left¹²³ with you¹²⁴ two matters. Whoever takes hold of them will never go astray. They are the Book of Allah and the Sunna of His Messenger."¹²⁵

Ibn al-Athir said: "There is disagreement regarding the family of the Prophet, may Allah bless him and grant him peace to which charity is prohibited. However the majority of the scholars say that this includes the people of his house."

¹¹⁷ The *Shehu* said in the Ihya's-Sunna: "They are the ones whom the Messenger of Allah, may Allah bless him and grant him peace, testified about with regard to moral excellence and virtue by his saying, "The best generations are my generation, then those who follow them, and then those who follow them."... Because of that there is no need for those who come after them to establish anything from the principles of the *shari'a*. On the contrary, everyone who comes after them are bound to their tradition (*muqallad*) for the most part and are followers of them. Thus if there emerges a *fiqh* other than their *fiqh* or if there emerges a utility other than their utility, then all of that will be rejected...- that is the deen of Allah which we are required to adhere to. And whatever contradicts that is heretical innovation (*bid'a*) and error (*dalaala*) which will be cast back at its perpetrator without being accepted."

¹¹⁸ They were *Imam* Malik ibn Anas, *Imam* Abu Haneefa Nu'man, *Imam* Muhammad ibn Idris as-Shafi', and *Imam* Ahmad ibn Hanbal, may Allah be merciful to them.

¹¹⁹ It is said that the division of speech is the saying 'to continue'. It was Dawud, upon him be peace was the first to say 'to continue'. It is said: The division of speech is jurisprudence in judgment. Abu'l-Abass said: "The meaning of 'to continue' is 'to continue after what has proceeded from speech' I say so-and-so."

¹²⁰ This means the science upon which the scholars take their reliance in their legal decisions.

¹²¹ The word 'reliance' means taking assistance, like when one says 'He has taken reliance with or upon something.' It is said that taking reliance upon something means taking assistance with it. It also means taking complete dependence and confidence upon something. On the authority of Tha'labi that al-Lahyani said: "From it is their words: 'It is to Allah that complaints are due and reliance.'" Like the saying: "We take reliance upon so-and-so for our needs and he is a blessed reliance."

¹²² This the Muwatta of *Imam* Abu Abdallah Malik ibn Anas al-Ashabi al-Medini, the *Imam* of the land of *Hijra*, the leader of the people of fearful awareness, and the most notable of those firmly established.

¹²³ That is, 'I have left after my demise' or 'I have left after me.'

¹²⁴ That is, 'with my Companions' or 'with my *Umma*.'

¹²⁵ The utilization of this particular expression has not been found in the Muwatta. However, it is narrated in the at-Tamheed of Ibn Abd'l-Barr, on the authority of Malik, that it has reached him that the Messenger of Allah, may Allah bless him and grant him peace said: "Two matters will never lead astray those who take hold of them: the Book of Allah and the *Sunna* of His Prophet." This prophetic tradition is also preserved, well known and famous on the authority of the Prophet, may Allah bless him and grant him peace, then from the people of knowledge have made this tradition so well known that it is hardly in need of a chain of authority. However, there has been related a narration from a single narrator from the prophetic traditions of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "I have left two things which you will never be lead astray after them; the Book of Allah and my *Sunna*." It has been related on the authority of Kathir ibn Abdullah ibn 'Amr ibn 'Awf on the authority of his father, on the authority of his grandfather, who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Two matters which will never lead you astray if you hold to them; the Book of Allah and the *Sunna* of His Prophet, may Allah bless him and grant him peace."

We have arranged this blessed book into seven chapters:

Chapter One: An Explanation of the *DEEN* of Islam and the Division of Its Sciences.

Chapter Two: An Explanation of the Verses of the Foundations of the Deen.

Chapter Three: An Explanation of the Traditions of the Foundations of the Deen.

Chapter Four: An Explanation of the Verses of the Outward Branches of the Deen.

Chapter Five: An Explanation of the Traditions of the Outward Branches of the Deen.

Chapter Six: An Explanation of the Verses of the Inward Branches of the Deen.

Chapter Seven: An Explanation of the Traditions of the Inward Branches of the Deen.

This is the sum total of the chapters of this book. Whoever understands all that has been evidenced to him in every chapter from these chapters with its verses and traditions and learns them by heart, subsequently he is a scholar (*`alim*).¹²⁶ Everything that has been evidenced to him from the chapters from these chapters will be sufficient, if Allah wills, for him whose insight has been illumined by Allah in order for him to arrive at everything he needs in the Deen from its verses and traditions. If what he desires is not apparent, he will find it subsumed elsewhere in the book.

Success is with Allah



¹²⁶ Here the *Shehu*, may Allah be merciful to him encourages the people the memorize the text by hearts. Abu Zayd al-Qayrawani said about that: “Do not take books from the people stuck to books, nor take the *Qur’an* from those who are stuck to the scripture, although, in the End of Time, books will be the treasure house of knowledge. Realize that the key to open this treasure is memorization in the hearts. For knowledge during the first period of Islam was a treasure that resided in the hearts of men when there were no books, and in the End of Time the majority of knowledge will be inside of books and little if any will be in the hearts. The increase in the number of books will come from the their manufacturing and commentaries. Allah ta’ala says: ‘*Ask the People of the Reminder if you do not know*’. That is, ask those who have learnt it by heart, who understand its meaning and who act in accordance with it, if you do not know, and be like them in memorization, comprehension and behavior. For He did not say: ‘Peruse the books if you do not know’.”

CHAPTER ONE

An Explanation of the *Deen of al-Islam*¹²⁷ and the Division of Its Sciences

I say, and success is with Allah and may you and I be among the successful; realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*usul*) and its branches (*furu`u*). As for its foundations, it is **al-imaan** and the science that verifies *al-imaan* is the foundation of the *deen* (*usul l-deen*). As for its branches, it is divided into two: an outward branch and an inward branch. As for its outward branch, it is **al-islam** and the science that verifies *al-islam* is the science of the law (*`ilm 'l-shari`a*). As for the inward branch, it is **al-ihsaan** and the science that verifies *al-ihsaan* is the science of the reality (*`ilm 'l-haqiqa*).

Hence, **al-imaan**, **al-islam**, and **al-ihsaan** are an assemblage of the whole of the *deen*. He may Allah bless him and grant him peace said about that speaking to his Companions, " Verily it was Jibril. He came to teach you your *deen*."¹²⁸ This was said after he was asked about its reality and he may Allah bless him and grant him peace

¹²⁷ That is the *deen* that has abrogated all the other religions. Allah ta`ala says in *Surat Aali `Imran*: 19 - "Verily the religion with Allah is *al-Islam*. Those who were given the Book did not disagree until after knowledge had come to them, as enmity between them. Whoever disbelieves in the signs of Allah verily Allah is Swift in reckoning." Allah ta`ala also says in *Surat Aali `Imran*: 75 - "Whoever seeks other than *al-Islam* as a religion, it will not be accepted of him and in the Hereafter he will be among the losers." Allah ta`ala says in *Surat 'l-Maa`ida*: 3 - "This day have I perfected for you your religion and completed My favor upon you and am content as *Islam* as a religion for you."

¹²⁸ The addressee in his statement: "to teach you" are all of the Companions of the Prophet, may Allah bless him and grant him peace from his *Umma* and all Muslims until the Day of Standing, and Allah knows best. *Imam Ibn Hajr* said: "Realize that this prophetic tradition gathers in itself a variety of sciences, knowledge, courtesies and subtle meanings. Rather, this prophetic tradition is the foundation of the *al-Islam* as it has been clarified by *al-Qadi `Iyad*."

explained it; as it was related in Sahih Muslim.¹²⁹ In the narration of Imam al-Bukhari¹³⁰ it says, “That was Jibril. He came to teach humanity their *deen*.”¹³¹

These three sciences verify the sciences of the *deen* (*ulum'l-deen*). And it is these sciences that were intended by his words may Allah bless him and grant him peace as related in the tradition of Ibn Maja¹³², “Seeking knowledge is an obligation upon every Muslim.”¹³³ And what is meant by this knowledge is only the science of behavior (*ulum'l-mu`amila*)¹³⁴ as the scholars (may Allah be pleased with them) have said. The behavior that we have been made responsible for is divided into three parts: tenets (*al-itiqad*); doing (*fi`il*); and avoiding (*tark*). These three sciences that we have been made

¹²⁹ See Appendix B for the chain of authority (*as-sanad*) of the Sahih Muslim from our *Shaykh* Muhammad al-Amin ibn Adam, to *Shehu* Uthman Dan Fuduye' to *Imam* Muslim, may Allah be merciful to all of them. The following is the full text of the tradition as narrated by *Imam* Muslim on the authority of Umar ibn al-Khataab, who said: “We were with the Messenger of Allah, may Allah bless him and grant him peace one day, when there appeared to us a man with very white attire and exceedingly black hair. There was not seen upon him any traces of travel, nor did anyone know him. He came until he sat near the Prophet, may Allah bless him and grant him peace. He sat placing his knees to his knees and placed his palms on his thighs and said: ‘O Muhammad, inform me about Islam.’ The Messenger of Allah, may Allah bless him and grant him peace said: ‘*al-Islam* (open surrender) is that you testify that there is no deity except Allah, and that Muhammad is the Messenger of Allah; that you establish the prayer; that you give the obligatory alms; that you fast *Ramadhan*; and make pilgrimage to House if you have the ability.’ He said: ‘You spoke truthfully.’ He (Umar) said: ‘We were amazed that he would ask him and then verify what he said.’ He then said: ‘Inform me about *al-Imaan* (faith).’ He (the Prophet, may Allah bless him and grant him peace) said: ‘It is that you believe in Allah, His Angels, His Books, His Messengers, and the Last Day; and that you believe in the Decree, its good and harmful.’ He said: ‘You spoke truthfully.’ He then said: ‘Inform me about *al-Ihsaan* (spiritual excellence).’ He, (the Prophet, may Allah bless him and grant him peace), said: ‘It is that you worship Allah as if you saw Him and if you cannot see Him, verily He sees you.’ He then said: ‘Inform me about the Hour.’ He (the Prophet, may Allah bless him and grant him peace) said: ‘The one who is questioned knows no more about it than the one questioning.’ He said: ‘Then inform me about its signs.’ He (the Prophet, may Allah bless him and grant him peace) said: ‘When the slave girl gives birth to her mistress; and when you see the barefooted naked Bedouins who heard sheep competing with one another in building tall buildings.’ He (Umar) said: ‘The man then left, and I sat for some time in silence. Then the Prophet, may Allah bless him and grant him peace said: ‘O Umar do you know whom the questioner was?’ I said: ‘Allah and His Messenger know best.’ He said: ‘Verily it was Jibril, who came to teach you about your religion.’”

¹³⁰ See Appendix C for the chain of authority (*as-sanad*) of the Sahih al-Bukhari from our *Shaykh* Muhammad al-Amin ibn Adam, to *Shehu* Uthman Dan Fuduye' to *Imam* al-Bukhari, may Allah be merciful to them. The following is the full text of the tradition as narrated by *Imam* al-Bukhari on the authority of Abu Hurayra, who said: “The Messenger of Allah, may Allah bless him and grant him peace, once came out to the people, when there came a man walking. He said: ‘O Messenger of Allah, what is *al-Imaan* (faith)?’ He said: ‘*al-Imaan* is that you believe in Allah, His Angels, His Messengers and His final meeting; and that you believe in the Final Resurrection.’ He then said: ‘O Messenger of Allah, what is *al-Islaam* (open surrender)?’ He said: ‘*al-Islaam* is that you worship Allah and not associate anything with Him; that you establish the prayer; that you give the obligatory alms and you fast *Ramadhan*.’ He then said: ‘O Messenger of Allah, what is *al-Ihsaan* (spiritual excellence)?’ He said: ‘*Al-Ihsaan* is that you worship Allah as though you see Him and if you cannot see Him, verily He sees you.’ He then said: ‘O Messenger of Allah, when is the Hour?’ He said: ‘The one being questioned knows no more about it than the one questioning. However I will speak about its signs. When a woman gives birth to her mistress, then that will be among its signs. And when barefooted-naked Bedouins are the leaders of the people, then that will be among its signs, among five, which only Allah knows. *Verily Allah has knowledge of the Hour, and He alone sends down the rain and knows what is in the wombs.*’ Then the man got up and left. He, the Prophet, then said: ‘Go and return him to me.’ Then some got up to retrieve him, but they did not see anyone. He then said: ‘That was Jibril, who came to teach humanity about their religion.’”

responsible for are understood by **al-imaan**, **al-islam**, and **al-ihsaan**. The first by the first, the second by the second and the third by the third.

Success is with Allah.



¹³¹ In this prophetic tradition is an indication that there are additional sciences that comprise the religion, but what was mentioned was only singled out in order to bring about clarity. This tradition also demonstrates the authorization of attributing education to the Angel Jibril because he was the causative factor for the answers. It is for this reason that the order was given to take from him as Ibn Hajr clarified in his Fat'h l'-Baari. His saying: 'to teach humanity about their religion', is legal evidence that the excellent question is called knowledge and teaching because nothing emerged from Jibril except questions. Along with this the one asking the good question can be called a teacher. It is for this reason that the statement has become renown: 'that the good question is half of knowledge.' It is conceivable to take this also from this prophetic tradition because the advantages in it only became apparent from questions and answers together.

¹³² This prophetic tradition was related on the authority of Hisham ibn `Amaar ibn Nassir as-Salmi ad-Damasqi on the authority of Anas ibn Malik ibn an-Nadr al-Ansari and Bareeda. This tradition was also related by at-Tabrani on the authority of Ibn Mas`ud; al-Bayhaqi and al-Khateeb on the authority of Ali.

¹³³ His saying: 'Seeking knowledge' here means seeking the knowledge that is essential. His saying: 'is obligatory' means that seeking knowledge is an individual obligation (*ayniyya*), or it is a unrestricted statement meaning seeking knowledge of the of *Shari`a* is obligatory, where part of it is an individual obligation (*fard `ayn*) and part is a collective obligation (*fard kifaaya*). His saying: 'upon every Muslim' also implies in its meaning every responsible male and female. The full text of this prophetic tradition as related by Ibn Maja on the authority of Anas ibn Malik, who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Seeking knowledge is an obligation upon every Muslim. And placing knowledge with other than its rightful people as like adorning pigs with diamonds, pearls and gold." Ibn Abd'l-Barr narrated another prophetic tradition regarding knowledge on the authority of Anas, with his expressions: " Seeking knowledge is an obligation upon every Muslim. For the one who seeks knowledge everything seeks forgiveness for him, even the fish of the sea."

¹³⁴ *Imam* al-Baydawi said: "What is intended by knowledge here is that which is absolutely necessary for the servants to learn, like knowledge of Creator, knowledge of His oneness, the prophethood of His messengers, and the methodology of prayer. For this knowledge is an individual obligation (*fard ayn*). *Shaykh* as-Sahrawardi said: 'It is said that the knowledge intended in the above prophetic tradition is the science of sincerity, through the knowledge of the destructive qualities of the soul and what corrupts actions. This is because sincerity is commanded in seeking knowledge.' It is said that it means the knowledge of thoughts since by means of them distinction can be had between Angelic notions and Satanic notions. It is said that it means seeking knowledge of what is permissible (*halaal*), since eating what is permissible is an obligation. It is said that it means the sciences of buying and selling, marriage and divorce, since when one enters into these it becomes obligatory to seeks knowledge of them. It is said that it means seeking knowledge of the five obligations upon which *al-Islam* is built. It is said that it means knowledge of Divine unity through speculation (*nadhr*) and rational evidence (*istidlaal*). It is said that it means seeking knowledge of the inner realities and what increases the servants in certainty of Allah, and He knows best, as it was delineated by *Imam* al-Qari in his Sharh Musnad Abi Haneefa.

CHAPTER TWO

An Explanation of the Verses of the Foundations of the Deen¹³⁵

I say and success is with Allah, realize that Allah the Exalted has established all of the foundations of the Deen in the Qur'an: its divine (*ilaahiya*) ; its prophetic (*nabawiya*) ; and its traditional (*sam`iya*) .

Al-Iman in General¹³⁶

Allah the Exalted has established the belief in all the above by His words: “Believe in Allah and His Messenger.”¹³⁷ And by His words; “Verily the believers are those believe in Allah and in His Messengers and thereafter do not doubt.”¹³⁸ And by His words; “Say: We believe in Allah and in what has been revealed to us, and in what was revealed to Abraham, Ishmail, Isaaq, Jacob and the Tribes; and in what was given to Moses and Jesus and in everything which was given to the Prophets from their Lord. We make no distinction between them and to Him we have surrendered.”¹³⁹ Allah the Exalted has detailed the pillars of al-Imaan (*arkaan 'l-iman*) by His words; “But

¹³⁵ Shehu Uthman Dan Fuduye' said in his *Fat'h'l-Basaa'ir*: “Verily the science of Divine unity is divided into two divisions: [1] *usuul 'd-deen* (the foundation of the religion); and [2] *'ilm 'l-kalaam* (the science of theology). The foundation of the religion is among the individual obligations (*furuud 'l-`ayaan*) while the science of theology is among the collective obligations (*furuud 'l-kifaaya*).”

¹³⁶ The majority of the scholars of the *Sunna*, may Allah be pleased with them delineate the meaning of *al-Imaan* (faith) to be: “Acceptance of what is known that the Messenger came with out of necessity.” Abd'r-Rahman as-Suyuti said in his *Sharh'l-Kawkab*: “*al-Imaan* (faith) linguistically means acceptance, while according to the *shari`a* it means the acceptance of the heart with everything that is known out of necessity that the Messenger came with, excluding the affairs of independent judgment.”

¹³⁷ *An-Nuur*: 62; This verse means that the believers that are true in their belief are only those who believe in Allah and His Messenger.

¹³⁸ *Hujuraat*: 15; This verse means do not entertain doubt in your faith, nor in the Oneness of Allah, nor in the prophethood of His Prophet, may Allah bless him and grant him peace. It also means that one should make his soul adhere to obedience of Allah and His Messenger and behaving in accordance with what Allah ta`ala has made incumbent upon him from the obligations, without entertaining doubt regarding its responsibility.

¹³⁹ *Al-Baqara*: 136; Allah saying: ‘Say’ is an address to the believers. His saying: *We believe in Allah*’ means we accept Allah firmly in our hearts. His saying: ‘and in what has been revealed to us’ means from the *Qur'an*, that is, we accept the Book that Allah revealed to our Prophet Muhammad, may Allah bless him and grant him peace. Allah connects those who are addressed with the revelation revealed to them since they are the ones obligated to follow it and they are the ones who have been commanded and prohibited by it. Even though the revelation was actually revealed to the Messenger of Allah, may Allah bless him and grant him peace. It has the meaning of being revealed to them by that which is in it from the meaning described. His saying: ‘and in what was revealed to Abraham’ means the ten Heavenly Books revealed to him. His saying: ‘Ishmail, Isaaq, Jacob’, means we also accept and believe in what was revealed to them from the Heavenly Books. His saying: ‘and the Tribes’ means the prophets from among the descendents of Jacob ibn Isaaq ibn Abraham. The word *al-Asbaat* is the plural for *sabt*, which means grandchild. They were twelve and were called by that name because each of them gave birth to large communities. The distinction between them and the children of Isma`il is that his grandchildren were called *qabaa`il* (ethnic group). Those mentioned after Abraham are associated with him because they and their communities used to worship Allah ta`ala in accordance with the Scriptures revealed to him, in the same manner that the *Qur'an* was revealed to us. His saying: ‘and in what was given to Moses’ means we also believe in the Torah that Allah gave to Musa, upon him be peace. His saying: ‘and Jesus’, means we also believe in the *Injeel* that Allah gave to Jesus the son of Maryum, upon him be peace. His saying: ‘and in everything that was given to the Prophets from their Lord’, means that we also believe in the Heavenly Books that were given to all the Prophets. We declare and accept that all of these are true, guidance *We make no distinction between them and to Him we have surrendered*’

*righteousness is that you believe in Allah, the Last Day, the Angels, the Books and the Prophets.*¹⁴⁰ Allah the Exalted has established that whoever excepts al-Isaam is not to be called disbeliever (*kaafir*) nor can anyone have an evil opinion of him, as long as there does not appear from him acts of disbelief (*al-kufr*) by words or deeds¹⁴¹, by His words: “Do not say to the one who gives you the greetings of peace, ‘You are not a believer’.”¹⁴²

Divine (ilaahiya):¹⁴³

¹⁴⁰ *Al-Baqara*: 177; there is disagreement as to who is intended in this address. Qatada said: “A man asked the Prophet of Allah, may Allah bless him and grant him peace about righteousness, then Allah revealed this verse.” It is said that it used to be that a man before the revelation of the religious obligations, when he testified to there is no deity except Allah and that Muhammad is His servant and messenger, then Paradise would be obligatory for him. Then Allah revealed this verse. Ar-Rabi`a and Qatada said: “Those addressed in this verse are the Jews and the Christians because they deferred regarding the direction and orientation of prayer. The Jews faced towards the west facing the Temple of Jerusalem. The Christians faced towards the east in the direction of the sunrise. Each group accused the other of altering the true orientation and made their particular direction superior to the other. It was then said to them, ‘What you are arguing about is not righteousness. However true righteousness is that you believe in Allah.’ It is said that the meaning of the verse is ‘But those who are really righteous...’, based upon His words, ‘*They are ranks with Allah*’, which means ‘they possess rank with Allah’. When the Prophet, may Allah bless him and grant him peace made the emigration to Medina, the obligations were established, the *qibla* was changed and the penal punishments were established, then Allah revealed this verse. Then the Prophet, may Allah bless him and grant him peace said: ‘All of righteousness is not that you pray nor so other than that. However true righteousness is that you believe in Allah’...until the end of the verse. Ibn Abass, Mujaahid, ad-Duhaak, `Ata, as-Sufyan and az-Zujaaj, all agreed that the word righteousness could include in its meaning those who are righteous as well as righteousness itself.”

¹⁴¹ *Shehu* Uthman Dan Fuduye’ said in his *Mirat`t-Tullaab*: “Ibn al-`Arabi said in his *al-Ahkaam*: ‘As for the testimony with the tongue utilizing speech, it is the noticeable pillar upon which judgment is built, and upon which excuse and protection is accepted.’ I say: The consensus of the scholars of the *Sunna* may Allah be pleased with them, is agreed that whoever pronounces the two testimonies, then the judgment of Islam applies to him. Abd’s-Salaam ibn Ibrahim al-Laqaani said in his *Jawharati`T-Tawheed*: ‘Whoever makes the pronouncement then the judgment of Islam applies to him in the religion. He is not to be judged as a disbeliever except if there is attributed to him something verifiable that proves his disbelief, like prostrating to an idol for example.’” The *Shehu* also said in his *Ta`leem`l-Ikhwaan*: “Whoever worships other than Allah is a disbelieving idolater by the consensus of the Muslims. *Qadi`Iyad* said in his *as-Shifa*: ‘He is counted among the disbelievers by the consensus of the Muslims, those who associate in their worship idols, Angels, devils, the sun, the stars, fire or anyone besides Allah, whether they be among the idolaters of the Arabs, the Hindus, the Chinese, the Blacks and others who have no referent to a revealed Book. All of these are disbelievers by the consensus of the Muslims’.”

