

THE EVIDENCE OF SAINTS AND THE OBJECTIVES OF THE RIGHTEOUS

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PREFACE

May the peace and blessings of God be upon the greatest spirit, our Master Mohammed, his family which is the purest and his righteous followers, and may God be pleased with the hidden

pole and the sealed isthmus, our Master Ahmed Tijani and the Eminent Tijaniya Sheikh Ibrahim (Sahibul Faida) from Kaolack and the entirety of Merciful saints and whoever followed them with kindness until the Day of Judgment.

Let both Jins and humans bear testimony that I wrote this book not for any reason other than to seek my Lord's pleasure. May it be paradise for me and my peers on this path; otherwise there is no new knowledge in it which has not been preceded. We ask God the Most Gracious and the Most High to accumulate a store of reward for us on the Day of Return.

Finally, I apologise to all ladies and gentlemen for the numerous quotations on the strength of Al- Albani in the hadith. I adopted this style as an obligation, not as a justification, because Al-Albani is an authority for most hardliners in the knowledge of the hadith.

Before beginning, I wish to state that there still remain some differences between us and the extremists in the splitting of innovation (bida'). Whereas we talked about splitting it, they rejected that on the grounds that its wholeness is in general comprehensive. Here, I wanted them to be committed to the books of their leaders because they are only satisfied with the Fatawa (Formal legal opinion) of their learned ones.

My dear brothers, note that these people have two tricks; in case you are to debate one of them in the midst of people.

The first stratagem: When he realises that he is in your grips, and that you have overwhelmed him with proofs, he quickly avoids the subject under discussion and introduces another topic, even before the first topic ends. For that matter, don't follow him, instead, refer him to the first topic until he is convinced of the truth, then you move on to another topic if you wish.

The second stratagem: When you restrict them to the Fatawas (Formal legal opinion) of their Sheikhs-Taimiyyah or others- in an issue, and they are incapable of responding to it, they say to you: "Every statement is accepted and rejected except the saying of the Messenger of God" In that case, say to them: "Why did you conceal those issues in books for years without bringing them out to people for distribution in order that mankind gets to know that your Sheikh has erred in this matter; so that you can save yourself from our grips on a day like this"

We ask Allah for success, as we begin now with His strength and power in order to achieve the intended purpose.

Table of Contents

Author's	
preface.....	

Extremism and its disadvantages to the Islamic World.....	
Innovation (bida') in the opinion of Ibn Taimiyyah.....	
Wahabis have acknowledged their name Wahabiyya.....	
The requisite Remembrance (zikr) in the Tijaniyya Sect.....	
The requisite Remembrance (wurdi) in the Wahabiyya Sect and its merit.....	
Al-Wazifa in the Tijaniyya Sect.....	
Raising the voice during Remembrance (zikr) collectively.....	
Annual Wazifa.....	
Remembrance (zikr) on Friday.....	
Meeting for Remembrance (zikr).....	
Raising the voice during (Remembrance) (zikr).....	
Salatul Fatiha.....	
Spreading the garment for Remembrance (zikr).....	
Movement during Remembrance (zikr).....	
Affiliation to the Sufi Brotherhood.....	
Ruling on Inspiration.....	
Whoever devotes himself to Remembrance (zikr) sees wonders.....	
He who remembers God has his supplications answered.....	
Purification of the Soul.....	
The purifier of the soul.....	
Knowledge imparted directly by God through mystic intuition (Sufism).....	
A person who is recognised as God's Saint.....	
Celebrating the birthday of the Holy prophet.....	
Ruling on the use of the Rosary.....	
Supplicating through the Prophet (May the peace and blessings of God be upon him).....	

Seeking the blessing of Sheikhs.....
Seeking the blessing of Taimiyyah.....
The soil at the tomb of Ibn Taimiyyah.....
Seeking Help.....
Dedicating a reward to a dead person.....
Collective supplication.....
Wiping the face after supplication.....