¹⁴² *An-Nisa*: 94; This verse was revealed regarding some people among the Muslims who during their travels passed by a man who was herding sheep and camel to sell to people. He said: There is no deity except Allah and Muhammad is the Messenger of Allah, but one of the Muslims grabbed him and killed him. When this was mentioned the Prophet, may Allah bless him and grant him peace, he protested against this, then the verse was revealed. It has been narrated by al-Bukhari on the authority of `Ata on the authority of Ibn Abass who said: “Once a man who possessed sheep encountered some Muslims and he said to them: ‘Peace e upon you’. They then killed him and seized his sheep, then Allah ta`ala revealed this verse.”

¹⁴³ This term refers to the knowledge of what is necessary with regard to Allah, what is impossible with regard to Him and what is among the possibilities with regard to Him.

Allah the Exalted has established the creation of the Universe¹⁴⁴ by His words: “*And He is the one who begins creation and then renews it.*”¹⁴⁵ He the Exalted has established the fact that His existence is absolutely necessary (*waajib 'l-wujuud*)¹⁴⁶ by His words; “That is because Allah, He is the Real (*al-Haqq*).”¹⁴⁷ He the Exalted has established the fact that His existence is before-time (*qadeem*)¹⁴⁸ by His words; “*He is the First (al-awwal).*”¹⁴⁹ He the Exalted has established the fact that His existence is continuous after-time (*baa'iqi*)¹⁵⁰ by His words: “*And rely upon the Living (al-hayy) who will never die.*”¹⁵¹ He the Exalted has established the fact that His existence is unlike His

¹⁴⁴ The proof of its creation through reason is its dependability upon the innate attributes of in-time creation like movement, stillness and other than these. Thus, that which is depended upon intrinsic in-time attributes is itself in-time creation.

¹⁴⁵ His saying: ‘*He is the one who begins creation*’, means that He creates creation from dust or from pure non-existence. He is the One who begins creation without any original source. He then causes it to originate and then exist after it had been non-existence. His saying: ‘*then He renews it*’, means what Mujaahid said: “He originates creation, then causes it to die, then He revives it for the Resurrection. Thus, He made what He knew prior to its beginning a proof for what was concealed in its resuscitation, like the proof that the one present has against those who are absent.”

¹⁴⁶ The proof of His existence through reason is His bringing out the entire creation from pure non-existence into existence, thus non-existence is impossible to Him.

¹⁴⁷ *Al-Hajj*: 6; Here Allah glory be to Him and exalted be He, informs us that everything besides Him, even though it may apparently exist, it has no real intrinsic existence in itself because they are subjugated and regulated by another. However, the Lord of the Truth is intrinsically Real and His existence is absolute and His independence is unconditional. Consequently, the being of every existing thing subsist do to the necessity of His existence, while the Real, the Lord of Truth’s existence is firmly established and does not suffer alteration or extinction. This is Allah ta’ala. It is said that the term ‘*al-Haqq*’ (the Real), means the possessor of intrinsic reality over His servants. It is said that it means He is Real in His actions. When intrinsic reality is established for Allah ta’ala, then the opposite of it, which is non-existence becomes impossible to Him.

¹⁴⁸ This means that there is no beginning to His existence, and that His existence was not preceded by non-existence. Thus, Allah’s priority with this meaning is necessary to Him and firmly established. The opposite of before-timeness is coming into existence, which is impossible with regard to Allah ta’ala. The proof of His before-timeness through reason is His omnipotence and power in bringing creation into existence because in-time creation cannot create anything.

¹⁴⁹ *Al-Hadeed*: 3; This verse means that He, Allah ta’ala has no beginning to His existence, and that He is the One whose existence proceeded every in-time creation. Thus, His eternal existence is apart of His eternal Essence and there is neither causative factor nor pretext to His existence. Or it means that He was before everything without limit.

¹⁵⁰ The attribute of continuity after-time means that Allah ta’ala has no ending to Him and that He does not undergo alteration or annihilation. Rather continuity is necessary to Him forever. The opposite of eternal continuity is annihilation, which is impossible with regard to Allah ta’ala, impossible both by reason and the *shari’a*. The proof for His eternal continuity after-time through reason is the establishment of His eternal before-timeness, because anything that has eternal before-timeness established for it, then going into non-existence is impossible to it.

¹⁵¹ *Al-Furqaan*: 58; This verse means that He ta’ala has eternal life that is not accompanied by death. The reality is that when reliance is placed upon other than the ever-living that will eventually die, then when these die, then those who relied upon them lose all hope. I poet said: “Let your Lord be the source of your honor. Then your honor will be persistent and firm. For whenever you take your honor from that which will eventually die, then your honor will also eventually die.” He, ta’ala also establishes His continuity by His words: “*Everything upon it is in annihilation, and there only remains the Countenance of your Lord, the Possessor Majesty and Nobility.*”

creation¹⁵² by His words: “*There is nothing like Him.*”¹⁵³ He the Exalted has established the fact that His existence is Independent (*al-ghani*)¹⁵⁴ by His words; “*And Allah is the Rich beyond dependence (al-ghani).*”¹⁵⁵ He the Exalted has established the fact that His existence is One Alone (*waahid*)¹⁵⁶ by His words; “*Say: He Allah is One Alone (ahad).*”¹⁵⁷ He the Exalted has established the fact that His existence is omnipotent (*qaadir*)¹⁵⁸ by His words; “*Verily Allah has power over all things.*”¹⁵⁹ He the Exalted has established the fact that He has will (*muraad*)¹⁶⁰ by His words; “*He does what He wills.*”¹⁶¹ He the Exalted has established the fact that He is All-Knowing (*`aleem*)¹⁶² by His words; “*Verily Allah knows all things.*”¹⁶³ He the Exalted has established the fact that

¹⁵² This means that it is not among the possibilities for Allah ta`ala to resemble anything from in-time creation, neither in His Essence, His Attributes or His Actions, because if He were to resemble in-time creation, which He brought into existence and created, then He too would be in-time like them. If He were in-time like them, then His eternal before-timeness would not be established for Him. Thus, His coming into existence is impossible. The proof for His being unlike created things through reason is His omnipotent power in bringing things into existence, because if He were like them, then He would not be able to originate them.

¹⁵³ *As-Shura*: 11; This verse means that nothing resembles Allah ta`ala in any respect. He does not resemble any of His creation, nor does His creation resemble Him. There is no resemblance between the two in any meaningful reality, since the attribute of His eternal before-timeness is diametrically opposed to the intrinsic attributes of in-time creation. This is because the intrinsic attributes of creation is never free of contingent and tendentious characteristics, while Allah ta`ala is free from that. Rather, His Names and Attributes remain as it was clarified in the book called al-Kitaab al-Asnaa fee Sharh Asma Allah al-Husnaa. “What is sufficient in that is what the Lord of Truth said: ‘*There is noting like Him.*’ Some of the realized scholars said: “The Divine Unity establishes His Essence without any resemblance to the essences of created things, nor is His Essence inoperative from Divine Attributes.” *Imam* al-Waasiti, may Allah be merciful to him added to this meaning saying: “There is no essence like His Essence. There is no name like His Name. There is no action like His Action. And there is no attribute that resembles His Attributes except from the perspective of harmonious expression only. The Eternal Pre-existent Essence is too majestic to have in-time attributes. And just as it is impossible that Essence has in-time attributes, likewise His Attributes are eternally pre-existent before time.” All of this comprises the opinions of the people of Truth, the *Sunna* and the *Jama`at*. It is said that the verse: “*There is nothing like Him*”, has two meanings. The first being: ‘He is not like anything.’ And the expression resemblance (*mithal*) only enters into the speech to express strengthening of the particle *kaaf* (like), although they both have the same meaning. The second meaning being that: He does not resemble anything, and thus the genitive particle *kaaf* (like) is an additional expression prefixing the speech.

¹⁵⁴ This means that Allah ta`ala is absolutely independent of everything besides Himself and He lacks any need of other than Himself, either in His Essence, His Attributes or His Actions. This is because if He were in need of other than Himself, then He would of necessity be deficient, in-time creation and other than Him would have influence upon Him. However, all of this is impossible with regard to Him. The proof of His absolute independence of in-time essence through reason is the existence of His being described by attributes of Power, Will, Knowledge, and Life, and in-time attributes are not described by these. The proof of His absolute independence of in-time actions through reason is the establishment of His eternal pre-existence before time, because the Eternally Pre-existent is not in need of a doer besides Himself.

¹⁵⁵ *Al-Fat`h*: 38; This verse means that the entire creation is in need of Allah ta`ala, while Allah ta`ala is independent of His entire creation. It is said that it means that He is independent of His creation and their worship.

¹⁵⁶ This means that Allah ta`ala is One in His Essence, One in His Attributes, and One in His Actions. The proof of His Oneness through reason is His bringing into existence the entire creation, because if there were with Him a subsequent deity, then there would of necessity occur mutual opposition between them.

¹⁵⁷ *Al-Ikhlaas*: 1; This verse means that Allah ta`ala is Unique Singular. The linguistic origin of the word: ‘one’ (*ahad*) is from ‘unicity’ (*wahada*), where the linguists exchange the *waw* for *alif*. This also establishes that multiplicity is impossible with regard to Allah ta`ala.

He is Living (*hayy*)¹⁶⁴ by His words; “*He is the Living.*”¹⁶⁵ He the Exalted has established the fact that He is All Hearing (*sami`u*) and Seeing (*baseer*)¹⁶⁶ by His words; “*He hears and sees.*”¹⁶⁷ He the Exalted has established the fact that He is a Speaker (*muttakallim*)¹⁶⁸ by His words; “*And Allah spoke to Moses directly.*”¹⁶⁹ He the Exalted has established the fact that He chooses in doing a thing or leaving it undone¹⁷⁰ by His words; “*And your Lord creates what He wills and He alone chooses.*”¹⁷¹

Prophetic (nabawiya):¹⁷²

¹⁵⁸ This means that omnipotence is an eternal attribute which is eternally established with the Essence of Allah ta`ala. This means that there does not occur in Allah’s kingdom any affair except by means of His power. If this were not so, then He would of necessity be impotent, but impotence is impossible with regard to Allah. The proof of His omnipotence through reason is His capacity to bring into existence the entire creation, because that which is impotent cannot bring anything into existence.

¹⁵⁹ *Al-Baqara*: 20; This verse means that Allah ta`ala is described by omnipotence. The Muslim *Umma* is unanimous regarding naming Allah ta`ala with the attribute of omnipotence. For He glory be to Him is Omnipotent, Powerful and Overpowering. The attribute ‘omnipotent’ is more intense in its description than ‘powerful’. Az-Zujaji said that al-Hurawi said: “Omnipotence and power have one meaning, for Allah `azza wa jalla is powerful, overpowering and omnipotent over every creational possibility whether existent or non-existent.” It is obligatory upon every responsible person to know that Allah ta`ala is omnipotent, and He has power by which he acts. And He does whatever He wills in accordance with His knowledge and choice, and that He is not tyrannical with His power. It is also obligatory that they know that the servant also has limited power by which he earns what Allah has decreed for him through the course of natural custom.

¹⁶⁰ For will here means objective and purpose. Will is an eternal attribute established with the Eternal Essence of Allah ta`ala and His Eternal Will embraces every creational possibility. For Allah does not create any affair in His kingdom that He does not will. Thus, the eternal attribute of Will is firmly established to Allah, and it is impossible for Him to be coerced. The proof for His Will through reason is the diversity and dissimilarity in the varieties of created things.

¹⁶¹ *Al-Huud*: 107.

¹⁶² This means that Allah ta`ala is All-Knowing with an absolute knowledge that is all embracing and perfect. Knowledge is thus a timeless attribute established with the Eternal Essence of Allah ta`ala, that completely makes known every known thing, with knowledge that is not preceded by being unknown. This is regardless if the know thing is among those things that are necessary existent, impossible existent, or among the creational possibilities. For Allah ta`ala knows everything in accordance with the way all things are in reality. And it is impossible with regard to Him to be ignorant of anything. The proof for His knowledge through reason is the exactitude and meticulousness of all created things, because one ignorant of a thing cannot make it exact and meticulous.

¹⁶³ *Al-Baqara*: 231; This verse means that Allah ta`ala knows everything before its existence, after its existence and during its existence in a single degree because to Him all times are one. Or it means that He is All-Knowing of what He creates and He is the Creator of everything, thus it is essential that He be Knowledgeable of all things. For He is Knowledgeable and All-Knowing of all known things with a knowledge that is eternally pre-existent before-time perpetually singular permanently established with His Eternal Essence. He describes Himself, glory be to Him, with Knowledge when He says: “*He revealed it by means of His knowledge and the Angels are witnesses.*” (*an-Nisaa*: 166). He says: “*For they know that it was revealed with the Knowledge of Allah*” (*Huud*: 14). He says: “*He makes them deficient in knowledge.*” (*al-Araaf*: 7). He says: “*The female does not become pregnant nor does she give birth except by His knowledge.*” (*Faatir*: 11). He says: “*And He has the keys to the unseen, no one knows it except Him.*” (*al-An`aam*: 59)

¹⁶⁴ This means that Life is an eternal attribute appropriate to His majesty, which does not in any manner resemble the life of created beings. The opposite of Life is death, which is impossible to Allah ta`ala, because if He were dead or could die, then it would not be sound to describe Him with attributes of perfection. The proof of His Eternal Life through reason is the necessity of Him being described by Power,

Allah the Exalted has established the truthfulness (*as-sidq*)¹⁷³ of the Messengers by His words; “*And indeed the Messengers told the truth.*”¹⁷⁴ He the Exalted has established their veracity (*amaana*)¹⁷⁵ by His words; “*Verily I am a trustworthy Messenger to you.*”¹⁷⁶ He the Exalted has established the fact that they have delivered the message (*tabligh 'l-risaala*)¹⁷⁷ by His words; “*Those who deliver the messages of Allah.*”¹⁷⁸ He the Exalted has established the fact that they marry (*yatazawwaj*)¹⁷⁹ by His words; “*For We have made for them wives and descendents.*”¹⁸⁰ He the Exalted has established the fact that they eat food (*ya'akulu at-ta'am*) and buy and sell in the markets

Will, Knowledge, All-Seeing and All-Hearing, because that which is dead or capable of dying cannot be intrinsically described with these qualities.

¹⁶⁵ *Al-Baqara*: 65.

¹⁶⁶ Verily these two attributes are among the Eternal Attributes of Allah ta'ala, both pre-existent and eternally before-time with His Eternal Essence. By means of these two eternal attributes He is disclosed to all heard things and seen things. His Hearing is without ears or eardrums or anything else upon which the hearing of created beings relies. Thus, its opposite, which is deafness is impossible with regard to Allah ta'ala. Likewise, His seeing does not resemble anything from the sight of any of His created beings. Thus, its opposite, which is blindness is also impossible with regard to Him.

¹⁶⁷ *TaHa*: 46; His saying: “*I hear*”, means ‘I hear what has occurred between you two and Pharaoh, therefore I will make you two understand how to debate with him’. His saying: “*and I see*”, means: ‘I see what you two do and what he does. Nothing from that is hidden from Me.’ This is an expression of a form of comprehension that no hidden thing is concealed from, blessed be Allah ta'ala the Lord of the worlds.

¹⁶⁸ Speech is one of the eternal attributes that are pre-existent with His Eternal Essence. His Intrinsic Speech is not with letters, nor sound, nor does it resemble anything from the speech of humanity. His Intrinsic Speech, like all of the Attributes of Allah ta'ala, is unlike anything in creation. The opposite of speech, which is dumbness is impossible with regard to Allah ta'ala.

¹⁶⁹ *An-Nisaa*: 164; The expression ‘*takleeman*’ is a verbal noun that gives the linguistic significance of strengthening, meaning in this case, ‘speaking directly’. This verse is evidence of the fallacy of those who say: ‘Allah ta'ala created speech for Himself within the tree subsequently Musa heard it. On the contrary, the speech referred to in this verse is actual speech by which the Speaker, in this case, Allah ta'ala speaks to Musa directly. The proof for His hearing, seeing and speech through reason is the necessity of Him being described by attributes of perfection, because if He were not described by them, then He would of necessity be described by their opposites, which are deficiencies, and deficiency is impossible with regard to Allah ta'ala.

¹⁷⁰ The proof for the permissibility of His doing a thing and leaving it undone through reason is the necessity of the overturning of the realities of things regarding the obligation of the necessity of doing a thing and leaving it undone or making them impossible. This is so because if anything were obligatory upon Him from among the creational possibilities by reason, or if they were impossible to Him by reason, then the creational possibilities would of necessity become necessary or impossible with regarding Him, and this is something that is unreasonable.

¹⁷¹ *Qassas*: 68; This verse means that Allah ta'ala chooses whatever He wills. It is for this reason there is no object to the conjunct verb ‘chooses’, which means that the choice of Allah ta'ala prevails in His Actions and He alone knows by His existence the wisdom hidden in His Actions. That is, no one in His creation can choose over His choice.

¹⁷² The term prophetic (*nabawwiya*) means the knowledge of what is necessary with regards to the Messengers, what is impossible with regards to them and what is permissible with regard to them.

¹⁷³ This means that it is obligatory to believe in the truthfulness of the Messengers, upon them be blessings and peace, which accordingly means that lying is impossible to them both by reason or by the *shari'a*. The proof for their truthfulness through reason is Allah ta'ala authenticating them by means of His miracles.

¹⁷⁴ *YaaSeen*: 52; This verse means that their truthfulness has been established for them in what they delivered from Allah ta'ala, and lying is impossible for them in that. Or it means the Messengers told the truth in everything they came with from their Lord, like death at its appointed time, the questioning of the grave, the punishment of the grave, the blessing of the grave, the resurrection of the dead, the Day of

(*yabi`una wa yashtaruna*) by His words; “*They eat food and they go through the markets.*”¹⁸¹

After-Life (sam`iyaat):¹⁸²

Allah the Exalted has established the existence of Angels (*mala'ika*)¹⁸³ by His words; “*All praises are due to Allah who originated the Heavens and the Earth and made the Angels into messengers, the possessors of wings.*”¹⁸⁴ He the Exalted has established the existence of death at its appointed time (*mawt bi'l-ajli*)¹⁸⁵ by His words;

Standing, the Gathering of humanity in one place on that Day, the giving of books, the weighing of actions, the Reckoning, the Pond of the Prophet, may Allah bless him and grant him peace, the intercession of the Prophet, may Allah bless him and grant him peace, the Bridge over Hell, Hell, the eternity of Hell with its inmates except for whom Allah ta`ala wills, Paradise, the eternity of Paradise with its company, the Vision of Allah by the believers in the Hereafter, and other than these from the affairs of the unseen and the signs of the Hour.

¹⁷⁵ The expression *amaana* (trustworthiness) means that it is necessary that the Messengers, upon them be blessings and peace be trustworthy, which means essentially infallibility. This means that Allah ta`ala protected their outer limbs, and inner qualities from committing disobedience. Consequently, its opposite, which is treachery is impossible with regard to the Messengers, upon them be blessings and peace. The proof of their trustworthiness through reason is the command of Allah ta`ala to follow them in their words and deeds.

¹⁷⁶ *As-Shu`ara*: 107; This means: ‘Indeed I am trustworthy regarding the revelation He revealed to me’. This means my intrinsic quality is trustworthiness in His Divine revelation sent to me for your behalf through my obedience to Him and stopping where He has commanded you and prohibited you. Or it means thoroughly sincere in what I have delivered to you from Allah ta`ala. It is said trustworthiness here means in what occurs between you, for they knew of his trustworthiness and truthfulness in priority of being sent with revelation, like Muhammad, upon him be blessings and peace was among the *Quraysh*.

¹⁷⁷ This means it is necessary for the Messengers to deliver what was revealed to them from their Lord, and its opposite, which concealing anything that they were ordered to deliver is impossible to them. The proof for their delivering what they were commanded to deliver to humanity through reason is their trustworthiness.

¹⁷⁸ *Al-Ahzaab*: 39; This verse means: ‘Those who deliver the Divine messages of Allah ta`ala to whom they were sent, and fear Allah in neglecting to deliver that to them. However they do not fear anything besides Allah, for it is Him alone that they dread if they are deficient in delivering the messages of Allah to whom they were sent.

¹⁷⁹ The proof of the permissibility regarding their rights non-essential human qualities through reason is these things actually occurring to them.

¹⁸⁰ *Ar-Ra`ad*: 38; This verse means that they were granted wives and children, and you, Muhammad are just like them. To make these qualities inaccessible to the Messengers is pure ignorance because the Messengers were sent in order to deliver the Divine message, thus it is not essential that they be contrary to their own human species. On the contrary, they should be just like them and an incentive for them to be followed. It is said that the Jews imputed faults to the Prophet, may Allah bless him and grant him peace regarding his many wives, and reproached him because of it, by saying: ‘Went do not see anything from this man except enthusiasm for women and conjugal relations. If he were indeed a Prophet, the mission of prophethood would preoccupy him from women.’ Then Allah revealed the above verse, and Allah ta`ala reminded them of the affair of Prophet Dawud and Sulayman when He said: “*And We have sent messengers before you and We have made for them wives and descendents.*” This means We made them human beings who betake of what Allah has made permissible from the desires of this world’s life, however they were specified for revelation.

¹⁸¹ *Al-Furqaan*: 7; This means that entering the market places is permissible in order to conduct business and seek after livelihood. The Messenger of Allah, may Allah bless him and grant him peace used to enter the markets in order to take care of his needs, and in order to give reminders to mankind about the commands of Allah and inviting them to Him. He used to present himself to the different tribes in the

“When their appointed time comes, then they cannot postpone it nor push it forward.”¹⁸⁶ He the Exalted has established the fact that the believers will be supported during the questioning of the grave (*su'aal al-qabr*)¹⁸⁷ by His words; “Allah will support those who believe with a well established pronouncement in this world and the Hereafter.”¹⁸⁸ He the Exalted has established the punishment of the grave (*adhaab 'l-qabr*)¹⁸⁹ by His words; “And when you see those who have been unjust in the hardships of death, and the Angels with outspread hands [saying], ‘Come out of the punishment if you can! This Day is the reward of disgrace!’”¹⁹⁰ He the Exalted has established the blessing (*na'im*) of the grave by His words; “Then if he is from among those who are brought near, then for him will be refreshments and sweet smells and Gardens of ease. And if he be from among the

markets in order that Allah could return them to the Truth. Thus, in this verse and in the verses before it are proof of the permissibility regarding the rights of the Messengers, upon them be blessings and peace, all non-essential human qualities, which do not lead to deficiency in their high station and rank. Thus, it is permissible for them to eat, drink, and human interactions, just as it is permissible for them to be content, to be joyful, to be angry, to be timid, and to be fearful. It is also permissible for them to become ill with sickness that does not make them impotent from delivering the Divine message. The messengership of Muhammad, may Allah bless him and grant him peace has been established by His words: “Muhammad is the Messenger of Allah.” And He ta'ala has established that he, upon him be blessings and peace is the last of the Prophets by His words: “And he is the Seal of the Prophets.”

¹⁸² The term *sami`yaat* – ‘the after-life’, means all that was heard from the messengers regarding the affairs of the Hereafter, like death and what comes after it.

¹⁸³ It is obligatory for every responsible person to have belief in the Angels. This means that they should believe everything that is in the knowledge of Allah regarding the Angels out of necessity is true and firmly established. This belief includes that the Angels exist, are noble, and are of subtle spiritual substance. They were created from light, and do not disobey Allah in what He has commanded, rather they do exactly what they are ordered to do. They are able to transform their shapes into diverse excellent forms. They are not intrinsically described as male or female and they do not intermarry, eat, drink, or sleep. The Angels are divided into a multitude of diverse types. Some of them are the holders of the Throne of Allah ta'ala, like *Dadwayaa'eel*, *Dadfayaa'eel*, *Sattfayaa'eel*, *'Attmayaa'eel*, *Kamkayaa'eel*, *Samkayaa'eel*, *Saamayaa'eel* and *Zanjayaa'eel*. Some of the Angels carry the revelation, like *Jibreel*. Some of them transcribe and record, like *Raqeeb* and *'Ateed*. Some of the Angels are responsible for retrieving the spirits, like the Angel of death, *'Azraa'eel*. Some of them are responsible for daily sustenance, provision, the rains and the oceans, like *Mikaa'eel*. Some of the Angels are responsible for Paradise, like *Ridwaan*. Some of them are responsible for the Fire, like *Maalik*. Some of the Angels are responsible for the questioning in the graves, like *Munkar* and *Nakeer*. Some of them are responsible for the Guarded Tablet as well as blowing in the Trumpet to announce the Last Day, like *Israafeel*. And some of them are responsible for protection, like the Angels that come down during the day and the night.

¹⁸⁴ *Faatir*: 1. In His saying: ‘All praises are due to Allah the originator of the Heavens and the Earth’, originated means created. Its etymological root is from the word *al-fitr* – ‘origin’ and ‘formation’. Ibn Abass said: I did not know what ‘the *Faatir* of the Heavens and the Earth’ was until some Bedouin Arab in their caravan came to me, and one of them said to another: ‘*Ana fatartuhaa*’, (I originated it), meaning by that I am the one who initiated it. The etymological root of the *al-fatir* ‘origin, means to milk the she-camel using your index finger and the thumb. What Allah ta'ala meant by mentioning the heavens and the earth, is the entire cosmos or universe. This indicates that the One who is able to originate things also has the ability to bring them back anew. His saying: ‘and made the Angels into messengers’, means His messengers such as *Jibreel*, *Mika'eel*, *Israafeel*, and the Angel of death, upon all of them be blessings and peace. His saying: ‘the possessors of wings’, means the owners of wings. Qatada said: “Some of them have two wings, while some have three, and some have four. They descend by means of them from the heavens to earth and ascend by means of them from the earth to the heavens. And their journey to and fro is like one moment. Thus, Allah ta'ala has made them into messengers.” Yahya ibn Salaam said: “They have been made messengers to the Prophets.” As-Sadi said: “They are made messengers of mercy or punishment to the servants.” The above verse continues: “He increases in the creation, that is in the wings of the Angels, as He wills.”

Companions of the right-hand, then 'Peace', (safety) for the Companions of the right-hand!"¹⁹¹ He the Exalted has established the Resurrection (*al-ba`ath*)¹⁹² by His words; "And that the Hour is approaching, there is no doubt in it; and that Allah will resurrect those who are in the graves."¹⁹³ He the Exalted has established the Gathering (*al-hashr*)¹⁹⁴ by His words; "We will definitely round them up all together, and We will not abandon one of them."¹⁹⁵ He has established the giving of Books (*ita'a 'l-kutub*)¹⁹⁶ by His words; "And as for him who will be given his book in his right-hand."¹⁹⁷; regarding the believers. And "in his left-hand."¹⁹⁸; regarding the disbelievers. He the Exalted has

¹⁸⁵ This means that it is obligatory to believe that all humans and the remainder of animals and sentient being, the *jinn* and Angels do not die except after the completion of their appointed time, which Allah ta`ala has decreed for them, whether they die naturally or if they are killed by some causative factor.

¹⁸⁶ *Al-'Araaf*: 34. His saying: "When their appointed time comes", means the time that is well known with Allah `azza wa jalla. His saying: "then they cannot postpone the Hour", means they cannot postpone death even an hour, nor less than that. Here the term 'hour' is specified because it is the name used to describe the least amount of total time. It is accusative in the verse because it is an adverb of time. His saying: "nor push it forward", is a proof of that which is killed is only killed at its appointed time. The appointed time of death is the moment of death, just as the appointed time of *Deen* means when it arrives. Thus everything that has been given time has also been given an appointed time. The appointed time of a human is the moment that Allah knows that life will die in him, without doubt. It is the time from which it is impossible for death to be postponed.

¹⁸⁷ It is obligatory to believe that the initial station that the deceased arrives at after death is the question of the two Angels in the grave. This means that Allah ta`ala returns his spirit, his hearing, and his sight. The two Angels then question him about his Lord, his religion and his Prophet. The deceased is thereafter blessed or punished based upon the excellence or weakness of his answer.

¹⁸⁸ *Ibraheem*: 27. His saying: "Allah will support those who believe with a well established pronouncement in this world", means in the grave because death occurs in this world and the dead remains there until they are resurrected. His saying: "and the Hereafter", means during the Reckoning. Al-Maawardi narrated on the authority of al-Bara' who said: "What is meant by 'this world' is the questioning of the graves and 'the Hereafter' means the questioning during the Day of Judgment."

¹⁸⁹ The blessing and punishment of the grave according to the belief of the People of the *Sunna* effects the body and the spirit together.

¹⁹⁰ *Al-An`aam*: 93. In His saying: "And when you see those who have been unjust in the hardships of death", the hardships of death means the severity of the pains of death. His saying: "and the Angels with outspread hands", means based upon al-Hassan and ad-Duhaak: their hands are outspread with punishment and striking mallets of iron. Or it means their hands are outspread in order to seize their spirits. His saying: "Come out of the punishment if you can!", means take yourselves out from the punishment if you are able to do so. This is a form of mockery. It is said that it means: Come out of the body forcefully, because the spirit of the believer is eager to come out in order to meet with its Lord, while the spirit of the disbeliever struggles and fights severely not to come out. In His saying: "This Day is the reward of disgrace!", here the word *hawn* (disgrace) and *hawaan* (shame) have the same meaning.

¹⁹¹ *Al-Waaqi`a*: 77. In His saying: "Then if he is from among those who are brought near", these are the Foremost (*as-saabiquun*). His saying: "then for him will be refreshments", means according to Ibn Abass and others: "Joy from this world's life." Al-Hasan said: "It is the spirit of mercy." Ad-Dukhaak said: "It is the spirit of relaxation and entertainment." Abu'l-Abass ibn `Ata' said: "The refreshments is the vision of the Face of Allah." His saying: "and sweet smells", actually means the hearing of His speech and revelation. His saying: "and Gardens of ease", means at death for the Paradise will his hidden refuge waiting for him when he is resurrected. His saying: "And if he be", means the person who died is: "from among the Companions of the right-hand, then 'Peace', (safety) for the Companions of the right-hand!" This means that they will only experience that which has in it safety, for they will be made safe from the punishment of Allah. It is said that it means: You will be safe O servants from the things you dislike, for verily you are among the Companions of the right-hand. In the verse the strengthening particle 'verily' is omitted. It is said that it means: That he will be brought back to life with peace as a form of honoring him.

established the weighing of actions (*wazn 'l-'amaal*)¹⁹⁹ by His words; “*The Scales on that Day will be precise.*”²⁰⁰ He the Exalted has established the Bridge (*as-siraat*)²⁰¹ by His words; “*So usher them to the bridge of Hell!*”²⁰² He the Exalted has established the Fire (*an-naar*)²⁰³ by His words; “*Verily We have prepared the Fire for the unjust!*”²⁰⁴ He has established the fountain called *al-Kawthar*²⁰⁵ by His words; “*Verily We have given you al-Kawthar.*”²⁰⁶ He has established the Garden of Paradise (*al-janna*)²⁰⁷ by His words; “*And they have been rewarded gardens and silk for what they were patient.*”²⁰⁸ He has established the Intercession (*al-shifa`a*)²⁰⁹ by His words; “*Perhaps your Lord will*

In this respect the term peace or safety has three aspects. The first being during the seizing of his spirit in this world, for the Angel of Death will give him the greetings of peace, as ad-Duhaak said. Ibn Mas`ud said: “When the Angel of Death comes in order to seize the spirit of the believer he says: ‘Your Lord gives you the greetings of peace.’” The second being during his questioning in the graves, *Munkar* and *Nakeer* will both give him the greeting of peace. The third being during the resurrection on the Day of Judgment, the Angels will give him the greetings of peace before him reaching the place of Standing.

¹⁹² This means when Allah ta`ala brings the deceased back to life, so that each of them can encounter the recompense of blessing or punishment that He had decreed for him.

¹⁹³ *Al-Hajj: 7.* His saying: “*And that the Hour is approaching, there is no doubt in it*”, means that Allah ta`ala has created into existence an Hour in in-time creation, in which the whole entire cosmos will be disrupted and unhinged, in which the very heavens will be vanish. His saying: “*and that Allah will resurrect those who are in the graves*”, means that Allah ta`ala will resurrect the bodies of the deceased from their graves, from the stomachs of fish, and from the gist of birds. Then He will gather them to Himself in a single Day whose measurement will be fifty-thousand years from what you measure. This is because His power and decree over everything is the same. So once the one witnessing this momentous Event sees His omnipotent power to bring some of the dead back to life, then this necessitates him also realizing that He has the ability to revive everything in order to distinguish between those who were obedient, and disobedient, and those who were true and false.

¹⁹⁴ This means the Day that mankind will be mobilized in one place for the Reckoning, where all creation will be assembled. On this Day their actions will be reckoned and weighed on the scales and each person will know his final destiny.

¹⁹⁵ *Al-Kahf: 47.* His saying: “*We will definitely round them up all together*”, means believers as well as disbelievers, We will gather them to the Stopping Place (*al-mawqit*). His saying: “*and We will not abandon one of them*”, means as it has been related in the Saheeh: “Allah will gather the first of mankind and the last of mankind into one elevated ground. They will be arranged in ranks and will listen to the Caller with their eyes down cast.”

¹⁹⁶ This means the books in which the Angels record everything the servant did in this world, from his beliefs, his words and his deeds. However, the Prophets, the Angels and those who will enter Paradise without any reckoning will not be given books because they will not be reckoned on that Day.

¹⁹⁷ His saying: “*And as for him who will be given his book*”, means the one who will be given his book of deeds. In His saying: “*in his right-hand*”, is a proof and evidence for redemption. Ibn Abass said as related by at-Tha`labi: “The first to be given his book in his right hand from this *umma* will be Umar ibn al-Khataab, and he will have beams radiating from him like the beams of the sun. It will be said: ‘Where is Abu Bakr? And it will be said in answer: ‘Far from the mark! Far from the mark! The Angels have already conducted him in a solemn procession to Paradise!’”

¹⁹⁸ *Al-Haaqa: 25.* This verse means that those who will be given their book of deeds in their left hands.

¹⁹⁹ This means that the actions of everyone who is reckoned will then be weighed until the one who has no good deeds will become saddened in presents of all to see. By means of the Scales Allah ta`ala will manifest His Divine Justice in punishment and His Divine Pardon for sins. It is said that the true reality of the Scales, no one knows except Allah ta`ala.

²⁰⁰ *Al-'Araaf: 8.* In His saying: “*The Scales*”, He means that which weighs the actions of the servants. Ibn Umar said: “It means that the pages of the servants actions will be weighed.” This tradition is sound as the narrations related in the next chapter will demonstrate. It is said that the Scale is actually a Book in which is recorded all the actions of the entire creation. Mujaahid said: “The scales are good deeds and bad deeds

raise you up to the station of Mahmud.”²¹⁰ And by His words; “*And your Lord will soon give to you and you will be pleasing to Him.*”²¹¹ And by His words; “*No one will give intercession except for him whom Allah is pleased with.*”²¹² He has established the Vision of the Lord by the believers in the Hereafter²¹³ by His words; “*Their faces on that Day will be gazing on their Lord in amazement.*”²¹⁴

For these are the foundations of the *Deen*: its divine (*ilaahiyyaat*); its prophetic (*nabawiyyaat*); and its traditional (*sam`iyyaat*). Allah has established all of them in the Mighty Qur'an. Whatever you did not find apparently in it, realize that it is subsumed

themselves.” He also said along with ad-Duhaak and al-A`amish: “The Scale and the Scales means Divine Justice and Judgment.” Thus, the meaning of the language of the verse is that: ‘The weighing on that Day, We will question the Messengers and those to whom they were sent, truthfully.’ His saying: “*on that Day will be precise*”, means with truth, which is with Divine Justice. It has been narrated by at-Tabarani on the authority of Hudhayfa who said: “The one weighing the actions with the Scale on the Day of Judgment, will be *Jibreel*. Allah ta`ala will say to him: ‘O *Jibreel*! Weigh between them!’ Then he will restore acts committed by those who were unjust, to those whom they oppressed. If they will have no good deeds, then they will be made to burden the evil deeds of those the oppressed. For a man on that Day will return and upon him will be the bad deeds equal to the height of a mountain. This is the meaning of His words: ‘*The Scales on that Day will be precise*.’”

²⁰¹ This means the Extensive Bridge placed over the Hell Fires, over which will pass the first of humanity and the last of them, each in accordance with his own actions. Some of them will cross it in the blinking of an eye. Some of them will cross it like the flash of lightning. Some of them will cross it like a gale wind. Some of them will cross it like swift stallion. Some will walk hastily over it. Some will crawl across it on all fours. Some will creep across it on their bellies, while some will be fall over from it into the Fire. Upon the Bridge will be Heavenly Dogs, no one knows their numbers except Allah, that will seize some of the people.

²⁰² *As-Saafaat*: 23. His saying: “*So usher them to the bridge of Hell*”, means make them journey towards it. It is said that the *Jaheem* (Hell) referred to in this verse is the fourth gate of the Gates of Hell.

²⁰³ This means the Abode of Divine Punishment, which Allah ta`ala has prepared for the disbelievers and those who were disobedient. It has seven Gates, each one represents a specific division in the Hell. The punishments in Hell are different varieties and divisions. The Hell Fires exist now and will remain never to be extinguished. The disbelievers and the hypocrites will be in it forever. However those who die believing in the Divine Unity will not remain in the Fire forever, even if they committed major sins.

²⁰⁴ *Al-Kahf*: 29: His saying: “*Verily We have prepared*”, means We have arranged and made, “*the Fire for the unjust!*” This means for the rebellious disbelievers.

²⁰⁵ It is obligatory to believe that every Messenger has his own Pond to whom those who obeyed them will be gathered to from his particular *umma*. It is also obligatory to believe that the Pond of the Prophet, may Allah bless him and grant him peace is the largest and the greatest of them and its name is *al-Kawthar*.

²⁰⁶ *Al-Kawthar*: 1. The Arabs name everything that is plentiful and bountiful in number, measurement and significance *kawthar* (‘abundance). The people of interpolation differ regarding the *Kawthar*, which was given to the Prophet, may Allah bless him and grant him peace is sixteen different ideas: [1] it is a river in Paradise because it was related by at-Tirmidhi on the authority of In Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The *Kawthar* is a river in Paradise its boundaries are made of gold. Its course flows upon pearls and rubies. Its sand is more fragrant than musk. Its water is sweeter than honey and it is as white a snow.” [2] It is the Pond of the Prophet, may Allah bless him and grant him peace at the place of Standing. `Ata said that the Prophet, may Allah bless him and grant him peace said as related in the *Saheeh* of Muslim: “Are you aware of what the *Kawthar* is?” We said: “Allah and His Messenger know best.” He said: “It is a river which My Lord has prepared for me in which is much good.” [3] The *Kawthar* of the Prophet, may Allah bless him and grant him peace is a Book. This was narrated by `Akrama. [4] It is the *Qur'an* as al-Hassan narrated. [5] It is *al-Islam*, as al-Mughira narrated. [6] It is the ease of the *Qur'an* and the uncomplicated nature of the *shari`a*, as al-Hassan ibn al-Fadl narrated. [7] It is the multitude of his Companions, his *Umma* and his faction, as Abu Bakr ibn `Iyaash, and Iman ibn Raa`ib narrated. [8] It is the abundant narrated traditions from him, as ibn Kaysaan narrated. [9] It

elsewhere in the book.²¹⁵ It is obligatory (*yajibu*) upon every responsible person (*mukallaf*)²¹⁶ to believe in it as it came to us.

Success is with Allah.



is the raising and exalting of his remembrance, as al-Maawardi narrated. [10] It is the Light that is in his heart, upon him be peace that guides to Allah and cuts people off from other than Him. [11] It is his intercession, upon him be blessings and peace. [12] It is the miracles of the Lord, by which he guides the people who answer Allah's invitation, as at-Tha'labi narrates. [13] Halaal ibn Yasaaf said: It is 'There is no deity except Allah and Muhammad is the Messenger of Allah'. [14] It is learning jurisprudence in the religion. [15] It is the five prayers. And [16] it is magnitude in affairs, as Ibn Ishaq narrated. However, the soundest of these opinions are the first and second. This is because Thaabit related these views from the Prophet, may Allah bless him and grant him peace precisely regarding the *Kawthar*.

²⁰⁷ This means the Abode of Divine Reward and Eternal Blessings, which Allah ta'ala has prepared for the believers. In the Paradise are the Pure Virgins, the eternal youth, the meat of birds as desired, rivers of sweet water, pure honey, and milk, whose taste never alters, wine which is a delight to those that drink it, and in it is what no eye has seen, nor ear heard, nor thought that has crossed the mind of mankind. Its guests are brothers reclining upon couches facing one another. Allah ta'ala will remove from their hearts every hatred until they will truly love each other joyfully. Their greetings to one another will be 'Peace'. The blessings that they will enjoy will be eternal in the Abode of Peace. The Paradise has eight Gates and is divided into different sections and ranks. The highest part of it is the Paradise of *Firdaws*. It people will never taste of death nor will extermination ever approach them. The Paradise exist now in a Place that only Allah ta'ala knows.

²⁰⁸ *Al-Insaan*: 12. His saying: "And they have been rewarded gardens and silk", means that they will enter Paradise and will be dressed in silk. It is named silk in this world as well as the Hereafter and they will have whatever Allah ta'ala wills from His bounties. Whoever dresses in silk in this world will not wear it in the Hereafter. Allah ta'ala allows them to dress this way in Paradise as a recompense for its like that they were forbidden to were in this world's life. His saing: "for what they were patient", means their patience against poverty. *Imam* al-Qurtubi said: "It means their patience during fasting." 'Ata' said: "Is their patience with hunger during the three days, which are the days of solemn oath." It is said that it means their patience in obedience to Allah and their patience against disobedience and what His has prohibited. It has been related by Ibn mar that the Messenger of Allah, may Allah bless him and grant him peace was asked about patience and he said: "Patience is four types. The first type is patience against harsh conditions, which is foremost. Then there is patience when performing the obligations. Then there is patience in avoiding the prohibitions of Allah. And then there is patience against afflictions."

²⁰⁹ This is the intercession of the Messenger, the Prophets, the martyrs, the callers to prayer and the believers. The *madh'hab* of the People of Truth is that the intercession is true for those who unify Allah but have been disobedient sinners from among the communities of the Prophets. These are the one who will attain the intercession from the Angels, the Prophets, the martyrs and the righteous on the Day of Judgment.

²¹⁰ *Al-Asra*: 79. It has been related by at-Tirmidhi on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace was asked about His words: 'Perhaps your Lord will raise you up to the station of Mahmud', and he said: "It is the intercession." Thus, it is established that the Station of *Mahmud* is the affair of the intercession that all the Prophets, upon the peace will refuse, until the affair ends with our Prophet Muhammad, may Allah bless him and grant him peace. He will then intercede with that intercession for people of Standing in order that their reckoning can be made easy and make them unperturbed from the terrors of that Stopping Place. This Intercession is exclusive to the Prophet, may Allah bless him and grant him peace. For this reason he said: "I am the master of the children of Adam and this is no boast."

CHAPTER THREE

An Explanation of the Traditions of the Foundations of the Deen²¹⁷

I say and success is with Allah, realize that the Prophet may Allah bless him and grant him peace has also established the foundations of the *deen* (*usul 'l-deen*) by means of his Sunna.

Al-Iman in General :

²¹¹ *Ad-Duhaa*: 5. Ibn Ishaq said: "This 'giving' is success in this world and the 'pleasure' is the reward in the Hereafter." It is said that it is the Pond and the Intercession, as narrated by as-Sadi. It is said that it is the Intercession on behalf of all of the believers. It has been related by Ali may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah will allow me to intercede on behalf of my *Umma*, so much so until Allah *sub'haanahu* will say to me: 'Are you content O Muhammad?' And I will say: 'O Lord! I am content!'"

²¹² *al-Anbiyaa*: 28. The sinful persons are not those whom Allah ta'ala is content with. He did not say: 'Without the one who is not content'. He only said: 'except for him whom Allah is pleased with'. Those with whom Allah is content for the Intercession are those who unify Allah. Ibn 'Atiya said: "Those who uphold that the scholars and the righteous will intercede, it will be for those who did not reach the Hell Fires, and is ensnared between the two places. Or they are those who reached the Hell Fires, but will have some good deeds. The Prophets will intercede on behalf of those who entered the Hell Fires from among the disobedient of their respective communities, who had signs without any means of drawing near to Allah and who has no knowledge of Allah except their common belief in Him. Then the Merciful of the merciful ones will continue to intercede on behalf of those who are completely drowned in errors and sins, those who did not receive the intercession of the Prophets. As for the intercession of Muhammad, may Allah bless him and grant him peace, regarding hastening the reckoning this is exclusive to him." *Qadi* Abu'l-Fadl 'Iyad said: "The intercessions of our Prophet, may Allah bless him and grant him peace on the Day of Judgment are five intercessions: [1] the Universal Intercession; [2] then entering people into Paradise without any reckoning; [3] regarding a people who unified Allah from his *umma*, who deserved the Fire because of their sins, but our Prophet, may Allah bless him and grant him peace will intercede on his behalf. For whomever Allah wills, he will intercede on their behalf and they will enter Paradise. [4] These are those who will enter the Hell Fires from among the sinners, and will brought out of it through the Intercession of our Prophet, may Allah bless him and grant him peace, and by the other Prophets, the Angels and their brothers among the believers. [5] The additional rank in Paradise for some of its people and their being elevated in Paradise due to his Intercession."

²¹³ The People of the *Sunna* are in unanimous agreement that the Vision of Allah ta'ala is among those things which are possible. This is based upon reason, made obligatory through textual evidence, and will happen in deeds for the believers in the Hereafter, apart from the disbelievers. It will occur without how-ness nor limitation. For Allah ta'ala will be seen, not in a place, nor direction, nor any how-ness of encounter, nor connection of irradiation, nor through the establishment of distance between the one seeing and Allah ta'ala. O My Lord count me among those who have the Vision of Your Essence and answer my supplications by the rank of Uthman Dan Fuduye', may Allah be merciful to him.