Extremism and its disadvantages to the Islamic World

These people do not still relent in extremism until they are constrained by the doctrine. You will find them accusing one another of polytheism and innovations (bida'). I have gathered a considerable amount of information from that which I term as – Inconsistencies of Wahabiyya-

so that this temptation does not befall us. The Holy prophet (May the peace and blessings of God be upon him) forbade us from extremism saying: “Indeed, this religion has been simplified and this religion will never burden anybody except to overpower him.” It was reported by the following: Al-Bukhari in no. 39, Al-Nisai’ in vol.8 p.122, Ibn Hibban in no. 351 and the likes of them. Every issue that contradicts its philosophy is classified under innovation (heresy). This hadith is repeated in other words as follows: “Every novelty is an innovation and every innovation is misleading and everything misleading has its place in hell. It was also reported by the following scholars of hadith: Ibn Majah in no. 44, Tabrani in no.642, Ibn Abu Asim in Sunna no 31 and others. They emphasise matters with this hadith without details. If we were strict in the chain of transmission of this hadith as they are in respect of the issues, the hadith would have been a weak one that cannot be used as evidence. Follow me my respected brother. You should know that this hadith has three versions: on the authority of Al-Arbad Ibn Sariya, on the authority of Jabir Ibn Abdullah, then on the authority of Abdullah Ibn Masawud.

The first chain of transmission: Abdul Rahman Salma who is unknown as in Tahzeeb Al- Kamal vol 6 p.238 no 8649 followed by Hajar Ibn Hajar, also unknown as well as Ibn Abi Muta’u, who was not heard from Al-Arbad, as in Tahzeeb vol. 31 p.540 in no. 6924 and the likes of it as in Al-Mizan vol. 7 p.221. It is said that Jubair Ibn Nufair followed him but in the chain of transmission traced to him - Shu’uzul Azdi is unknown and no one trusted him except Ibn Hibban and his authentication in the opinion of these people is like the wind as Al-Albani repeats that in his books. In the case of Muhasir, it was not proven that he met Al-Arbad Ibn Sariya; and in the chain of transmission traced to him- Ismael Ibn Ayash- Ibn Madani declared the entirety of his versions; Consult Al- Tahzeeb vol. 3 p176. And based on this is the deficiencies of the hadith in respect of these four; the two are unknown and the last two are not proven to have been met. How then does the hadith become a credible one?

Under these four-Thaur Ibn Yazid on the authority of Khalid Ibn Ma’dan- on the authority of the four, and it has indeed been proven in Al-Du’fa Al- Kabeer by Al-A’qeel no. 225 that Thaur Ibn Yazid was a Qadari and so the people of Sham wouldn’t take anything from him, and Khalid Ibn Ma’dani is the commander of Yazid police. All of this makes the hadith weak

Second chain of transmission: The entirety of his paths revolve around- Ja’far Ibn Mohammed-Ahmed said: A weak hadith is in disarray whilst a moderate one is lively. Consult Bahr Al-Dammi vol. 1 p 36 no. 152 as well as in Al- Ilali by Ahmed vol. 1 p 52 in no. 62. From where then is the soundness of this chain of transmission?

The third chain of transmission includes Musah Ibn Uqba whom Al-Bukhari mitigated as in Al-Mizan no.7952, including Abu Ishak Al-Subaie’ Al-Mudallis who gave a long chain of transmission traceable to the last narrator. For that matter Al-Albani himself acknowledged in Daef Ibn Majah no. 46 that he is weak. This is what I personally pursued and took keen interest in; for I had been informed that Al-Albani tried to correct this hadith, so his Wahabi brother Hassan Ibn Abdul Manan the Damascan rejected to it in his book “A dialogue with Sheikh

Al-Albani” I didn’t take keen interest in the book, neither did I peruse its contents but I saw Al-Albani pointing to that in Silsilatu Al-Sahih vol 6 p527.

In view of these deficiencies in the chains of transmission of the hadith I would say: If we were as rigid as they are, the hadith on “every innovation” (bida’t) would be weak. There are some defects in it which I haven’t mentioned. In short, I will single out the compilation, God willing.

Perhaps the extremist is fed up with this explanation and so said: What prevents some chains of narrations to be strengthened by others so that it becomes good for others?