²¹⁴ *Al-Qiyaama*: 22-23. His saying: "Their faces on that Day", means on the Day of Judgment. His saying: "will be gazing on their Lord", means they will be looking on their Lord in a gaze. His saying: "in amazement", means it will be an excellent and beautiful manifestation of Divine Blessing. One says in Arabic: "Naddara wajha fulaanun" (So and so's face was amazed), when his face glows with excellence due to some blessing. Likewise, Allah makes a person's face amazing, when He manifests excellence to him.

²¹⁵ This means that what you are looking for will be subsumed in another place in this blessed text.

²¹⁶ The one who has the prerequisite qualifications for the soundness of religious responsibilities is called a responsible person, when he is answerable, meaning he understands from the speaker the extent that would allow him to follow instructions, apart from acceptance. Thus, the responsible person is every sane mature Muslim woman which begins with menstrual blood and every sane mature Muslim man when hair begins

He may Allah bless him and grant him peace has established belief in all of the foundations by his saying as is related in *Sahih* al-Bukhari on the authority of Mu`adh²¹⁸: “There is no one who bears witness to ‘**La ilaha illa Allah wa Muhammadan rasul Allah**’, sincerely²¹⁹ except that Allah makes the Fire forbidden for him.”²²⁰ This means the fire of eternity. And also by his words may Allah bless him and grant him peace as related by Abu Hurayra²²¹; “I have been commanded²²² to fight the people²²³ until they bear witness to ‘**La ilaha illa Allah**’²²⁴ and they believe in me and in what I came with.”²²⁵

The Pillars of *al-Iman* in Detail :

to grow on his face and private parts, and with the appearance of sperm or when he reaches the age of eighteen.

²¹⁷ *Shehu* Uthman ibn Fuduye’ said in his *Fat’hu’l-Basaa’ir*: “The science of Divine Unity is divided into two divisions: [1] the foundations of the religion (*usuul’d-deen*); and [2] the science of scholastic theology (*ilm’l-kalaam*). The science of the foundation of the religion is among the individual obligations, while the science of scholastic theology is among the collective obligations.

²¹⁸ He was the master, the *Imam* Abu Abd’r-Rahman Mu`adh ibn Jabal ibn `Amr ibn Aws al-Ansari al-Khazraji al-Medini al-Badri. He was present at the oath of allegiance taken at `Aqaba and at the battle of Badr. He was among the Companions who had gathered the *Qur’an* during the time of the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace said about him: “Mu`adh ibn Jabal is the most knowledgeable of the people in the matters of the prohibitions of Allah and what He has made permissible.”

²¹⁹ This means ‘sincerely in his heart’, as it has been narrated in another prophetic tradition on the authority of Anas ibn Malik. The expression ‘in his heart’ is conceivably connected to the expression ‘sincerely’, meaning that he verbally testifies to the expression with sincerity in the heart. Or it is also conceivably connected to the testimonial itself, meaning by that he testifies in his heart. However the first opinion is the soundest. This statement ‘sincerely in his heart’ also excludes the testimony of the hypocrite.

²²⁰ This prophetic tradition is conclusive proof for the people of the *Sunna* that there will be a group among the disobedient believers who will be punished then they will be brought out of the Fire by means of intercession.

²²¹ He was Abu Hurayra Abu’l-Aswad Abd’r-Rahman ibn Sakhr ad-Dawsi al-Yamaani, the *Imam*, the jurist, the *mujtahid*, and the most preserving of the prophetic traditions among the Companions of the Messenger of Allah, may Allah bless him and grant him peace. He was considered the master of the reliable preservers of the prophetic traditions. He was present at the battle of Khaybar with the Prophet, may Allah bless him and grant him peace and accompanied him as a Companion for four years. He was the most diligent in memorizing the prophetic traditions of the Companions. *Imam* as-Shafi` said: “Abu Hurayra was the most diligent in preserving by memory of the narrated prophetic tradition of his time.” This is apparent in the above prophetic tradition. He died in the year fifty-seven at the age of seventy.

²²² This means: ‘Allah ordered me’, because none can order the Messenger of Allah, may Allah bless him and grant him peace to do a thing except Allah. The analogy drawn from this regarding the Companions when one of them said: ‘I have been ordered’, is that: ‘The Messenger of Allah, may Allah bless him and grant him peace ordered me’. This is not interpreted to mean another Companion since a *mujtahid* cannot be in need of the opinion of another *mujtahid*. However when a second-generation *at-Taabi`* says: ‘I was ordered’. It can be interpreted that he means another *mujtahid*, either from the *at-Taabi`* generation or that of the Companions.

²²³ The objective of fighting is in order to give victory to the word of Allah and in order to humiliate those who are opposed to it. This can be achieved in certain situations by actual fighting (*qitaal*), in certain cases by the paying of the *jizya*, and in other situations by means of treaty (*mu`aahida*) or truce (*sulhi*).

²²⁴ Here the prophetic tradition is limited to mentioning the first part of the *shahada* and does not mention the messengership (*risaala*), although it is intended. This is similar to when you say: ‘Recite *al-Hamd*’, meaning by that the entire chapter called *al-Faatihah*. It is said that the first part of this prophetic tradition was related about the rights of the one who denies the Divine Unity. Thus when a person expresses the first part of the *shahada*, he becomes like one who unifies Allah from among the People of the Book, who would then be required to have belief in what the Messenger came with from his Lord. It is for this reason

He may Allah bless him and grant him peace has detailed the pillars (*fassal arkaan*) of **al-Iman** by his words as related in the tradition of Muslim on the authority of Umar ibn al-Khattaab²²⁶; “It is that you should believe in Allah²²⁷, His Angels²²⁸, His Books²²⁹, His Messengers²³⁰ and the Last Day.²³¹ And that you should believe in the Decree (*al-qadr*), its good or evil.²³²” He may Allah bless him and grant him peace has established the fact that everyone who has accepted *al-Islam* is not to be called a disbeliever (*kaafir*) and no one is to have an evil opinion of him²³³ as long as there does not appear from him any signs of disbelief (*kufir*) by words or deeds; as related in Sahih al-Bukhari on the authority of Umar²³⁴, “I have been commanded²³⁵ to fight the people²³⁶

in the second part if this prophetic tradition the above mentioned actions are grammatically conjuncted to the expression of the *shahada*.

²²⁵ In this prophetic tradition lies the apparent legal evidence for the opinions of the realized ones (*muhaqqiq*), as well as the majority of the scholars from the early community and the later, that when mankind believes in the religion of Islam with resolution without any doubt regarding it, then they are to be judged as believers from among those who unify Allah. It is not obligatory upon them to learn the legal evidences of the scholastic theologians, nor to know Allah ta`ala by means of their science, because the Prophet, may Allah bless him and grant him peace made it satisfactory to accept what he, may Allah bless him and grant him peace came with, and he did not make it a prerequisite that they know Allah by means of evidence. *Shaykh* Ibn Hajr said: “This prophetic tradition also embraces the following legal rulings: [1] the obligation of *jihad*; [2] the safeguarding of the one who pronounces the word of Divine Unity even if it is done underneath the threat of the sword; [3] that legal judgments (*ahkaam*) are applied based upon what is apparent (*dhaahir*), while Allah ta`ala controls hidden affairs (*saraa`ir*); [4] the permissibility of analogical judgment and acting in accordance with it; [5] the obligation of fighting those who hold back giving alms, the prayer or its like from the obligations of Islam, whether it be a little or a lot; [6] the obligation of fighting the people of belligerence; and [7] the acceptance of the repentance of those guilty of heresy (*zindiq*).”

²²⁶ He was Abu Hafsa, *Amir`l-Mu`mineen* Umar al-Faruq ibn al-Khattaab ibn Nufayl ibn Abd`l-`Uzza ibn Rabaah al-Qurayshi al-`Adawi, may Allah be pleased with him. When the Prophet, may Allah bless him and grant him peace was first given the mantle prophethood, Umar was extremely severe against the Muslims. Then he accepted Islam and as a result of his acceptance of Islam, opening occurred for the Muslims and deliverance from exasperation. Abu Ya`ala related in the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “O Allah honor Islam by the most beloved of the two men to You: either by Umar ibn al-Khattaab or by Abu Jahl ibn Hisham.” And the most beloved of the two men to Allah was Umar ibn al-Khattaab.

²²⁷ Belief in Allah means acceptance of His existence, that He is described by every attribute of perfection (*sifaat`l-kamaal*) and that He is free of all attributes of imperfection (*sifaat n`naqs*).

²²⁸ Belief in the Angels means acceptance in their existence and that they are as Allah ta`ala described them: “*Noble Servants*.” Here in this prophetic tradition the belief in the Angels only precede the Heavenly Books and the Messengers out of consideration of their actual arranged sequence (*at-tarteeb`l-waaqi`*) because Allah ta`ala sent the Angels with the Heavenly Books to the hearts of the Messengers. However, this sequential arrangement cannot be taken as evidence for those who claim that the Angels are superior to the Messengers.

²²⁹ Belief in the Heavenly Books of Allah means acceptance that they are the very speech of Allah and what they comprise is the Truth.

²³⁰ Belief in the Messengers means acceptance that they are truthful in what they informed humanity about regarding Allah, thus the proof in general regarding the Angels, the Heavenly Books and Messengers is sufficient by means of mere belief in the Messengers excluding mentioning their details, except where their names have been established. Then it becomes obligatory to believe in them as an individual obligation.

²³¹ As for the Last Day it is called that because it is the Last of the days of this world’s life, or it is the ending of created bounded time. What is meant by belief in the Last Day is acceptance of what will occur in it from the Reckoning, the Scales, the Paradise, the Fire and other than that from the affairs of the unseen.

until they bear witness²³⁷ to **'La ilaha illa Allah wa Muhammadan rasul Allah'**, establish the prayer (*as-salat*)²³⁸, and give the poor-due (*az-zakat*). If they do that²³⁹, then their blood and their wealth is protected from me²⁴⁰ except by what *al-Islam* demands.²⁴¹ And their reckoning is with Allah²⁴².' This means in the matters that are kept hidden.²⁴³

Divine (ilaahiya)²⁴⁴:

He may Allah bless him and grant him peace has established the creation of the Universe by his words as related in Sahih al-Bukhari on the authority of `Umran ibn

²³² What is meant here is that Allah ta`ala knows what is decreed regarding all things, and He knows the times of its decree before it comes into existence. Then He brings it into existence based upon His prior knowledge of its existence. Thus, every in-time created thing emerges from His knowledge, power and will. This is what is well known from the religion through conclusive evidence and the early ancestors from among the Companions and the best of the *at-Taabi`een* have held to this doctrine of belief.

²³³ *Shaykh* Uthman said in his Mirat't-Tulaab: "The division of the Muslims are three: [1] the Muslim by nature, who are the children of Muslims who have not attained the age of maturity (*at-takleef*); [2] those who are Muslim from the outward perspective only. They are those who manifest Islam outwardly along with the corruption of their beliefs, however, no one knows that except Allah; [3] those who are Muslims from the outward and inward perspective together. These are those who manifest Islam outwardly along with maintaining the soundness of their beliefs." The one who narrated these divisions in somewhat detail was Fakh'r-Islam al-Badhdawi.

²³⁴ I did not find this prophetic tradition narrated on the authority of Umar ibn al-Khataab as the text states, however it was narrated on the authority of his son, Abdullah ibn Umar. Perhaps this tradition as it was narrated is a reference to another prophetic tradition narrated by `Utba ibn Mas`ud, which goes as follows: that Abu Hurayra said: "When the Messenger of Allah, may Allah bless him and grant him peace passed away and the authority was given to Abu Bakr and those who disbelieved went into disbelief, Umar, may Allah be pleased with him said to him: 'How can you fight these people, when the Messenger of Allah, may Allah bless him and grant him peace said: 'I have been ordered to fight the people until they say '**La ilaha illa Allah**', for whoever says it, his wealth and his person is protected from me except by its rights and his reckoning is with Allah.'? Then Abu Bakr said: 'By Allah! I will definitely fight those who separate the prayer and the obligatory alms. For the obligatory alms is the right upon wealth. By Allah! If they were to hold back even a single young she goat that they used to give to the Messenger of Allah, may Allah bless him and grant him peace, I would fight them for holding it back.' Then Umar said: 'By Allah! This decision has only occurred because Allah has opened the breast of Abu Bakr. I know now that it is the Truth." Thus the citing of evidence of Abu Bakr and the objection made by Umar is proof that neither of them had preserved from the Messenger of Allah, may Allah bless him and grant him peace what Ibn Umar, Anas and Abu Hurayra has narrated.

²³⁵ The main content and substance of this statement is that whoever announces the requirement of obedience is in fact the principle when he says it, then it is upon him to order that principle.

²³⁶ This means: 'I have been ordered that I fight...'

²³⁷ The goal of fighting is made the very essence of what is mentioned in the prophetic tradition. The possible judgment from this could mean that whoever verbally bears witness, establishes the prayer and gives the alms, has his blood protected even though he may deny the remainder of the religious judgments. However the correct view is that the testimonial witness of the messengership (*as-shahaadat bi'r-risaalat*) includes in it acceptance of everything that he came with, along with the fact that this is designated clearly in the prophetic tradition when he said: "except by its rights", which includes in its judgment all of the religious prescriptions.

²³⁸ This means they are persistent in doing it with all of its prerequisites. Or what is intended by 'establishing' is performance when they establish some of its principles. What the prayer here means is the obligatory prayer from them, not their entire category. Thus, this does not include the prostration of recitation of the *Qur'an* even though the term prayer may apply to it. *Imam* an-Nawwawi said: "In this prophetic tradition is the judgment that whoever intentionally leaves the prayer should be killed." In this *Imam* al-Kirmani was asked about the one who neglects giving the alms and he answered: "The fact is that

Hussayn²⁴⁵; “Allah was, and there did not exist anything with Him²⁴⁶.” He may Allah bless him and grant him peace has established that Allah's existence is absolutely necessary (*waajib l-wujuud*) by his words; “He is the Real (*al-haqq*)²⁴⁷”; as related concerning the beautiful names of Allah by Tirmidhi in the tradition of Abu Hurayra²⁴⁸. He may Allah bless him and grant him peace has established that Allah's existence is before-time (*qadeem*) by his words, “He is the First (*al-awwal*)²⁴⁹.” He may Allah bless him and grant him peace has established the fact that Allah's existence is continuous after-time (*baa'qi*) by his words; “He is the Eternally Continuous.”²⁵⁰ And by his words:

the two judgments are the same since they both share in the objective, as if it too is intended by the fighting, but as for killing then no. Thus the distinction for those who withhold the giving of the alms is that it is possible to seize it from them by force, which is different with the prayer. However, when the affair ends with fighting those who withhold the alms, then they must be killed. It is from this perspective that as-Sideeq fought those who withheld the alms and it has not been transmitted that he fought anyone from them out of mere patience. In this prophetic tradition there are diverging views about the evidence for the fighting of the those who leave the prayer, based upon the disparity in the expression ‘to fight’ or ‘to kill’, and Allah knows best. Ibn Daqeeq al-`Eid said in his *Sharh'l-Umdat*: “It is not a necessity to take from the meaning of the permissibility of fighting that there is also permissibility for killing, because fighting requires that is occur between two warring factions. This is not the case in killing.”

²³⁹ In this statement is an expression of action although part of it is clearly words. This is either by way referring to the majority of referents in this prophetic tradition, or by the generally intended meaning because words are actually actions of the tongue.

²⁴⁰ This means that their blood and wealth is prevented from me. The etymological root of ‘protection’ (*al-`isma*) is from the word ‘a strap’ (*al-`isaam*), which is a string drawn tight around the mouth of a water skin in order to prevent the flow of water.

²⁴¹ The obvious judgment in this expression is that whoever makes the testimony of the tongue, establishes the prayer, and gives the alms, has his blood and his wealth protected, even though he may deny the remainder of the legal judgments of Islam. However, the correct view is the testimonial witness of the messengership comprise in itself acceptance of everything that they came with.

²⁴² This means that Allah is solely responsible for the reckoning in their hidden affairs. This prophetic tradition is evidence for the acceptance of outer actions and that legal judgments are based upon the outward. Thus, what is sufficient in the acceptance of faith is belief, which is resolute. However, this is contrary to those who necessitate knowledge of proofs of belief. Also extracted from this is avoiding declaring the people of innovation who pronounce the doctrine of Divine Unity and who adhere to the Divine Law as disbelievers, as well as the acceptance of the repentance of the disbeliever from his disbelief without distinguishing between apparent disbelief and hidden disbelief. Our proof in this is what was also narrated in the *Saheeh* of Muslim on the authority of Au Sa`id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace said: “I have not been ordered to delve into the hearts of mankind or to rip open what is hidden in them.”

²⁴³ If it is said that the outer judgment of this prophetic tradition means the lawfulness of fighting everyone who refuse the Divine Unity, then how can fighting be circumvented with the payment of the *jizya* or the discharging of a treaty? The answer is from six aspects. The first aspect is that some claim that this prophetic tradition is abrogated and that the permission to take the *jizya* and undertake the treaty was postponed until after the narration of this prophetic tradition. The proof that its judgment was postponed is the saying of Allah ta`ala: “*Fight the idolaters.*” The second aspect falls under those general rules under which only a part is specified because the objective of the command is to realize what is desired. Thus when the specified part differs from the evidence it does not annul the general command. The third aspect is that the general rule which is desired is specific, thus what is intended by the people in his saying: “...to fight the people”, are the idolaters and not the People of the Book. The evidence for this is what an-Nisai` narrated using his wording: “I have been commanded to fight the idolaters.” If it is said: “This judgment is absolute for the people of the *jizya* but it is not absolute regarding the people of treaty, nor for the people who refuse to pay the *jizya*. The answer to that is the ban in avoiding fighting in the first case is because its judgment has been lifted, but not postponed like in the case of a truce, while fighting those who withhold

“He is the Last (*al-Akhir*)²⁵¹.” He may Allah bless him and grant him peace has established that Allah's existence is unlike His creation (*mukhaalifan likhalqihi*) by his words: “He is the Holy (*al-Quduus*)²⁵², the Peace (*as-Salaam*)²⁵³.” He, may Allah bless him and grant him peace has established that Allah's existence is independent (*ghani*) by his words; “He is Independently Rich (*al-Ghaniyyu*)²⁵⁴.” He, may Allah bless him and grant him peace has established that Allah is One (*waahid*) by his words; “He is the One (*al-Waahid*)²⁵⁵, the Single (*al-Ahad*)²⁵⁶, the Unique (*al-Fard*)²⁵⁷.” He may Allah bless him and grant him peace has established that Allah is omnipotent (*qaadir*) by his words; “He

paying the *jizya* is proven by the *Quranic* verse.” The fourth aspect is that what is intended by what was mentioned from those who make the verbal testimony and the other actions mentioned in the prophetic tradition, is an expression regarding exalting the word of Allah and humiliating those who repudiate it. Thus, this is realized in certain cases by fighting, in certain cases by the paying of the *jizya* and in certain cases by means of treaty. The fifth aspect is that what is intended by fighting is actual combat or what can legally take the place of fighting like the paying of *jizya* or other than it. The sixth aspect is the legal objective in imposing the *jizya* is to make the People of the Book in need of the acceptance of Islam. Thus, the causative factor of a causal factor is the actual original reason for a thing. It is as if the Messenger of Allah, may Allah bless him and grant him peace said: “...until they accept Islam or adhere to that which will lead them to the acceptance of Islam.” This is the best interpolation of these aspects, and Allah knows best.

²⁴⁴ The term divinity (*ilaahiyaat*) means the knowledge of what is necessary with regard to Allah, what is impossible with regard to Him and what is permissible regarding Him.

²⁴⁵ He was Abu Nujayd `Imran ibn Hussayn ibn `Ubayd ibn Khalaf al-Khazaai`, the model and *Imam*. He was appointed as the judge of Basra and his collection of prophetic traditions amount to one hundred and eighty prophetic traditions. The two *Shaykhs* have agreed about the soundness of nine of his prophetic traditions. *Imam* al-Bukhari singled out four of his prophetic traditions, while Muslim narrated all nine of them. `Imran died in the year fifty-two of the *hijra*.

²⁴⁶ In another narration by al-Bukhari he said: “...and there was nothing before Him.” In a narration other than al-Bukhari he said: “...and there was nothing along with Him.” In this prophetic tradition is clear evidence that nothing existed beside Him, neither the primordial water, nor the Throne, nor anything else since all of these things are things besides Allah ta`ala. The meaning of his statement: “...before Him,” and his words: “...and His Throne was upon the water,” is that He created the primordial water in priority then He created the Throne upon the water. This was actually presented in the account from Nafi` ibn Zayd al-Humayri with his expression: “...and the Throne was upon the water, then He created the Primordial Pen and said: ‘Write what will be.’ He then created the heavens and the earth and what is in them.” The meaning of this prophetic tradition is that the One who is before-time (*al-Qadeem*) is the One who was not preceded by anything in creation nor did anything compete with Him in firstness. In this prophetic tradition is also the proof that the genus of time and its multiplicities is in-time creation. This tradition also proves that Allah brought into existence these created things after their non-existence and that they were not created from inability, but through His power.

²⁴⁷ This means the existent whose existence and divinity is the reality of realism. The Real or truth (*al-haqq*) is the opposite of falsehood. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira`l-Ahibaa*: “Whoever recognizes that He is the Real forgets the remembrance of created things. Whoever adheres to reciting: **Laa ilaha illa Allah al-Malik al-Haqq al-Mubeen** (There is no deity except Allah, the Sole King the Real.) everyday one hundred times will be enriched beyond his poverty and will realize all of his affairs with ease. Whoever recites the name *al-Haqq* (the Real) by saying: *Yaa Haqqu* one thousand times everyday will have his character perfected and his inner nature will be made healthy.”

²⁴⁸ The actual wording of the prophetic tradition is that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily Allah ta`ala has ninety-nine Names excluding the one hundredth Name. Whoever enumerates them will enter Paradise. They are [1] Allah, the One whom there is no deity besides Him, [2] the Universally Compassionate, [3] the Individually Merciful, [4] the Sole King, [5] the Holy, the Peace, [6] Protector, [7] the Defender, [8] the Mighty, [9] the Compelling, [10] the Superior, [11] the

is the Powerful (*al-Qaadir*), the Over-powering (*al-Muqtadir*)²⁵⁸.” He may Allah bless him and grant him peace has established that Allah has will (*mureedan*) by his words: “He is the One who advances (*al-Muqaddimu*)²⁵⁹ and the One who postpones (*al-Mu’akhiru*)²⁶⁰.” He may Allah bless him and grant him peace has established that Allah is All-Knowing (*aalim*) by his words; “He is the All-Knowing (*al-’Aleem*).”²⁶¹ He may Allah bless him and grant him peace has established that Allah is living (*hayy*) by his words: “He is the Living (*al-Hayy*).”²⁶² He may Allah bless him and grant him peace has established that Allah is hearing (*sami`u*) and seeing (*baseer*) by his words; “He is the

Creator, [12] the Designer, [13] the Fashioner, [14] the Forgiving, [15] the Overwhelming, [16] the Beneficent, [17] the Provider, [18] the Opener, [19] the All Knowing, [20] the Constrictor, [21] the Expander, [22] the Debaser, [23] the Elevator, [24] the One who honors, [25] the One who humiliates, [26] the All Hearing, [27] the All Seeing, [28] the Judge, [29] the Just, [30] the Subtly Kind, [31] the Aware, [32] the Forbearing, [33] the Awesome, [34] the Much Forgiving, [35] the Grateful, [36] the Exalted, [37] the Immense, [38] the Preserver, [39] the Nourisher, [40] the Reckoner, [41] the Majestic, [42] the Generous, [43] the Watcher, [44] the Responder, [45] the Immeasurable, [46] the Wise, [47] the Loving, [48] the Splendid, [49] the One who resurrects, [50] the Witness, [51] the Real, [52] the Guardian, [53] the Strong, [54] the Firm, [55] the Protecting Friend, [56] the Praiseworthy, [57] the Enumerator, [58] the One from where all things originate, [59] the One to whom all things return, [60] the One gives life, [61] the One who brings death, [62] the Ever Living, [63] the Eternally Self-Subsistence, [64] the One who brings into existence, [65] the Most Splendid, [66] the One, [67] the Timeless, [68] the All Powerful, [69] the Overpowering, [70] the One who puts forward, [71] the One who postpones, [72] the First, [73] the Last, [74] the Outwardly Apparent, [75] the Inwardly Hidden, [76] the Ruler, [77] the Most High, [78] the Irreproachable, [79] the Oft-Relenting, [80] the Avenger, [81] the Pardoner, [82] the Caring, [83] the King of kings, [84] the Possessor of majesty and [85] nobility, [86] the Equitable, [87] the Gatherer, [88] the Independently Rich, [89] the One who enriches, [90] the One who prevents, [91] the One who brings harm, [92] the One who benefits, [93] the Light, [94] the Guide, [95] the Initiator, [96] the Eternally Persistent, [97] the Inheritor, [98] the Righteous, [99] the Patient.”

²⁴⁹ This means that there is no beginning to His firstness. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira’l-Ahibaa*: “Whoever realizes that He is the First becomes absent from everything besides Him. The manner of drawing Near to Allah by means of this Name is related to returning to Him in the beginning of all things and at its ending. The manner in which one can behave in accordance with this Name is by being the first person to proceed towards good and last of them connected to good. The special qualities of this Divine Name is that it brings about reunion and reunification, because the traveler who persists in reciting this Name by saying: ‘*Yaa Awwalu*’, every Friday will be reunited with his love ones.”

²⁵⁰ This means that He is the Eternally Existent, which does not accept any form of annihilation. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira’l-Ahibaa*: “The Continuous after-time is the One to whom non-existence is not permissible. Whoever realizes that He is Continuous after-time examines His eternal continuity until that which never was becomes annihilated in his examination and there only remains the One who will never cease. The one who desires to draw near to Allah by means of this Name through correlation should not give attention to anything besides Him in all of his affairs. The manner in which to behave in accordance with this Name is by not ever deviating from obedience of Him. Rather, He should be persistent in His obedience as it says in the prophetic tradition: ‘Verily Allah does not become fed up until you become fed up.’ The special qualities of this Name is that whoever recites it by saying: ‘*Yaa Baaqi*’ one thousand times will be have his sickness and anxieties removed.”

²⁵¹ This means that He is the Continuous after the annihilation of His creation and that there is no ending to His lastness. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira’l-Ahibaa*: “This Name means the Last encompasses all lastness and that there is nothing after Him. Whoever realizes that He is the Last resorts to Him in all things. The one who desires to draw near to Allah by means of this Name through character is that he should be the last of the people in relationship with Him. The special qualities of this Name is the purification of the inner being from all besides Allah ta’ala.

All-Hearing (*al-Sami`u*) the All-Seeing (*al-Baseer*).²⁶³ All the above has been taken from what was related by al-Tirmidhi from the tradition of Abu Hurayra. And I add; that His attribute the Eternal (*al-Qadeem*) was related by Ibn Maja²⁶⁴ from the tradition of Abu Hurayra. His attribute 'He does what He wills' (*fi`aalu limaa yureedu*), has been related by al-Haakim in his Mustadrak. He may Allah bless him and grant him peace has established that Allah the Mighty the Majestic is a speaker (*mutakallim*) by his words as related in Sahih al-Bukhari on the authority of `Adi ibn Haatim; "There is none among you except that he speaks to his Lord without any translator nor with any veil between Him and you." He may Allah bless him and grant him peace has established that Allah

Thus, when a person persists in reciting this Name by saying: '*Yaa Akhiru*' one hundred times per day all else beside the Lord of Truth will be withdrawn from his heart."

²⁵² This means that He is completely Pure and free of all defects. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "This Divine Name means that the Lord of Truth is free of being uninhibited by anything that would inhibit Him, thus how can resemblance be assigned to the One about whom is said '*there is nothing like Him*'? For every elimination of anthropomorphic elements that creation directs to the Lord of Truth returns back to them because the Lord of Truth glory be to Him does not accept that He be made free of anthropomorphic elements. For we have no knowledge of his purity from in-time created attributes (*nuqaddisuhu*) except the knowledge that He is the Holy (*al-Quduus*). The one who desires to draw near to Allah by means of this Name through character is by freeing and purifying his beliefs of everything besides His lack of restrictions by resemblance to creation, as well as freeing His Messenger of all human defects; by freeing and purifying the hearts from having relationships besides Him, and by freeing the limbs from disobeying His commands and prohibitions. I have been able to realize this station of freedom from associating and resembling qualities. Thus, by means of this purity it returns to us, that is we become completely purified from sins and faults. May Allah provide us with that by means of His favor and generosity. The special qualities of this Name is that if one writes: **Subuuh Quduus Rabbu'l-Malaa'ikati wa'r-Ruuhi** (The Glorified One the Holy, the Lord of the Angels and the Universal Spirit), upon a piece of bread at the end of the *Juma`a* prayer and then eats it, Allah will open for him all forms of worship and make him safe from all forms of destruction."

²⁵³ This Name follows the previous one because it emerges as an adjective for reasons of lucidity. It is said it means: 'He is safe from being associated with the attributes of creation like defects and annihilation. From this Name comes the name of Paradise called *Daar `s-Salaam* (the Abode of Peace) because it is the Abode of Safety from all destructive qualities. It is said that it means that He makes His servants safe from all destruction. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "In this Name is the meaning of safekeeping (*salaama*). The reality of safekeeping is the uniformity of the affair and moderation in the manifestation of mercy and love. It is a Name of purifying Allah of anthropomorphic elements. Since the Name *as-Salaam* (the Peace) takes its root from *as-salaama* (safekeeping), then the knower of that Name seeks by means of it safekeeping and he involves himself in It by completely surrendering himself to It. Thus, the Name becomes for him purification from every state. This Name is among the forms of remembrance of those who are beginners as well as those suffering from affliction. The manner in which one draws near to Allah by means of this Name is by resorting to Allah ta`ala in all things and surrendering to Him in everything. The one who desires to behave in accordance with this Name is by every Muslim being safe from his tongue and his hand because safekeeping is from the religion of Islam, meaning by that showing compassion towards the servants of Allah. The special qualities of this Name is that it wards off afflictions and distress until when it is recited by saying: '*Yaa Salaam*' one hundred and twenty-one times over a person who is ill, he will become healthy and his sickness will lighten, by the permission of Allah, unless his appointed time has come."

²⁵⁴ This means that He is not in need of any being for anything and that every being is in need of Him. This is the meaning of absolute independence and nothing besides Him shares in this attribute. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "This Name means that He is the One not in need of anything in His Essence, His Attributes and His Actions and that deficiency is not in any way connected to Him. Thus, whoever realizes that He is Independently Rich, has no need of anything besides Him, resorts to Him in all things, and stands in dire need of Him in all things. The one desiring to draw near to Allah by this Name through correlation is by always manifesting his

the Mighty the Majestic is a chooser (*mukhtaar*) by his words as is related in the tradition of al-Tirmidhi concerning the number of the beautiful names of Allah; "He is the Advancer (*al-Muqaddim*) and the One who postpones (*al-Muwakhir*)." "

Prophetic (nabawiya):

He may Allah bless him and grant him peace has established his truthfulness (*as-sidq*) in everything he conveyed by his words as related by Abu Dawuud; "Yes, for verily I do not say anything except the truth." This was in answer to Abdallah ibn Umar when he asked him may Allah bless him and grant him peace ; "O Messenger of Allah!

poverty and neediness to Him. The special qualities of this Name are that it causes the existence of well being in everything. For whoever recites this Name upon a sickness or affliction on his body or that of someone else, Allah will cause it to leave from him. In this Name also is the secret of extensive wealth and it is among the Great Names of Allah for the one worthy of it."

²⁵⁵ This means that He is Unique whose oneness never ceases and there is nothing along besides Him in His uniqueness. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "Whoever realizes that He is One isolates his heart for Him alone, thus his heart becomes singular for His worship. This was commented upon by the prophetic tradition: 'Verily Allah is singular and He loves the singular', meaning by that the heart which has been detached from all else except Him. The manner in which to draw near to Allah by means of this Name through correlation is that you do not perceive anything in the two worlds except Him and you ascend in your discernment above all things besides Him. By means of this the inner behavior will be made sound and you will thus become unique your time among the children of your species due to the profound meanings in that. The special quality of this Name is that it withdraws the whole of creation from the heart. Thus, whoever recites this Name by saying: '*Yaa Waahid*' will have the entire creation withdrawn from his heart and it will suffice him against the fear of people, which is the source of affliction in this life, but not the Next."

²⁵⁶ The Singular is set up to negate what is mentioned along with it from enumeration, as Ibn Mandhuur said. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "Whoever realizes that He is Singular then nothing of the entire cosmos remains with him with regard to actual existence, nor non-existence. This is because the judgment of the cosmos is second in its establishment, but is obliterated with oneness of His Essence. The manner to draw near to Allah by means of this Name through correlation is that you forget the remembrance of everything by means of His remembrance and you forget all affairs by means of His affair. The manner in which one can behave in accordance with this Name is that you must become singular in His worship and contract with Him above your outer form and likeness in conformity with what is deserving of you. The special qualities of this Name is the appearance and manifestation of scholarly erudition and its traces until if this Name were to be recited by saying: '*Yaa Ahad*' one thousand times in seclusion and in a state of purification, there will manifest to him by means of that remarkable and mysterious knowledge based upon his innate strength or weakness. "

²⁵⁷ This means that He is matchless in His affairs unlike His creation. *Imam* al-Layth said: "The Unique One regarding the other Divine Attributes of Allah ta'ala is the One, the Singular, which has no parallel, nor likeness, nor second in command," as Ibn Mandhuur related it.

²⁵⁸ The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "The manner of drawing near to Allah means of this Name and the one preceding it through correlation is that one be by means of Him and for Him in every situation. For you show gratitude to Him because of His governing care over you and raise all your concerns to Him by resorting to Him and being in need of Him, sometimes by completely surrendering to His omnipotence and other times by leaving your own choice. The manner in which you can behave in accordance with these two Names is that you demonstrate your inability in all things by means of His will, by denying your own ability, by applying the utmost limit of your strength in His obedience. Some of the wise have said addressing Allah ta'ala: 'Be in the beginning of my affairs as if You were my power through severe earnestness, and be in the ending of my affairs as if You were my might through complete surrender and contentment.' The special qualities of the first Name is in the influence of strength because when it is recited by saying: '*Yaa Qaadir*' one hundred times after praying two *raka'at*s for the forenoon prayer (*salaat 'd-duhaa*) especially at times of

Shall I write down everything that I hear from you, whether it be out of anger or joy?" He may Allah bless him and grant him peace as established his veracity (*amaana*) by his words to Dhi al-Khuwaisira; "Woe to you! Who will be just to you if I am not just to you!?" He said this when (Dhi al-Khuwaisira) said to him may Allah bless him and grant him peace ; "Be just!" It was related in Sahih al-Bukhari on the authority of Abu Sa'id al-Khudri. He may Allah bless him and grant him peace as established the fact that he delivered the message (*tabligh 'l-risaala*) by his words to his Companions as related in Sahih al-Bukhari on the authority of Abu Bakr; "Have I not delivered the message?" They said; "Yes!" He may Allah bless him and grant him peace then said; "O Allah bear witness. So let those who have witnessed it deliver it to those who are

outer and inner helplessness in the residence he will obtain ability in his affairs.. This is the same if it is recited after making ablution, for one's enemies will be conquered and you will triumph over them. The special qualities of the second Name in the occurrence of attentive management from his Lord and Master, for whoever recites it by saying: '*Yaa Muqtadir*' ten times when he awakes from sleep Allah ta'ala will then take charge of all of his desires until there remain no concern except that He will place it under His managing care."

²⁵⁹ This means that He is the One advances all things and places them in its proper place, forever has the right of Eternal Priority in existence also has the right to advance things.

²⁶⁰ This means that He is the One who postpones all things and places them in their rightful place, for this Name is the opposite of 'the One who advances' (*al-Muqaddim*). The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "Whoever realizes that He is the One who advances (*al-Muqaddimu*) and the One who postpones (*al-Mu'akhiru*) does not persist in any state from states nor does he ever lose hope regarding his Lord in an situation. The manner of drawing near by means of these two Names through correlation is by being constantly between fear and hope, not giving up hope during afflictions and being in a state of tranquility when receiving blessings. The manner of behaving in accordance with these two Names is by advancing what pleases Allah and postponing your soul from what does not please Him. The special qualities of the first Name is for strength and might during war and being redeemed during battles by reciting while entering the battlefield by saying: '*Yaa Muqaddim*'. The special qualities of the second Name is being held back from every repulsive and shameful deed, for whoever recites it frequently by saying: '*Yaa Mu'akhiru*', will have the door of repentance and fearful awareness opened for him."

²⁶¹ This means All-Encompassing Knowledge that knows all things outwardly and inwardly, specifically and generally in the perfect manner conceivable. The Divine Name *al-'Aleem* (the All Knowing) has the conjugated form of *fa'eel*, which etymological structure for the superlative. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "He is All Knowing with reference to His Essence and His is All Knowing of His creation. Whoever realizes that He is All Knowing of everything is attentively watchful of Him in all things and he is content with His knowledge in all things. He is also trusting in Him during all things and turns to Him for everything. The manner of drawing near by means of this Name through correlation is in contentment with His knowledge as a part of religion. The manner of drawing near by means of this Name through behavior is actively obtaining knowledge. Its benefit for the one who is in need of knowledge is this is His affair regarding His worship. The special quality of this Name is that is effective in acquiring knowledge and direct mystical awareness (*al-ma'rifa*). For whoever adheres to reciting this Name by saying: '*Yaa 'Aleemu*' will come to know Allah in His true mystical awareness in a manner which fitting Him."

²⁶² This means that He is eternally continuous. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "Whoever realizes that He is the Ever Living who will never die, then relies upon Him completely without relying upon that which will eventually perish. The manner to draw near by means of this Name through correlation is that he must be between His Hands like the deceased is in the hands of its washer. He should not move except by means Him, either through His command or compelling, since he sees all things dead in relationship to His Eternal Life. The special qualities of this Divine Name is the establishment of modesty and shame in all things...As-Shahwarardi said: 'Whoever recites this Name by saying '*Yaa Hayyu*' three hundred thousand times will never get sick'."

absent." He may Allah bless him and grant him peace as has established the permissibility of non-essential human qualities (*al-a`radd 'l-bashariyya*) by his words as related in Sahih al-Bukhari on the authority of Anas; "By Allah, I am more fearful of Allah than you and I am more mindful of my duty to Allah than you. Yet, I fast, break my fast, pray, sleep and marry women. So whoever dislikes my Sunna is not from me." I say, he may Allah bless him and grant him peace as has established the truthfulness, veracity, delivering the message and the permissibility of non-essential human qualities for himself in particular at the same time he established these for his brothers from among the Messengers and with all of the Prophets.

Traditional (sam`iyya):

He may Allah bless him and grant him peace as has also established the existence of Angels (*mala'ika*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra; "There come to you Angels by night and Angels by day consecutively." He may Allah bless him and grant him peace as has established death at its appointed time (*mawt bi 'l-ajli*) by his words as related by al-Bukhari in his Sahih from the tradition of Usama ibn Zaid on the occasion of the death of the son of his daughter may Allah bless him and grant him peace; "Everything has an appointed time." He may Allah bless him and grant him peace as has established the questioning of the grave (*su'aal 'l-qabr*) by his words as related in Sahih al-Bukhari on the authority of Anas; "Verily the slave when he is placed in his grave and his companions go away - there comes to him two Angels. They then sit him up and say to him, 'What did you used to say about that Prophet Muhammad(P.B.U.H.)?' If he is a believer, he will say, 'I bear witness that he is the slave of Allah and His Messenger.' If he is a disbeliever or a hypocrite, he will say, 'I don't know.'" In the narration of Abu Dawuud he may Allah bless him and grant him peace said, "Then they (the Angels) will say to him, 'Who is your Lord? What is your *deen*? And who is that man who was raised up among you?' Then the believer will say, 'My lord is Allah. My *deen* is al-Islam. And the man who was raised up amongst us is the Messenger of Allah may Allah bless him and grant him peace .' The disbeliever will say to all three questions, 'I don't know.' In the narration from al-Tirmidhi he may Allah

²⁶³ This means that He perceives every heard thing and He perceives every seen thing. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'at-Ahibaa: "Whoever realizes that he is All Hearing and All Seeing is attentively watchful of Him in all his movements and stillness, until He never sees him where He has forbidden him to be. It was said to one of the wise men: 'What can help the servant protect his eyes?' He responded: 'By his knowledge that Allah is gazing upon him.' The manner to draw near by means of these two Names through correlation is by being attentively watchful of Allah ta`ala in every word and deed. The manner to draw near by means of these two names through behavior is by listening to what He has commanded him and watching for what He desires from him and what occurs from the commands of Allah for him, until his Lord becomes his actual hearing, seeing and hand with respect to His companionship with him, manifesting His secrets to him, befriending him and placing him in front of Him, without incarnation with Him or becoming one with Him. For Allah is far exalted above what the unjust say about Him in loftiness and magnitude. The special qualities of the first Name: *as-Samee`u* is its effectiveness in the answering of supplications, for whoever recites it by saying: '*Yaa Samee`u*' on a Thursday after the forenoon prayer (*ad-duhaa*) five hundred times will have his supplications answered. The special quality of the second Name: *al-Baseeru* is its effectiveness in bringing about success in one's affairs, for whoever recites it by saying '*Yaa Baseeru*' before the Friday *juma`* prayer one hundred times, Allah will open for him his inner vision and make him successful in righteous words and actions."

²⁶⁴ The text of this prophetic tradition is the following: "Verily Allah has ninety nine Names"

bless him and grant him peace said, "It is said that one of them is named *Munkar* and the other one is named *Nakir* ." He may Allah bless him and grant him peace as established the punishment of the grave (*`adhaab 'l-qabr*) by his words as related in Sahih al-Bukhari on the authority of Ibn Umar; "Verily when one of you dies, his eternal resting place is shown to him in the morning and in the evening. If he be among the people of the Garden, then he is from the people of the Garden. If he be among the people of the Fire, then he is among the people of the Fire. It will be said to him, 'This is your resting place until Allah resurrects you on the Day of Judgement.'" And He may Allah bless him and grant him peace as established the punishment of the grave by his words as related in Sahih al-Bukhari on the authority of A'isha; "The punishment of the grave is true." He may Allah bless him and grant him peace as established the Scales (*al-miizaaan*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra; "There are two words which are light upon the tongue, heavy upon the scales and beloved to the *al-Rahmaan*; **Subhaana Allahi wa bi Hamdihi Subhaana Allahi al-`Adheem**." He may Allah bless him and grant him peace as established the bringing of the Books by the Angels (*suhuf 'l-mala'ika*) by his words as related by al-Tirmidhi; "A man from my *Umma* will be recuperated for all to see. Ninety-nine scrolls will welcome him. Each scroll will be as far as the eye can see. Then it will be said to him, 'Do you deny any of these things? Has my recording angels done you an injustice?' He will say, 'No my Lord.' It will be said to him, 'Do you have any excuse to put forward?' He will say, 'No my Lord.' It will be said, 'On the contrary. Verily you have with Us an excellent deed and indeed this Day no injustice will be done to you .'There then will be brought out to him a slip of paper wherein will be written, **Ash hadu an La ilaha illa Allah wa ash hadu anna Muhammadan abduhu wa rasuluhu** (I bear witness that there is no deity except Allah and I bear witness that Muhammad is His slave and Messenger). Then it will be said, 'Take your paper.' He will say, 'O my Lord! What is this slip of paper in comparison to these scrolls. It will be said to him, ' Verily no injustice will be done to you!' Then the scrolls will be placed on the scales and then the slip of paper will be placed upon the scales. The scrolls will be light but the slip of paper will be heavy for there is nothing which is more weightier than the name of Allah!" He may Allah bless him and grant him peace as established the Bridge (*al-siraat*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra; "The bridge over Hell-Fires will be set up, and I will be the first one to be allowed over it." And it is also established by his words as related in Sahih Muslim; "The bridge will be extended over the surface of the Hell-Fires; it will be more finer than a blade of grass and sharper than a sword." He may Allah bless him and grant him peace as established the Fountain (*al-kawthar*) by his words as related in Sahih al-Bukhari on the authority of Abdallah ibn Umar; "My fountain is as long as a months travel. Its water is as white as milk. Its scent is better than musk and its treasures are as numerous as the stars in the sky. Whoever drinks from it will never be thirsty." He may Allah bless him and grant him peace as established the Garden (*al-janna*) and the Fire (*an-naar*) by his words as related in Sahih al-Bukhari in the section of the eclipse prayer (*salaat 'l-kusuuf*) from the tradition of Asma; "There is nothing which I have not seen before except that I have just seen it in this place of mine, even the Garden and the Fire." He may Allah bless him and grant him peace as established the Intercession (*al-shifaa`a*) by his words as related by al-Tirmidhi on the authority of Jaabir; "My intercession will be for the people from my

Umma with major sins. Whoever is not among the people of major sins will not receive my intercession." He may Allah bless him and grant him peace as established the vision of Allah the Exalted by the believers (*ru'ya 'l-mu'mineen*) by his words as related in Sahih al-Bukhari on the authority of Jaabir ibn Abdallah (may Allah be pleased with him); "Verily you will see your Lord may His praise be exalted with your own eyes." The traditions (*ahaadeeth*) of the foundations of the *deen* is continuous and unbroken (*mutawaatir*), thus we have restricted some of it out of the desire to make it more concise.

Success is with Allah.



CHAPTER FOUR

An Explanation of the Verses of Outward Branches of the Deen

Purification (al-tahaara):

I say and success is with Allah, that Allah the Exalted has established purification (*al-istibra'a*) as a means of freeing oneself of impurities by His words concerning the people of Quba; "These are men who love to purify themselves. For Allah loves those who have a care for purity."

He the Exalted has established pure water (*al-maa'u 'l-taahir*) by His words; "And I have sent down pure water from the heavens." And by His words; "And water has been sent down to you from the heavens in order that you might purify yourselves with it."

He the Exalted has established the complete bath (*al-ghusl*) by His words; "And when you are in a state of ritual uncleanness purify yourselves." And by His words; "O you who believe! Do not come near prayer when you are intoxicated until you know what you are saying. And do not come near prayer ...while you are in a state of ritual uncleanness until you bath yourselves

He the Exalted has established ablution (*al-wudu'u*) by His words; "O you who believe! When you stand for prayer, wash your faces and your hands up to the elbows. Wipe your heads and (wash) your feet up to the ankles."

He the Exalted has established purification with earth (*al-tayyamum*) by His words; "Whenever you are sick or on a journey, or when one of you comes from relieving himself, or when you have fundled women - and you cannot find water - then strike high dry earth and wipe your faces and your hands."

He the Exalted has established the rules of menstruation (*al-haid*) by His words; "And they ask you about menstruation. Say: It is unclean, so refrain from women during their menstruation."

Prayer (as-salaat):

He the Exalted has established the times of prayer (*awqaat 'l-salaat*) by His words; "Then glorify Allah at nightfall and during the early morning hours. Everything in the heavens and the earth sing His praises in the depth of the night and during noonday." And by His words; "Stand for prayer when the sun sets, and during the night hours. And read the Qur'an during the dawn for verily the recitation of Qur'an ".during the dawn is surely witnessed

He the Exalted has established the call to prayer (*al-adhaan*) by His words; "And when you are called to the prayer, they take it for joke and mockery." And by his words; "O you who believe! When you are called to the *jummu`a* prayer."

He the Exalted has established the conditions of prayer (*shuruut 'l-salaat*) by His words concerning the matter of purification (*al-tahaara*); "Verily Allah loves those who turn in repentance and He loves those who have a care for purity." He says concerning the matter of facing the qibla (*istiqbal 'l-qibla*); "So turn your faces in the direction of the Sacred Mosque. And wherever you maybe turn your faces towards it." He says concerning the matter of covering the private parts (*satri 'l-`awra*); "Take your beautiful clothing at every place of worship." He says concerning the matter of avoiding speech (*tark 'l-kalaam*); "Stand before Allah humbly."

He the Exalted has established the prayer (*al-salaat*) by His words; "So establish the prayer, verily the prayer is a timed ordannance for the believers."

He the Exalted has established making up for what was missed (*qada'u 'l-fawaa'it*) by His words; "And establish the prayer in order to remember me."

He the Exalted has established the rules of forgetfulness (*al-sahwi*) by His words; "There has been rooted in the Messenger of Allah a good example for you." And by His words; "And follow him so .that you maybe guided aright

He the Exalted has established the traveling prayer (*salaat 'l-musaafir*) by His words; "And when you travel through the earth, there is no harm on you to shorten the prayer - if you fear that those who disbelieve will cause distress for you. Verily those who disbelieve ..."

He the Exalted has established the weekly prayer (*salaat 'l-jumu`a*) by His words; "And when you are called to the *jumu`a* prayer, then hurry to the remembrance of Allah."

He the Exalted has established the fear prayer (*salaat 'l-khawf*) by His words; "When you travel through the earth, there is no harm on you to shorten the prayers - if you fear that those who disbelieve will cause you distress. Verily those who disbelieve are to you an open enemy. When you are among them, establish the prayer and let a group among you stand with you ready with thier weapons. When they have prostrated themselves let them go to your rear, and let another group who has not prayed come forward and pray with you ready with thier arms." And by His words; "If you are endanger, then (say your prayers) on foot or on horseback."

He the Exalted has established the *Eid* prayer (*salaat 'l- eid*) by His words; "Then pray to your Lord and rejoice." And by His words; "And he has prospered who has given alms; then remembers the name of his Lord and then establishes the prayer ."

He has established the deceased prayer (*salaat 'l-janaa'iz*) by His words; "Do not pray over any one of them when he dies, ever! And do not stand over their graves. For verily they disbelieved in Allah and His Messenger and they died while they were corrupt." That is they went out of **al-Iman**. This verse proves that you are to pray over anyone other than the above.

Poor-due (al-zakaat):

Allah the Exalted has established the poor-due (*al-zakaat*) by His words; "And pay the poor-due." And by His words; "And as for those who hoard up gold and silver, and do not spend it in the way of Allah, warn them of a sure punishment. On the Day it shall be heated in the Fires of Hell, then thier foreheads, their sides and their backs shall be branded with it. This is what you used to hoard up for yourselves, therefore taste what you have hoarded."

Allah the Exalted has established the *zakaat 'l-fitri* by His words; "He has indeed prospered who has given alms; then remembers the name of his Lord and then establishes the prayer"

Fasting (al-sawm) :

Allah the Exalted has established fasting (*al-sawm*) by His words; "O you who believe! Fasting has been prescribed for you, just as it was prescribed for those before you, in order that you may have *taqwa*."

Allah the Exalted has established the retreat (*al-i`tikaaf*) by His words; "Do not have intercourse with the women while you are in retreat in the mosque."

Pilgrimage (al-hajj) :

Allah the Exalted has established pilgrimage (*al-hajj*) by His words; "It is obligatory upon people who have the ability to make the pilgrimage to the House for the sake of Allah."

Sacrificed Animals (al-dhakaat):

Allah the Exalted has established the slaughtered animals (*al-dhakaat*) by His words; "Forbidden for you are dead animals, blood, meat of swine, and what has been sacrificed to other than Allah. You are forbidden the flesh of strangled animals, those beaten or gored to death, those killed by a fall, mangled by a beast of prey except what you have sacrificed." And by His words; " Eat of that which the name of Allah has been mentioned over." And by His words; " They ask you about what is permitted for them. Say: Permitted to you is all good things, as well as that which you have taught the birds and beast of prey to catch, training them as Allah has taught you. Eat of what they catch for you, pronouncing on it the name of Allah. And have fear of Allah, for Allah is swift at reckoning."

Oaths (al-yameen):

Allah the Exalted has established the oaths (*al-yameen*) by His words; "Allah will not take you to task for what you advertently swear. But He will take you to task for the oaths which you solemnly swore. The penalty for a broken oath is the feeding of ten needy people from such foods as you normally offer to your own people; or clothing them; or the freeing of one slave. If he cannot afford any of these, he must fast three days. This is an expiation for what you have sworn."

Vows (al-nadhr):

Allah the Exalted has established the vow (*al-nadhr*) by His words; "You never expend from any expenditure nor make a vow from vows, except that Allah knows it." And by His words; "Those who fulfill their vows." And by His words; " And they fulfill their vows."

Struggle (al-jihad):

Allah has established the struggle (*al-jihad*) by His words; "Verily Allah has purchased from the believers their lives and their wealth, because for them is the Garden. They fight in the way of Allah, they kill and are killed. Such is the true promise which He has promised them in the Torah, the Injil and the Qur'an. And who is more true to his promise than Allah. So rejoice in the pledge which you have made, for that is the mighty achievement. Those who repent, worship and praise [Allah], who fast, bow down and prostrate themselves, who command the good and forbid evil, who keep the limits of Allah and give good
".news to the believers

Marriage (al-nikaah):

Allah the Exalted has established marriage (*al-nikaah*) by His words; "Then marry of the women who seem best to you: two, three or four. And if you fear that you cannot do justice to them, marry only one or [the captives] which your right hands possess. This will make it easier for you to avoid injustice. And give the women their dowry as a free gift."

Divorce (al-talaaq):

Allah the Exalted has established divorce (*at-talaaq*) by His words; "O Prophet! When you divorce the women, divorce them at the end of their waiting period." And by

His words; "Divorce may be pronounced twice. Then keep them in good fellowship or let them go with kindness." And by His words; "If he divorces his wife, he cannot remarry her until after she has married another husband."

Khul' Divorce:

Allah the Exalted has established the *khul'* divorce by His words; "It is not lawful for you to take anything from them which you have given them, unless you both fear they may not keep the limits of ".Allah. In which case it is no offense for either of them if the wife ransoms herself

Renunciation (ar-*raja`at*):

Allah the Exalted has established renunciation (*raja`at*) by His words; "In that case their husbands would do well to take them back if they desire reconciliation."

Illaa'u Divorce:

Allah the Exalted has established the *illaa'u* divorce by His words; "Those that renounce their women, must wait for four months, then if they change their minds, verily Allah is Forgiving, Merciful. If they decide upon divorce, then Allah is all Hearing and Knowing."

Oath of Thihaar:

Allah the Exalted has established the oath of *al-thihaar* by His words; "Those who put away their women [by saying they are like the backs of their mothers], then afterwards retract their words shall free a slave before they touch one another. You are enjoined to do this, and Allah is aware of all your actions. He who is unable to do this, let him fast for two consecutive months before they touch one another. He who is unable to do that, must feed sixty needy people. "

Mutual Cursing (al-*li`an*):

Allah the Exalted has established mutual cursing (*al-li`an*) by His words; "Those who accuse their wives but do not have witnesses except themselves, he should swear four times by Allah that he is telling the truth. And the fifth oath by calling down the curse of Allah if he be lying. And if the woman swears four times by Allah that he is lying and the fifth oath by calling down the curse of Allah if he is telling the truth, she will be saved from punishment."

Waiting Period (al-`idda):

Allah the Exalted has established the waiting period (*al-`idda*) by His words; "Divorced women shall wait, keeping themselves apart three [monthly] courses." And by His words; "If you are in doubt concerning those of your women who have ceased menstruating, know that their waiting period is three months. And let the same be for those who are not menstruating. For those carrying a child, their waiting period shall be until they bring forth their burden." And by His words; "Those that die and leave behind their wives, they [thier wives] shall wait keeping themselves apart for four months and ten days."

Nursing (ar-*rida`i*):

Allah the Exalted has established nursing (*rida`i*) by His words; "The mothers shall nurse their children two whole years." And by His words; "And your mothers who nursed you and your sisters who ".were nursed with you

Financial Maintenance (an-nafaqa):

Allah the Exalted has established financial maintenance (*nafaqa*) by His words; "Let him who has abundance and he whose provision is limited spend of that which Allah has given him." And by His words; "And if they are pregnant, then financially maintain them until they give birth."

Commerce (al-bay`u):

Allah the Exalted has established business (*bay`u*) by His words; "Allah has made trade permissible but He has forbidden for you *riba*." And by His words; "Except in the case when it is actual merchandise which you exchange among yourselves from hand to hand." And by His words; "Do not devour one another's wealth wantonly, except if there be trade between you by mutual consent."

Rules Concerning Homicide (ahkaam 'l-dimaa):

Allah the Exalted has established the rules of homicide (*ahkaam 'l-dimaa*) by His words; "O you who believe! Retaliation has been prescribed for you in the matter of homicides. The free man for the free man; the slave for the slave; the female for the female." And by His words; "And We have prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and for .wounds there is like retaliation

Hadd Punishments:

Allah the Exalted has established the *huduud* by His words in explanation for the *hadd* for fornication; "The female fornicators and the male fornicators should be whipped each with one-hundred stripes."

Allah the Exalted has said in explanation of the *hadd* for false accusation (*al-qadhaf*); "Those who accuse honorable women [*al-muhsinat*] but do not bring four witnesses, whip them with eighty stripes."

Allah the Exalted has said in explanation of the *hadd* of theft (*as-sariqa*); "The thief male and female - cut off their hands."

Allah the Exalted has said in explanation of the *hadd* of war-mongering (*al-haraba*); "Verily the only recompense for those who make war against Allah and His Messenger and strive after corruption in the land - will be killing, or crucifixion, or their hands and feet cut off on alternate sides, or being expelled from the land."

Legal Judgements (al-aqdiya):

Allah the Exalted has established legal judgements (*qada'u*) by His words; "Verily Allah has commanded you to restore deposits to their rightful owners, and when you judge between people - judge justly." And by His words; "O Dawuud! I have made you a ruler in the earth, so judge between people with the truth, and do not follow whims, for you will be led astray off the path of Allah."

Just Witnesses (as-shahaada):

Allah the Exalted has established the just witness (*shahaada*) by His words; "O you who believe! Be maintainers of justice, bearers of witness of Allah's sake - even though it be against yourselves, your parents or your nearest of kin - whether against the rich or the poor. For Allah is nearer to them than you are. So do not follow passions lest

you deviate. And if you distort or obstruct justice, then surely Allah is aware of what you do."

Inheritance (al-miraath):

Allah the Exalted has established inheritance (*miraath*) by His words; " Unto the men belong a share of that which the parents and near of kin leave; whether it be little or much - a legal share." And by His words; "Allah charges you concerning your children: to the male the equivalent of the portion of two females; then if there are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have a sixth of what he has left if he has a child, but if he has no child and his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after the payment of a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise. And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after payment of any bequest they may bequeathed or a debt; and they shall have a fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after payment of a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or sister, then each of them two shall have the sixth, but if there are more than that, they shall be sharers in the third after payment of a bequest they may have been bequeathed or a debt that does not harm others; this is an ordinance from Allah: and Allah is Knowing, Forbearing

Greetings and Seeking Permission (as-salaam wa'l-istidhaan):

Allah the Exalted has established the greetings (*salaam*) by His words; "O you who believe! Do not enter houses other than your own without first announcing yourselves and giving the greetings of `peace' to its people." And by His words; "When you are greeted with a greeting , return the greetings with one better than it or with one equal to it." And by His words; "When the children reach puberty, then let them ask leave even as those before them asked leave."

And Success is with Allah.



CHAPTER FIVE

An Explanation of the Traditions of the Outward Branch of the Deen

Purification (al-tahaara) :

The Prophet may Allah bless him and grant him peace has established purification (*al-istibra*) as a means of freeing oneself of impurities by his words as related in Sahih al-Bukhari on the authority of Ibn Abass who said the Messenger of Allah may Allah bless him and grant him peace once passed by two graves and said; "Verily these two are being punished but they are not being punished for a major sin. As for the first he used to never free himself of urine. And As for the second he used to go among the people spreading slanderous rumors."

He(P.B.U.H.) has established pure water (*al-maa 'l-tahir*) by his words as related in the tradition of Ibn Maja; "Pure water is not defiled by anything except what changes its smell, its taste and its color." And in another narration; "Allah created water pure. Nothing contaminates it except what changes its color, its taste and its smell."

He may Allah bless him and grant him peace has established the complete bath (*al-ghusl*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra that the Messenger of Allah said; "When a man sits in between the fore-parts of a woman and has sexual intercourse with her, then *ghusl* becomes obligatory." And Muslim added; "Even if he does not emit (sperm)." And in the Sahih al-Bukhari on the authority of A'isha (may Allah be pleased with her) said; "When the Prophet (P.B.U.H.) used to make *ghusl*, he used to begin with washing his hands. He would then do ablution (*wuduu'u*) like the ablution for prayer. He would then enter his fingers in the water and then rub them through the roots of his hair. He would then pour three hand fulls of water over his head. He would then run or spread water over his whole body."

He may Allah bless him and grant him peace has established ablution (*al-wuduu'u*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said; "Allah does not accept the *salaat* of anyone who is impure (*hadath*) until he performs *wudu'u*." Also in Sahih al-Bukhari it says "Musa reported to us that Wuhaib reported to us on the authority of `Amrin on the authority of his father who said, 'I witnessed Amr ibn Abi Hassan ask Abdallah ibn Zaid about the *wuduu'u* of the Prophet (P.B.U.H). He (Abdallah) poured water from the container upon his hands and washed them three times. He then put his hand in the container then rinsed out his mouth and rinsed his nose by sniffing water in it and then blowing it out. He did this with three hand fulls of water. Again he put his hand in the container and washed his face three times. He then washed his arms twice up to the elbows. He then put his hands in the water and then wiped his head by bringing them to the front and then to the back of the head once. He then washed his feet with his two hands up to the ankles"

He may Allah bless him and grant him peace has established purification with earth (*al-tayyamum*) by his words as related in Sahih al-Bukhari concerning the story of `Ammaar and Umar. `Ammaar said, "I rolled myself in the dust and came to the Prophet may Allah bless him and grant him peace who then said, 'Sufficient for you is the face and the hands.' Then `Ammaar said, "The Prophet may Allah bless him and grant him peace then struck the earth with his hands and wiped over his face and hands." Also in the Sahih al-Bukhari it is related on the authority of `Imran ibn Hussien al-Khudhaa`in said; "The Messenger of Allah may Allah bless him and grant him peace saw a man keeping apart and not praying with the people. He then said to him; 'O so-and-so! What keeps you from praying with the people?' He responded, 'I have been affected by ritual impurity (*janaaba*) and there is no water.' He may Allah bless him and grant him peace

said; 'Then take to high dry earth, it will be sufficient for you.' Also in the Sahih al-Bukhari it is mentioned that; "'Amru ibn al-'Aassi became ritually impure during a very cold night. He then made *tayyammum* and recited the verse: 'Do not kill yourselves. Verily Allah is merciful to you.' This was later related to the Prophet may Allah bless him and grant him peace who did not censure him for that."

He may Allah bless him and grant him peace has established menstruation (*al-haid*) by his words as related in Sahih al-Bukhari on the authority of Abu Sa'id al-Khudri that the Prophet may Allah bless him and grant him peace one day while passing the women on either the day of Eid 'l-Adha or Eid 'l-Fitr he said; "I have not seen anyone more deficient in intelligence and *deen* than you. A cautious man could be led astray by some of you." The women asked, 'O Messenger of Allah! What is the deficiency in our intelligence and our *deen*?' He said; "Is not the testimony of a woman equal to one half the testimony of a man?" They replied in the affirmative. He said; "This is the deficiency in her intelligence. Is it not true that a woman can neither pray nor fast during her menstruation?" The women replied in the affirmative. He said; "That is the deficiency in her *deen*."

He may Allah bless him and grant him peace has established the duration of menstruation (*al-istihaada*) by his words as related in Sahih al-Bukhari on the authority of A'isha (may Allah be pleased with her) who said that Faatima the daughter of Abu Hubaish said to the Messenger of Allah may Allah bless him and grant him peace; "O Messenger of Allah! I do not become clean from bleeding. Shall I give up *salaat*?" The Messenger of Allah may Allah bless him and grant him peace said; "No, because it is from a blood vessel and not from the menstruation. So when the real *haid* begins give up your *salaat*. When it has finished, wash the blood off your body and offer *salaat*."

Prayer (as-salaat) :

He may Allah bless him and grant him peace has established the times of prayer (*awqaat 'l-salaat*) by his words as related in Sahih al-Bukhari on the authority of Jaabir ibn Abdallah who said; "The Messenger of Allah may Allah bless him and grant him peace used to pray the *dhuhr* prayer just after mid-day, and the *asr* prayer when the sun was still bright, the *maghrib* after sunset at its set time and the *'ishaa* at variable times. Whenever he saw the people assembled he would pray earlier and if the people delayed, he would delay the prayer."

He may Allah bless him and grant him peace has established the call to prayer (*al-adhaan*) by his words as related in Sahih al-Bukhari on the authority of Anas who said; "Bilal was ordered to double the *adhaan* and to say the *iqaama* only once."

He may Allah bless him and grant him peace has established the condition of prayer (*shuruut 'l-salaat*) concerning the matter of purification (*al-tahaara*) by his words as related by al-Tirmidhi on the authority of Umar; "*Salaat* is not accepted except after purification." He may Allah bless him and grant him peace said to Abu Hurayra on his authority as related in Sahih al-Bukhari concerning the matter facing the *qibla* (*istiqbal 'l-qibla*); "Face the *qibla* and then say, 'Allahu akbar'." He may Allah bless him and grant him peace said concerning the matter of covering the private parts (*satr 'l-awra*) as related in Sahih al-Bukhari on the authority of Abu Hurayra who said; "He may Allah bless him and grant him peace prohibited wrapping oneself with a garment so that one cannot raise the ends or take one's hand out of it, and he prohibited sitting wearing

one garment, with nothing covering his private parts." And concerning this also is what A'isha said as related in Sahih al-Bukhari; "The Prophet may Allah bless him and grant him peace used to pray *al-fajr* and some of the believing women covered with their veiling sheets used to attend the prayer with him and then they would return to their homes unrecognized." He may Allah bless him and grant him peace said concerning avoiding speech (*tark 'l-kalaam*) as related in Sahih al-Bukhari on the authority of Zaid ibn Arqam who said, "We used to speak during the *salaat* until Allah revealed ` *And stand humbly before Allah* '. Then we were commanded to be silent and speech during the prayer was prohibited."

He may Allah bless him and grant him peace has established the prayer (*salaat*) by his words as related Sahih al-Bukhari on the authority of A'isha (the mother of the believers) who said;" Allah made the *salaat* obligatory with two *rak'ats*, both when settled or traveling. Then the traveling prayer was kept as it was, and an increase was made in the prayer when settled. " And Ahmad added in his Musnad; " Except *maghrib* prayer. Verily it is three *rak'ats*." And it has been established also by his words may Allah bless him and grant him peace as related on the authority of Abu Hurayra concerning the story of the Bedouin; "When you stand for prayer, say ` *Allahu akbar* '. Then recite what is easiest for you from the Qur'an. Then bow down (*arka*) until you become composed in it. Then rise up until you are standing up straight. Then prostrate until you become composed in it. Then rise up sitting until you are composed in it. Then prostrate until you are composed in it.. Then do the same in all the remainder of your *salaat*."

He may Allah bless him and grant him peace has established making up for what was missed (*qada 'l-salaat*) as related in Sahih al-Bukhari on the authority of Anas ibn Malik; "Whoever forgets a *salaat*, then he should pray it when he remembers. For there is no atonement for it except that. ` *And* ". ' *establish the prayer for My remembrance*

He may Allah bless him and grant him peace has established the rules of forgetfulness (*al-sahwi*) as related in the chapter concerning forget-fulness in Sahih al-Bukhari on the authority of Abdallah ibn Buhaina who said; " The Messenger of Allah may Allah bless him and grant him peace prayed with us two *rak'ats* from some of the prayers. He then stood without sitting down in *jalsa* and the people stood with him. When he had finished the prayer we waited for his *salaams*. He said, ` *Allahu akbar* ' before the *salaams*, then prostrated two times while he was sitting. He then made the *salaams*." And also in the Sahih al-Bukhari in another narration by Abu Hurayra who said; "The Prophet may Allah bless him and grant him peace prayed *dhuhr* with us, but he only prayed two *rak'ats*. Then someone said, `You prayed two *rak'ats*'. He then stood and prayed two *rak'ats*, he then made the *salaams* and he then made two prostrations."

He may Allah bless him and grant him peace has established the traveling prayer (*salaat 'l-musaafir*) by his words as related in Sahih al-Bukhari on the authority of Yahya ibn Abi Ishaq who said; "I heard Anas say, `We traveled with the Prophet may Allah bless him and grant him peace to Mecca and he used to pray two *rak'ats* (for every prayer) until we returned to Madina. The Messenger of Allah said; "Do not shorten your *salaats* for a journey less than Mecca up to Ghusfaan (which is equal to about 48 .miles)." It was also narrated by Daruqutni and Ibn Hudhaima verified it

He may Allah bless him and grant him peace has established the weekly prayer (*al-juma`a*) by his words as related in Sahih al-Bukhari on the authority of Rabi`a ibn al-Haarith that he heard Abu Hurayra say that he heard the Messenger of Allah say; "We are the last and the foremost on the Day of Judgement, though the former nations were given the Books before us. And this was their day in which Allah made worship

obligatory upon them. But they differed about it. So Allah guided us to it and all of the people are behind us in this respect; the Jews is tomorrow and the Christians is the after tomorrow."

He may Allah bless him and grant him peace has established the fear prayer (*salaat 'l-khawf*) by his words as related in Sahih al-Bukhari on the authority of Ibn Umar (may Allah be pleased with him) who said; "I took part in a battle (*ghazwa*) with the Messenger of Allah may Allah bless him and grant him peace in Najd. we faced the enemy and arranged ourselves in ranks. Then the Messenger of Allah stood up to lead the prayer and one party stood to pray with him while they faced the enemy. The Messenger of Allah then made the bowing (*ruku'*) along with those who were with him and they made two prostrations. The other party took the place of those who had not prayed. The Messenger of Allah then performed one *raka'at* and two prostrations with them and finished it with the *salaams*." Ibn Umar added, the Prophet may Allah bless him and grant him peace said; "If the enemy is greater than the Muslims, they

"can pray individually while standing or riding

He may Allah bless him and grant him peace has established the two Eid prayers (*salaat 'l-aidain*) by his words as related in Sahih al-Bukhari on the authority of A'isha (may Allah be pleased with her) who said; "Abu Bakr came to my house while two young Ansari girls were singing beside me the stories of the Ansar concerning the Day of Bu'ath. Though they were yet singing, Abu Bakr said; `Are musical instruments of Satan in the house of the Messenger of Allah may Allah bless him and grant him peace !?' This was on the day of Eid and the Messenger of Allah may Allah bless him and grant him peace said; "O Abu Bakr! Every people have an eid , this is our Eid'." And by his words may Allah bless him and grant him peace as related in Sahih al-Bukhari on the authority of al-Bara'a who said; "I heard the Prophet may Allah bless him and grant him peace say in one of his sermons;`The first thing we begin with on this day (eid) is that we pray. And after returning from the prayer we sacrifice our sacrifices. Whoever does this , has acted in accordance with our Sunna'."

He may Allah bless him and grant him peace has established the prayer for the deceased (*salaat 'l-janaa'iza*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra who said; "The Prophet may Allah bless him and grant him peace informed his Companions about the death of an-Nagas. He then went ahead and led the prayer while the people lined in rows behind him and he pronounced ".`Allahu akbar' four times

Poor-due (al-zakaat):

He may Allah bless him and grant him peace has established the poor-due (*al-zakaat*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra; "Whomever Allah awards with wealth, and does not give the *zakaat* on it ; then on the Day of Standing his wealth will made like a bald-head 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 the verse: "Let not those who are stingy with what Allah has given them from His bounty consider that it is good for them, nay it is evil for them. That which they were stingy with will be wrapped around their necks on the Day of Standing'."

He may Allah bless him and grant him peace has established the *zakaat 'l-fitra* by his words as related in Sahih al-Bukhari on the authority of Ibn Umar who said; "The Messenger of Allah may Allah bless him and grant him peace made the *zakaat 'l-fitra* obligatory . It was either one *saa`i* of dates or one *saa`i* of barley upon the slave as well as the freeman, male and female, young or old from among the ".Muslims. And he ordered it to be given before the people went to the *salaat*

Fasting (al-sawm):

He may Allah bless him and grant him peace has established the fasting (*al-sawm*) by his words as related in Sahih al-Bukhari on the authority of Muhammad ibn Ziyaad who said; "I heard Abu Hurayra say; "The Messenger of Allah or Abu'l-Qaasim may Allah bless him and grant him peace said; `Start fasting on seeing it (the new moon of Ramadhan) and give up fasting on seeing it (the new moon of Shawwaal). And if the sky is overcast, then complete thirty days Sha`baan."

He may Allah bless him and grant him peace has established the retreat (*al-`itikaf*) by his words as related in Sahih al-Bukhari on the authority of A'isha (the wife of the Prophet) who said; "The Messenger of Allah may Allah bless him and grant him peace used to go into retreat the last ten days of every Ramadhan till he died and then after him his wives used to go into retreat like that."

Pilgrimage (al-hajj):

He may Allah bless him and grant him peace has established the pilgrimage (*al-hajj*) by his words as related in Sahih al-Bukhari on the authority of Abdallah ibn Abaas who said; "Al-Fadl was riding behind the Messenger of Allah may Allah bless him and grant him peace and a woman from the tribe of Khath`am came and al-Fadl started looking at her and she started looking at him. The Prophet turned al-Fadl's face to the other side. The woman said, `O Messenger of Allah! The obligation of *hajj* which Allah has enjoined upon His slaves has become due on my father and he is old and weak and he cannot sit firm in the caravan. May I perform *hajj* on his behalf?" He replied; " Yes." That happened during the *Hajj 'l-Wida* of the Prophet."

Sacrificed Animals (al-dhakaat):

He may Allah bless him and grant him peace has established the sacrificed animals (*al-dhakaat*) by his words as related in Sahih al-Bukhari on the authority of Abi Raafi`i on the authority of his grandfather who said; "O Messenger of Allah! We have no knives." He may Allah bless him and grant him peace said; "If the killing tools causes blood to gush out and if the Allah's name is mentioned, then eat. But do not slaughter with a tooth or nail. As for the tooth it is a bone and the nail is a Ethiopian knife."

Hunted Game (as-sayd):

He may Allah bless him and grant him peace has established the hunted game (*as-sayd*) by his words as related in Sahih al-Bukhari on the authority of Abi Tha`laba al-Khushani who said; "I came to the Prophet may Allah bless him and grant him peace and said, `O Messenger of Allah! We are living in the land of the People of the Book , and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound.' The Prophet may Allah bless him and grant him peace said; "As for your saying that you are in the land of the People of the Book, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat from them. As for your saying that you in the land of game, if you hunt something with your bow, mention Allah's name and eat; and if you hunt something with your trained hound, mention Allah's name and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

Oaths (al-yameen):

He may Allah bless him and grant him peace has established oaths (*al-yameen*) by his words as related in Sahih al-Bukhari on the authority of Abdallah ibn Umar (may Allah be pleased with both of them) who said ; `The Messenger of Allah may Allah bless him and grant him peace met Umar ibn al-Khattab while the later was going with a group of camel-riders, and he was swearing by his father. He said; "Lo! Allah has prohibited you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet." It was related in Sahih al-Bukhari on the authority of Abu Hurayra [the Messenger of Allah] said; 'If he had said, `Allah willing' he would not have been unsuccessful in his actions." He meant had he swore by Allah."

Vow (an-nadhr):

He may Allah bless him and grant him peace has established the vow (*an-nadhr*) by his words as related in Sahih al-Bukhari on the authority of `A'isha (may Allah be pleased with her) that the Prophet may Allah bless him and grant him peace said; "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

Struggle (al-jihad):

He may Allah bless him and grant him peace has established the struggle (*al-jihad*) by his words as related in Sahih al-Bukhari on the authority of Ibn Abaas who said that the Messenger of Allah may Allah bless him and grant him peace said; "There is no emigration after the Conquest, but *jihad* and good intentions, and when you are called upon to fight, then go out and fight."

Marriage (an-nikaah):

He may Allah bless him and grant him peace has established marriage (*an-nikaah*) by his words as related in Sahih al-Bukhari on the authority of Abd al-Rahmaan ibn Yazid who said; "I along with Alqama and al-Aswad entered upon Abdallah who said; `We were with the Prophet may Allah bless him and grant him peace while we were young and had no wealth whatever. So the Messenger of Allah may Allah bless him and grant him peace said; `O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, ".should fast, as fasting diminishes his sexual power

Divorce (at-talaaq):

He may Allah bless him and grant him peace has established divorce (*at-talaaq*) by his words as related in Sahih al-Bukhari on the authority of Ibn Umar that he had divorced his wife while she was menstruating during the lifetime of the Messenger of Allah may Allah bless him and grant him peace. Umar ibn al-Khattab asked the Messenger of Allah may Allah bless him and grant him peace about that. The Messenger of Allah may Allah bless him and grant him peace said; "Order him to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so. And if he wishes to divorce her, he can divorce before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced." It has also been related in the Sahih al-Bukhari on the authority of `Urwa ibn al-Zubair that `A'isha informed me; "The wife of Rifa`a al-Quradhi came to the Messenger of Allah may Allah bless him and grant him peace and said; `O Messenger of Allah! Rifa`a divorced me irrevocably. After him I married Abd al-Rahmaan ibn al-Zubair al-Quradhi who proved to be impotent." The Messenger of Allah may Allah bless him and grant him peace said to her; "Perhaps you want to return to Rifa`a? Nay! Not ".until you and Abd al-Rahmaan consummate your marriage

Khulu` Divorce:

He may Allah bless him and grant him peace has established the *khulu`* divorce by his words as related in Sahih al-Bukhari on the authority of Ibn Abaas who said; "The wife of Thabit ibn Qais ibn Shimaas came to the Messenger of Allah may Allah bless him and grant him peace and said, 'O Messenger of Allah! I do not blame Thabit for defects in his character or his religion, but I fear disbelief after Islam.' The Messenger of Allah may Allah bless him and grant him peace said; "Will you give back the garden which your husband has given you?" She said, 'Yes.' Then she returned it to him and he may Allah bless him and grant him peace ordered him to divorce her."

Renunciation (*ar-rajaa`aat*):

He may Allah bless him and grant him peace has established renunciation (*ar-rajaa`ati*) by his words as related in Sahih al-Bukhari on the authority of Ibn Umar who divorced his wife while she was menstruating. Umar asked the Prophet may Allah bless him and grant him peace about that and he ordered him to renounce the divorce and let her return."

***Illaa'u* Divorce:**

He may Allah bless him and grant him peace has established the *illaa'u* divorce by his words as related in Sahih al-Bukhari on the authority of Humaid at-Tawil that he heard Anas ibn Malik say; "The Messenger of Allah took an oath that he would abstain from his wives

Oath of *Thihaar*:

He may Allah bless him and grant him peace has established the oath of *thihaar* by his words as related in Sahih al-Bukhari who said that Isma`il said; "Malik informed me that he asked Ibn Shihaab about the *thihaar* of a slave. He said; "It is like the *thihaar* of a free man." Malik then said; "The fasting of a slave is two months."

I say: that the *thihaar* of that above mentioned verse in the section of *thihaar* was revealed concerning Khoula bint Tha`laba the wife of Aws ibn as-Saamit with regard to the most sound opinion about that.

Mutual Cursing (*al-li`an*):

He may Allah bless him and grant him peace has established mutual cursing (*li`an*) by his words as related in Sahih al-Bukhari on the authority of Ibn Abaas who said; "Hilal ibn Umaiyya accused his wife of adultery and came to the Prophet may Allah bless him and grant him peace to testify against her. The Prophet may Allah bless him and grant him peace was saying;" Allah knows that one of you is a liar. ".Will one of you repent?" Then the lady got up and gave her witness

Waiting Period (*al-`idda*):

He may Allah bless him and grant him peace has established the waiting period (*al-`idda*) by his words as related in Sahih al-Bukhari on the authority of al-Hassan who said; "The sister of Ma`qil ibn Yasar was married to a man and then that man divorced her and remained away from her till her *`idda* expired. Then he demanded her hand in marriage." It is related in the Sahih al-Bukhari also on the authority of Umm Habiba that the Prophet may Allah bless him and grant him peace said; "It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days."

Nursing (ar-rida`i):

He may Allah bless him and grant him peace has established nursing (*ar-rida`i*) by his words as related in Sahih al-Bukhari on the authority of `A'isha (may Allah be pleased with her) that the Messenger of Allah may Allah bless him and grant him peace entered upon her while she was with a man and his face changed as if he disliked that. Then she said; "Verily he is my brother." He may Allah bless him and grant him peace then said; "Look upon your brothers for verily the tie by means of nursing is like the ties of sexual intercourse." It has been related by al-Bukhari and Muslim on the authority of `A'isha (may Allah be pleased with her) that the Prophet may Allah bless him and grant him peace said; "Nursing prohibits what childbirth prohibits."

Financial Maintenance (an-nafaqa):

He may Allah bless him and grant him peace has established financial maintenance (*an-nafaqa*) by his words as related in Sahih al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said; "The best alms is that which you give when you are rich, and you should support your descendents first."

He may Allah bless him and grant him peace also said as related by Muslim; "The most excellent thing of this world is a *dinaar* which a man spends upon his family." He may Allah bless him and grant him peace also said as related by Abu Dawuud; "Enough as a sin against a person is that he neglects those whom he has been made responsible for."

Buying, Selling and Demanding Repayment (al-bay`u wa'l-shira'u wa'l-iqtida'u):

He may Allah bless him and grant him peace has established buying selling and demanding repayment by his words as related in Sahih al-Bukhari on the authority of Jabir ibn Abdallah who said the Messenger of Allah may Allah bless him and grant him peace said; "May Allah be merciful to him who is lenient in his buying, selling and in demanding back his money." It was related by at-Tirmidhi from the tradition of Rifaa`a ibn Raafi`i (may Allah be pleased with him) and it was verified by al-Haakim that the Messenger of Allah may Allah bless him and grant him peace was asked; "Which is the best means of earning a living?" He may Allah bless him and grant him peace said; "The labor which a man does with
".his own hands and every accepted commerce

Rules Concerning Homicide (ahkaam ad-dima'i):

He may Allah bless him and grant him peace has established the rules concerning homicide (*ahkaam ad-dima'i*) by his words as related in Sahih al-Bukhari on the authority of Anas ibn Malik; "A Jew crushed the head of a girl between two stones. It was said to her, "Who has done this to you, such-and-such person, or such-and-such person?" When the name of the Jew was mentioned, she nodded her head, agreeing. So the Jew was brought and he confessed. The Prophet may Allah bless him and grant him peace ordered that his head be crushed with the stones." Hammam said, "...with two stones." "

Hadd Punishment:

He may Allah bless him and grant him peace has established the *hadd* punishment by his words as related in Sahih al-Bukhari explaining the *hadd* of fornication on the authority of Zaid ibn Khaalid al-Juhani who said; " I heard the Prophet may Allah bless him and grant him peace ordering that an unmarried person guilty of fornication, be flogged one-hundred stripes and be exiled for one year."

It is related in Sahih al-Bukhari also explaining the *hadd* of adultery for the one who is married on the authority of Jabir ibn Abdallah who said; "A man from the tribe of Aslam came to the Prophet may Allah bless him and grant him peace and confessed that he had committed adultery. The man testified against himself four times, then the Messenger of Allah may Allah bless him and grant him peace ordered ".him to be stoned to death as he was a married man

It is related in Sahih al-Bukhari in the chapter concerning false accusation (*al-qadhfa*) on the authority of Abu Hurayra who said; I heard Abu'l-Qaasim may Allah bless him and grant him peace say, 'Whoever falsely accuses a slave, while he is innocent of what he says - then [the accuser] will be whipped on the Day of Judgement except if the matter was as he said."

It is also related in Sahih al-Bukhari explaining the *hadd* of theft (*as-saariq*) on the authority of `A'isha that the Prophet may Allah bless him and grant him peace said; "The hand should be cut off for stealing a quarter of a *dinaar*."

It is also related in Sahih al-Bukhari explaining the *hadd* of war-mongers on the authority of Anas ibn Malik who said; "Some people from the tribe of `Ukl came to the Prophet may Allah bless him and grant him peace and embraced Islam. The climate of Medina did not suit them, so the Prophet may Allah bless him and grant him peace ordered them to go to the camel herd used for the alms and to drink their milk and urine. They did so, and after they had recovered from their ailment they reverted from Islam, killed the shepherd of the camels and took the camels away. The Prophet may Allah bless him and grant him peace sent some people in pursuit after them, they were caught and brought back. The Prophet may Allah bless him and grant him peace ordered that their hands and legs be cut off and that their eyes be ".branded with heated pieces of iron, and that their cut hands and legs be cauterized, till they died

Legal Judgements (al-aqdiya):

He may Allah bless him and grant him peace has established legal judgements (*al-aqdiya*) by his words as related in Sahih al-Bukhari in the chapter concerning if a judge passes a judgement unjustly or a judgement contradicting the People of Knowledge - such a judgement is rejected. " We were informed by Mahmud [who said]; we were informed by Abd al-Razaq [who said]; we were informed by Ma`mar on the authority of az-Zuhri on Saalim; on his father; "The Prophet may Allah bless him and grant him peace dispatched Khalid ibn Walid to the Bani Jadhima and those people could not express themselves by saying, 'Aslamnaa,' [we have embraced Islam], but they said, 'Saba'anaa,' [we have given up our old religion]. Khalid started killing some of them and taking some as captives. Then he gave a captive to everyone of us, commanding us to kill our captive. I said, "By Allah, I shall not kill my captive and none of my Companions shall kill his captive!" Then we related that to the Prophet may Allah bless him and grant him peace , and he said repeating it twice; "O Allah! I am innocent of the actions of Khalid ibn Walid !"

Just Witnesses (as-shahaada):

He may Allah bless him and grant him peace has established the just witnesses (*as-shahaada*) by his words as related in Sahih al-Bukhari in the chapter concerning what is said about false witness, on the authority of Abd al-Rahmaan ibn Abi Bakra who said; "The Prophet said three times, 'Shall I inform about the greatest of the major sins!?' They said; "Yes, O Messenger of Allah!" He said; "To join others in worship with Allah and to be undutiful to one's parents." Then the Prophet sat up after he had been reclining and said; "And I warn you against giving false witness." And he kept on repeating that warning until we thought he would not stop."

Inheritance (al-miraath):

He may Allah bless him and grant him peace has established the inheritance (*al-miraath*) by his words as related in Sahih al-Bukhari on the authority of Anas ibn Malik who said; "The Prophet may Allah bless him and grant him peace said; 'Give the shares of the inheritance that are prescribed in the Qur'an to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

Greetings (as-salaam):

He may Allah bless him and grant him peace has established the greetings (*as-salaam*) by his words as related in Sahih al-Bukhari on the authority of Abdallah ibn `Amr who said; "A man asked the Messenger of Allah may Allah bless him and grant him peace, 'Which is the best Islam?' He said; "Feeding food [to people] and giving the greetings of 'peace' to those you know and to those you do not know."

Seeking Permission (al-istidhaan):

He may Allah bless him and grant him peace has established seeking permission (*al-istidhaan*) by his words as related in Sahih al-Bukhari on the authority of Sahl ibn Sa`d who said the Prophet may Allah bless him and grant him peace said; "Verily! The order of seeking permission to enter has been enjoined because of the wondering gaze."

The Guarding of the Limbs (hifdh 'l-`adaa'i)

Included among the Outward Branch is the guarding of the outward limbs (*hifdh 'l-`adaa'i ad-dhaahira*) from disobedience. We will begin by mentioning the verses (*al-ayaat*) which prohibit and then follow this by the traditions (*al-ahaadith*) which prohibit.

The Verses

Allah the Exalted says; "Throw off all outward sins as well as inward sins." And Allah the Exalted says; "Say: Verily what my Lord has made prohibited is vile deeds, those which are apparent and those which are hidden."

Guarding the Ears (hifdh 'l-udhn):

Allah the Exalted has established the guarding of the ears (*hifdh 'l-udhn*) from listening to all nonsense (*lagwi*) by His words; "And when they hear nonsense, they turn away from it"

Guarding the Eyes (hifdh 'l-`ainain):

Allah the Exalted has established the guarding of the eyes (*hifdh 'l-`ainain*) from looking at forbidden things (*al-haraam*) by His words; "Say to the believers: 'Lower your gaze.' "

Guarding the Tongue (hifdh 'l-lisaan):

Allah the Exalted has established the guarding of the tongue (*hifdh 'l-lisaan*) from backbiting (*al-gheeba*) and from every utterance which is not permissible by His words; "Do not backbite one another." And by His words; "And when you speak, speak justly." And by His words; "And speak words which are straight to the point."

Guarding the Hands (hifdh 'l-yadain):

Allah the Exalted has established the guarding of the hands (*hifdh 'l-yadain*) 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"

Guarding the Stomach (hifdh 'l-battni):

Allah the Exalted has established the guarding of the stomach (*hifdh 'l-battni*) from eating forbidden things (*al-haraam*) by His words; "Verily those who devour the property of the orphan unjustly, truly they only swallow fire into their stomachs and they shall enter burning fire." And by His words; " And do not devour the wealth of one another wantonly."

Guarding the Private-Part (hifdh 'l-`awra):

Allah the Exalted has established the guarding of the private-part (*hifdh 'l-`awra*) from fornication, adultery (*az-zinaa*) and homosexuality (*al-luwaat*) by His words; "And do not come near to fornication or adultery. Verily it is an abomination." And by His words criticizing the people of Lot for going after men; "What! Do you indeed approach men lustfully rather than women!? Nay, you are a people who are barbarian."

Guarding the Feet (hifdh 'l-rijlain):

Allah the Exalted has established the guarding of the feet (*hifdh 'l-rijlain*) from walking conceitedly (*mukhtaal*) and from walking to every disobedience by His words narrating the words of Luqmaan; "And pursue the right course in your walking." And by His words; "And do not walk in the earth exultingly, for you cannot cut through the earth nor reach the mountains in height." Realize that riding and walking towards disobedience (*al-ma`asi*) is one of the horses of Iblis and his feet. Allah the Exalted says to Iblis commanding him with a threatening command or insult; "And come against them with your riding horse and on foot."

The Traditions

The traditions which prohibit are arranged in the same manner: It is related in Sahih al-Bukhari, Muslim, and at-Tirmidhi 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 more jealous than Allah. On account of that He has forbidden vile deeds, what is apparent from them and from what is hidden."

Guarding the Ears (hifdh 'l-udhni):

He may Allah bless him and grant him peace has established the guarding of the ears (*hifdh 'l-udhni*) from listening to all nonsense (*lagwi*), trifle speech (*lahwi*) and corrupt singing (*ghinaa*) by his words as related in Sahih al-Bukhari, Muslim and an-Nisaa'i on the authority of `A'isha (may Allah be pleased with her) who said; "The Prophet may Allah bless him and grant him peace came to me while two girls were singing beside me the songs of Bu`ath. The Prophet may Allah bless him and grant him peace lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, `Musical instruments of Satan in the house of the Messenger of Allah may Allah bless him and grant him peace ?" He may Allah bless him and grant him peace turned his face towards him and said; "Leave them." When he [Abu Bakr] became inattentive, I signalled to those girls to go out and they left. It was the Day of `Id, and the Black people were playing with shields and spears; so either I requested or he may Allah bless him and grant him peace asked me whether I would like to see the display. I replied ; `Yes.' Then he may Allah bless him and grant him peace stood me up behind him and my cheek was touching his cheek and he was saying; "Carry on! O Bani Arfida."; till I got tired. Then he may Allah bless him and grant him peace asked me, "Are you satisfied?" I replied ; `Yes.' " He may Allah bless him and grant him peace then said; " Leave, for it has reached me that Allah the Exalted will say on the Day of Judgement, `Where are those who used to steer their hearing clear from trifle speech and the musical instruments of Satan? Enter into the gardens of Musk. Then He will say to the Angels let them listen to my praises and inform them that there will be no fear on them nor shall they grieve."

Guarding the Eyes (hifdh 'l-`ainain):

He may Allah bless him and grant him peace has established the guarding of the eyes (*hifdh 'l-`ainain*) from looking upon strange women (*al-ajnabiya*) by his words as related in Muslim, Abu Dawuud and at-Tirmidhi on the authority of Jabir who said; "I asked the Prophet may Allah bless him and grant him peace about the unexpected gaze." He may Allah bless him and grant him peace said; "Avert your glance." It was related by Abu Dawuud and at-Tirmidhi on the authority of Barida who said that the Messenger of Allah may Allah bless him and grant him peace said; "O Ali! Do not follow the first glance with a second glance. For verily the first one is for you and the second one is against you."

Guarding the Tongue (hifdh 'l-lisaan):

He may Allah bless him and grant him peace has established the guarding of the tongue (*hifdh 'l-lisaan*) from cursing others (*al-li`an*), insulting (*as-sabb*) and obscene language (*al-fuhshi*) by his words as 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."

And 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!?"

Guarding the Hands (hifdh 'l-yadain):

He may Allah bless him and grant him peace has established the guarding of the hands (*hifdh 'l-yadain*) from theft (*as-sariqa*) by his words as related by al-Bukhari, Muslim and an-Nisaa'i on the authority of Abu Hurayra who said the Messenger of Allah may Allah bless him and grant him peace said; "Allah curses the thief."

Guarding the Stomach (hifdh 'l-battni):

He may Allah bless him and grant him peace has established the guarding of the stomach (*hifdh 'l-battni*) from forbidden things (*al-haraam*) by his words as related by al-Bukhari and Muslim; "It has been mentioned that a man who had traveled a long journey, unkept and dust covered, extending his hands to the heaven saying; 'O Lord!', while his food is forbidden, his drink is forbidden, his clothing is forbidden and he is supplied with what is forbidden. Will he be answered [in that condition]?"

Guarding the Private -Parts (hifdh 'l-awra):

He may Allah bless him and grant him peace has established the guarding of the private-parts (*hifdh 'l-awra*) from fornication and adultery (*az-zinaa*) by his words as related by Muslim, at-Tirmidhi and an-Nisaa'i on the authority of Ibn Mas'ud (may Allah be pleased with him) who said; "I asked the Messenger of Allah may Allah bless him and grant him peace which sin is greater with Allah?" He may Allah bless him and grant him peace said; "That you make partners with Allah even though it is He who created you." I then said; "Then what?" He said; "That you kill your child out of fear it will have to be fed with you." I then said; "Then what?" He said; "That you commit adultery with the wife of your neighbor." It has been related by Abu Dawuud, an-Nisaa'i and Ibn Habbaan in his Sahih 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; "Whichever woman enters among a people that she does not belong to, she has nothing with Allah."

Guarding the Feet (hifdh 'l-rijlain):

He may Allah bless him and grant him peace has established the guarding of the feet (*hifdh 'l-rijlain*) from walking conceitedly by his words as related by at-Tirmidhi; "A certain man before your time left his home in clothes that made him walk conceited. So Allah ordered the earth to swallow him. For he is reverberating in it till the Day of Judgement."

And Success is with Allah.

**CHAPTER SIX****An Explanation of the Verses of the Inward Branches of the DEEN**

It concerns the attributes of the heart, those which are destructive (*al-muhlikaat*) and those which are redemptive (*al-munjiyaat*).

Purification of the Heart:

And from among these inward branches is the purification of the heart from every hidden destructive character. Allah the Exalted says; "Throw off every apparent sin as well as those which are hidden."

Conceit (al-`ujub):

And among these destructive traits is conceit (*al-`ujub*). Allah the Exalted says; "The day of Hunain when you exulted in your multitude. But it did not avail you anything." And He the Exalted says; "Therefore do not testify to the integrity of yourselves, verily He knows best who has *taqwa*."

Pride (al-kibr):

And among these destructive traits is pride (*al-kibr*). Allah the Exalted says; "I will turn away from my signs those who are arrogant in the earth without right." And He the Exalted says; "Like this We stamp upon the heart of every arrogant oppressor." And He the Exalted says; "Verily He does not love those who are arrogant."

Unwarranted Anger (al-ghadab bi'l-baatil):

And among these destructive traits is unwarranted anger (*al-ghadab bi'l-baatil*). Allah the Exalted says; "When those who disbelieved had set up rage in their hearts - the rage of ignorance."

Envy (al-hasad):

And among these destructive traits is envy (*al-hasad*). Allah the Exalted says; "Will you envy the people for that which Allah has given them out of His bounty."

Greed (al-bukhl):

And among these destructive traits is greed (*al-bukhl*). Allah the Exalted says; "Whoever is miserly, for he is only miserly against his own soul." And He the Exalted says; "Those who are niggardly and command the people to be close-fisted."

Showing-Off (ar-riya'a):

And among these destructive traits is showing-off (*ar-riya'a*). Allah the Exalted says; "Woe to those who pray, those who are forgetful in their prayers, those wish to be seen." And He the Exalted says; "And whoever desires the meeting with his Lord, then he should do righteous deeds and never associate anyone with the worship of his Lord."

Love of Rank (hubb 'l-jaah):

And among these destructive traits is the love of rank (*hubb 'l-jaah*). Allah the Exalted says; "This is the home of the Hereafter. We have made it for those who do not desire greatness in the earth."

False Hope (al-amal):

And among these destructive traits is false hope (*al-amal*). Allah the Exalted says; "Leave them to eating and enjoying themselves, that false hope may deceive them, for they will soon know."

Having An Evil Opinion of the Muslims:

And among these destructive traits is having an evil opinion (*isa'at 'l-dhann*) of the Muslims. Allah the Exalted says; "O you who believe! Stay away from much suspicion, for verily some suspicion is a sin."

Here we have finished what we desired to put down from the verses of the destructive attributes of the heart. These ten destructive traits are the roots of blameworthy characteristics. Whoever is successful at uprooting them from his breast will in turn demolish those characteristics which diverge from them with the permission of Allah ta'ala. And we also wish to put down the verses of the redemptive attributes of the heart.

Repentance (at-tawba):

The first of these is repentance (*at-tawba*). Allah the Exalted says; "O you who believe! Repent to Allah with a sincere repentance." And He the Exalted says; "Repent to Allah all together, O you who believe, so that you may be successful."

Sincerity (al-ikhlaas):

And among the redemptive traits is sincerity (*al-ikhlaas*). Allah the Exalted says; "Worship Allah, being sincere to Him in the *deen*." And He the Exalted says; "We have only commanded them to worship Allah being sincere to Him in the *deen*."

Patience (as-sabr):

And among these redemptive traits is patients (*as-sabr*). Allah the Exalted says; "Be patient, verily Allah is with those who are patient."

Doing Without (az-zuhud):

And among these redemptive traits is doing without (*az-zuhud*). Allah the Exalted 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."

Reliance on Allah (at-tawakkal):

And among these redemptive traits is reliance on Allah (*at-tawakkal*). Allah the Exalted says; "And upon Allah let the believers rely." And He the Exalted says; "Whoever relies upon Allah, then He is enough for him."

Leaving Matters Over to Allah (tafwid 'l-amr ila Allahi):

And among these redemptive traits is leaving matters over to Allah. Allah the Exalted says narrating the words of the believers from among the People of Pharoan; "And I leave the matter over to Allah. Verily Allah sees His slaves."

Contentment (ar-rida'i):

And among these redemptive traits is contentment (*ar-rida'i*). Allah the Exalted says; "No affliction comes about except by the permission of Allah. Thus whoever believes in Allah, He guides his

heart aright." And He the Exalted says; "No affliction befalls on the earth nor on yourselves, except that it is in a Book before We bring it into existence. Surely that is easy with Allah. In order that you may not
".grieve for what has escaped you

Fearful Awareness (at-taqwa):

And among these redemptive traits is fearful awareness (*at-taqwa*). Allah the Exalted says; "Whoever obeys Allah and His Messenger, and dreads Allah and is fearfully aware of Him, these are they who are the achievers."

Fear (al-khawf):

And among these redemptive traits is fear (*al-khawf*). Allah the Exalted says; "And fear Me if indeed you are believers."

Hope (ar-rajaa'a):

And among these redemptive traits is hope (*ar-rajaa'a*). Allah the Exalted says; "Do not despair of the mercy of Allah. Verily Allah forgives all sins. For He is the Forgiving, the Merciful."

These above ten redemptive traits are the roots of praise-worthy characteristics. Whoever fixes them in his heart has in turn established in himself those traits which branch from them by the permission of Allah the Exalted.

Success is With Allah.



CHAPTER SEVEN

An Explanation of the Traditions of the Inward Branches of the Deen

This is also concerning the destructive (*al-muhlikaat*) and redemptive (*al-mujiyaat*) attributes of the heart. We have supplied the traditions (*al-ahaadith*) in this chapter in the same way as we supplied the verses (*al-ayaat*) in the previous chapter. We have also arranged them in the same way that they were arranged there; if Allah the Exalted wills.

Conceit (al-`ujub):

And among them is conceit (*al-`ujub*). It has been related in Sahih al-Bukhari and Muslim; "There was a man who was walking wearing apparel which made him conceited in himself. He held his head high vaingloriously as he walked, then suddenly Allah made him sink into the ground. For even now he is reverberating in the earth till the Day of Judgement."

Pride (al-kibr):

And among them is pride (*al-kibr*). It has been related By Muslim, Abu Dawuud and in accordance with the expression of Ibn Maja; "Allah the Exalted says, `Pride is My upper attire and might is My lower garment. Whoever contends with Me in anyone of them I have thrown him in the Fires of Hell, and I do not care

Unwarranted Anger (al-ghaddab bi'l-baatil):

And among them is unwarranted anger (*al-ghaddab bi'l-baatil*). It has been related in Sahih al-Bukhari on the authority of Abu Hurayra (may Allah be pleased with him); "A man came to the Prophet may Allah bless him and grant him peace and said, `Give me counsel." He may Allah bless him and grant him peace said; "Do not get angry." He repeated his request many times, but he may Allah bless him and grant him peace only counseled him with; "Do not get angry." It has been related by an-Nisaa'i; "The strong man is not the one who can overpower people, but the strong man is he who can overcome himself when he is angry."

Envy (al-hasad):

And among them is envy (*al-hasad*). It has been related in Sahih Muslim on the authority of Abu Hurayra (may Allah be pleased with him) who said in a lengthy tradition that the Messenger of Allah said; "Do not be envious, do not be *tunaajashu*, do not be hateful and do not be contradictory." It has been related by Abu Dawuud; "Beware of envy, for verily envy eats up good deeds like the fire eats up dry wood."

Greed (al-bukhl):

And among them is greed (*al-bukhl*). It has been related by at-Tirmidhi 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; "The generous man is close to Allah, near to people, in close proximity to the Garden and far from the Fire. The miser is far from Allah, distant from people, remote from the Garden and nigh to the Fire." He may Allah bless him and grant him peace also said; "The generous ignorant man is more beloved to Allah than a miserly scholar."

Showing Off (ar-riya'a):

And among them is showing off (*ar-riya'a*). It has been related by Ibn Maja in a sound narration on the authority of Shidaad ibn Uwais; "Verily the fearful thing which I fear for my Umma is associating partners with Allah. But I am not speaking of them worshipping the sun, the moon, nor any idol. I am speaking about doing an act for other than Allah and secret passions." It has been related by Abu Dawuud on the authority of Abu Hurayra that he may Allah bless him and grant him peace said; "Seek refuge from the pit of sorrow." It was said; "What is the pit of sorrow?" He may Allah bless him and grant him peace said; "It is a gorge in the Hell Fires which the Hell Fires seek refuge from more than one-hundred times a day." It was said; "O Messenger of Allah may Allah bless him and grant him peace who will enter it?" He said; "The reciters of the Qur'an who recite to be seen of men." It has been related that the Prophet may Allah bless him and grant him peace said; "Whoever seeks knowledge in order to dispute with the scholars, or to oppose the incompetent, or to turn the faces of people to him; Allah will enter him into the Fire."

Love of Rank (hubb 'l-jaah):

And among them is the love of rank (*hubb'l-jaah*). It has been related by at-Tirmidhi on the authority of K`ab ibn Malik that He may Allah bless him and grant him peace said; "The destruction which a person brings upon his *deen* by greedily coveting wealth and honor is like the destruction caused by two hungry wolves sent among sheep."

Love of Wealth (hubb 'l-maal):

And among them is the love of wealth (*hubb'l-maal*) out of vanity. It has been related by al-Bukhari, Muslim, and at-Tirmidhi on the authority of Anas that he may Allah bless him and grant him peace said; "The son of Adam will become senile and decrepit while there develops in him two things; greed for money and greed for long life." It has also been related by al-Bukhari, Muslim and at-Tirmidhi on the authority of Anas that he may Allah bless him and grant him peace said; "If the son of Adam possessed two valleys full of wealth, he would desire a third - for nothing can fill the belly of the son of Adam except dust. Allah turns in forgiveness to those who repent."

False Hope (al-amal):

And among them is false hope (*al-amal*). It has been related by al-Bukhari on the authority of Ibn Umar (may Allah be pleased with both of them) who said; "The Messenger of Allah may Allah bless him and grant him peace took hold of my shoulders and said; 'Be in this world as though you were a stranger or one passing through.'" Ibn Umar used to say; "When you go to sleep do not expect to see the morning. And when you wake up in the morning do not expect to see the evening. Take from your health for your sickness, and take from your life for your death."

Having an Evil Opinion of the Muslims:

And among them is having an evil opinion of the Muslims (*isa'at 'l-dhanni bi'l-muslimeen*). It has been related by Ibn Maja that he may Allah bless him and grant him peace said; "When you are suspicious , do not try and verify it. When you are envious , do not covet and do injustice. When you are angry, then depart and upon Allah you should rely. And when you weigh on the scales, be fair."

Here is finished what we desired to put down from the traditions (*al-ahaadith*) concerning the destructive attributes of the heart. Now we will also include the traditions of the redemptive attributes of the heart.

Repentance (at-tawba):

And among them is repentance (*at-tawba*) from every major and small sin. It has been related by al-Bukhari in his *Sahih* 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; "By Allah! Surely I seek forgiveness ".of Allah and turn to Him in repentance more than seventy times a day

Sincerity (al-ikhlaas):

And among them is sincerity (*al-ikhlaas*). It has been related by al-Bukhari and Muslim on the authority of Umar ibn al-Khattab (may Allah be pleased with him) that the Messenger of Allah may Allah bless him and grant him peace said; "Truly every matter is based upon intention. Thus whoever makes emigration for Allah and His Messenger, then his emigration is for Allah and His Messenger. And whoever makes emigration for this world in order to attain it or for some woman in order to marry her, then his emigration is for what he emigrated for."

Patience (as-sabr):

And among them is patience (*as-sabr*). It has been related in *Sahih al-Bukhari* on the authority of Thaabit who said he heard Anas say that the Prophet may Allah bless him and grant him peace said; "Patience during affliction is foremost." And he may Allah bless him and grant him peace also said as is related in a tradition narrated by Muslim on the authority of Abu Malik ibn `Aasim al-Ash`ari (may Allah be please with him); " Patience is a luminous light."

Doing Without (az-zuhud):

And among them is doing without (*az-zuhud*). It has been related by Ibn Maja on the authority of Abu'l-Abaas Sahl ibn Sa`d as-Sa`adi (may Allah be pleased with him) who said; "Once a man came to the Prophet may Allah bless him and grant him peace and said; `O Messenger of Allah! Direct me to an act that if I did it Allah will love and people will love me.' He may Allah bless him and grant him peace said; "Do without in this world and Allah will love you. Do without in what people possess and people will love you."

Reliance on Allah (at-tawakkal):

And among them is reliance (*at-tawakkal*). It has been related by at-Tirmidhi, an-Nasaa'i, Ibn Maja, al-Imam Ahmad, Ibn Habban in his *Sahih* and al-Haakim on the authority of Umar ibn al-Khattab (may Allah be pleased with him) who said that the Messenger of Allah may Allah bless him and grant him peace said; "If you were to rely

upon Allah as is His due, He would provide for you in the same way as He provide for the birds. They leave their nest empty and return to their nest with their bellies full."

Leaving Matters Over to Allah (at-tafwid):

And among them is leaving matters over to Allah (*at-tafwid*). It has been related that the Messenger Allah may Allah bless him and grant him peace said; "From the good fortunes of the sons of Adam is their seeking Allah's counsel to guide them and being content with whatever Allah has decreed. And from the misfortunes of the sons of Adam is their neglecting seeking Allah's counsel to guide them and being displeased with what Allah has decreed." It has been related in the two Sahih collections on the authority of al-Bara'a ibn `Aazib (may Allah be pleased with him) who said that the Messenger of Allah may Allah bless him and grant him peace said; "When you go to your sleeping place, you should make ablution like the ablution for prayer. Then lay upon your right side and say, ' O Allah! I have surrendered my self to You and I have left my concerns over to you. I have giving You my back out of terror of You and out of desire for You. There is no refuge nor safety from You except with You. I have believed in Your Book which You revealed and in Your Prophet which You sent.'. You should make these the last thing of your words before going to sleep. Then if you die you will die upon the *fitra* [as a Muslim]." In the narration of Muslim he may Allah bless him and grant him peace adds; "...and if you wake up, you will wake up in the best of states."

Contentment (ar-rida'a):

And among them is contentment (*ar-rida'a*) with what Allah the Exalted has decreed. It has been mentioned previously that he may Allah bless him and grant him peace said as related by at-Tirmidhi; "From the good fortunes of the sons of Adam is their seeking Allah's counsel to guide them and being content with what Allah has decreed. And from the misfortunes of the sons of Adam is their neglecting seeking Allah's counsel to guide them and being displeased with what Allah has decreed." It has been related in Sahih Muslim in the tradition of Abu Hurayra , he may Allah bless him and grant him peace said; "Seek help from Allah and do not give up hope. And if you are afflicted by anything, do not say, 'If I had done so-and-so it would have been like so-and so.' But rather you should say, ' Allah has decreed it. It is as Allah willed it.'. Verily the 'if' opens up against you the actions of Satan."

Fearful Awareness (at-taqwa):

And among them is fearful awareness (*at-taqwa*). It has been related by Abu Dawuud, and at-Tirmidhi on the authority of Abu Najeeh al-`Irbaad ibn Saariya (may Allah be pleased with him) that the Messenger of Allah may Allah bless him and grant him peace said; "I enjoin upon you fearful awareness of Allah the Mighty the Majestic; and hearing and obeying even there is nominated over you a slave."

Fear (al-khawf):

And among them is fear (*al-khawf*) . It is related that the Messenger of Allah (P.B.U.H) said; "Whoever fears [Allah] has set out on the journey. Whoever has set out on the journey shall reach the camp site. Is not the commodity of Allah expensive and is not His commodity the Garden." It has been related in a tradition related by at-Tirmidhi on the authority of Anas (may Allah be pleased with him) who said; "The Messenger of

Allah may Allah bless him and grant him peace enter upon a young man who was at the point of death and said; 'How do you find yourself?' He said; 'I hope for Allah, O Messenger of Allah! And I fear my sins.' He may Allah bless him and grant him peace said; 'The like of these two characteristics are not joined together in the heart of a slave in this place except that Allah gives him what he hopes for and makes him safe from what he fears.'

Hope (ar-*raja'a*):

And among them is hope (*ar-*raja'a**). It has been related by at-Tirmidhi on the authority of Abu Hurayra (may Allah be pleased with him) who said that he may Allah bless him and grant him peace said; "If the believer knew the extent of the punishments which Allah has prepared, he would never crave Paradise. And if the disbeliever knew the extent of the mercy which Allah has prepared, he would never despair of Paradise."

Here is finished what we wished to put down from the traditions (*al-*haadith**) of the redemptive attributes of the heart. Realize, that abandoning (*at-*takhali**) all destructive attributes of the heart and endowing (*at-*tahali**) oneself with every redemptive attribute thereof - is purification (*at-*tasawwuf**) which is for the character (*at-*takhalluq**). We have put down its foundations from the verses and the traditions. Thus now we want to put down the foundation of *at-*tasawwuf** which is for spiritual realization (*at-*tahaqquq**) from the verses (*al-*ayaat**) and the traditions (*al-*ahaadith**).

Purification for Spiritual Realization (at-*tasawwuf alladhi lil-tahaqquq*):

As for its foundation from the verses (*al-*ayaat**) for Allah the Exalted has said concerning the story of Musa and his young disciple; "Then they found a slave from Our slaves whom We had given mercy from Us and whom We had taught knowledge directly from Us." As for its foundation from the traditions (*al-*ahaadith**) for he may Allah bless him and grant him peace established the existence of people who are divinely inspired (*al-*muhaddatheen**) [though they are not prophets]; and explained that Umar was from among them; as related in Sahih al-Bukhari on the authority of Abu Hurayra. This special knowledge is the goal of all knowledges. 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 a 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 and imitation. Nothing from this knowledge will be opened up to the one who possesses two qualities: innovation (*al-*bid`a**) and 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 knowledge, even though he may be able to realize and study the rest of the religious knowledges. 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-*tasdiq**) in it and handing it over to its people (*taslimuhu li ahlihi*).

Success is with Allah.



Conclusion (al-khaatima):

We conclude (asking Allah for an excellent ending) in order that the one who has come across this publication realize that my intention in it is to inform all who peruse through it - that the *deen* of Allah is built upon research and investigation. Allah the Exalted says; "Say: This is my Way. I and those who follow me call to Allah by intelligent discernment." Ahmad az-Zarruq said in his 'Umdat 'l-Murid as-Saadiq after furnishing this verse; "This verse explains that research and investigation in the *deen* is the main foundation from its foundation. For whoever takes matters [of the *deen*] from his own opinion blindly, then he is not a follower of the Lawgiver (*as-shaari`a*)." On the authority of at-Thawri, he may Allah bless him and grant him peace said; "The uninterrupted chain of authority (*al-isnaad*) is the weapon of the believer. For if he has no weapon with him, then with what can he fight?" Ibn 'l-Mubaarak said; "The likeness of the one who seeks to learn matters of the *deen* without an uninterrupted chain of authority (*al-isnaad*) is like the one wants to climb to the roof terrace without stairs ." He also said; "The uninterrupted chain of authority (*al-isnaad*) is apart of the *deen*. If there is no *isnaad* , then whoever wants ".to can say [about the *deen*] whatever he wants

Here ends the book called 'Umdat 'l-'Ulama'a (The Support of the Scholars). All praises are due to Allah who has guided us to this, for we would not have been guided had not Allah guided us. And the best blessings and most perfect peace be upon our master Muhammad and upon his Family and Companions - all of them. And may Allah ta'ala be pleased with the fortunate *Taabi`un*, the right acting scholars, the four *mujtahid* Imams and those who follow them until the Day of Judgement.