Response: The extremists have rejected the strengthening of the weak by others. They said in their book entitled “The Meeting place of the people of the hadith” in the first edition vol.1 p.99: “It is no secret to anyone who studies this science that weak paths do not strengthen one another” And in vol. 13 p. 246, they said: “A weak hadith cannot be sound if a weak one from another path corresponds with it based on the saying of the predecessors” In vol 126 p.285 : “That Ibn Hazm believes that for a message, if its entire path is weak, it cannot become strong no matter the heights these paths have reached.” There are those who follow this approach. Thus, the extremists say by themselves that God has affairs to run on earth.

Even the following hadith emphasises it: “Whoever does an act which is not in accordance with our command will have it rejected” It was narrated by Muslim in no.1718, followed by Abu Daud in no.4606 and Ahmed in no.24450.

If we were strict about the chain of transmission of this hadith, there was no doubt that it would be weak, because it includes - Abdullah Ibn Ja’far- He is not proven, according to Ibn Ma’in as in Al-Tahzeeb vol. 14 p.372 with no. 03202. It includes - Ibrahim Ibn Sa’d - trusted and has delusions as in A-l Kamil by Ibn A’di, vol. 1 p.399 with no.77. He was followed by Abdul Wahid Abu Aun, trusted but makes errors as in Al- Thakat by Ibn Hibban vol. 7 p123 with no.9287, including Zafar Ibn Aqeel who is unknown; and the narrator on his authority-Abdul Aziz Al-Darawardi who makes mistakes and overturns the hadiths, as in Al-Harj Wa Al-Ta’deel in vol.5 p.396 with no.1833.

I remarked: If the narrator was not authentic and his follower was delusional and made mistakes, how does the hadith become authentic?

If we are lenient enough to judge the hadith to be authentic, we shall say that everything in the hadith “every innovation is misleading” is a generality. I want to be specific as proven in the Science of principles. Innovation is divided into different groups. Listen to what the Imams of Wahabiyya say:

Innovation (bida’) in the opinion of Ibn Taimiyyah

Ibn Taimiyyah said in Dar'u Ta'rud vol. 1 of p.249: Al-Shafi'i (May the God be pleased with him) said: "Innovation is classified into two; an innovation that contradicts a book, a Sunnah, a consensus or a tradition from some of the companions of the Messenger of God (May the peace and blessings of God be upon him). This is a misleading innovation. Then there is an innovation that that doesn't contradict anything from it so this may be a good one. To quote Umar: "This is an innovation of blessing"

This statement or a similar one was narrated by Al-Baihaqi with its authentic chain of transmission in the introduction. He also said in vol. 1 p.248: "Whatever contradicts texts is an innovation based on the unanimity of Muslims. It is only when it is known to have contradicted it that it may be called an innovation.

He said in a collection of his formal legal opinions (Fatawa) vol. 31 p.318 as follows: "The fact that the prophet did not do that is not a pretext...perhaps he was prevented by circumstances"

Mohammed Ibn Abdul Wahab said to his followers in his book Al-Darar Al-Sunniyya vol. 1 p.245: "We are renouncing all innovations, except an innovation which has its origin from the canonical law of Islam, like a collection of the Quran into one book. Umar, (May God be pleased with him) gathered companions of the Holy Prophet in Salatul Tarawi during the month of Ramadan and on other similar occasions.

I remarked: "This speech points to the fact that innovation is classified into two; an innovation which has no origin and an innovation which has its origin from the canonical books of Islam.

What Ibn Atheemain said in Fatawa Arkanul-Islam (Formal legal opinion on the pillars of Islam) vol. 1 p.324 no. 247 in the following language is worth mentioning: "I am worried that someone who contradicts the sunnah in a manner that justifies the formulation of an independent judgment (ijtihad) is an innovator, and those who place their hands on their chest after rising from the ruku' (bowing) base what they say on evidence from the Sunnah, so we say: This is an innovator because he has contradicted our ijtihad. This is distasteful to mankind and so one should not utter the word innovation (bida't) in such a manner because it can lead to people accusing one another of bida't in matters of ijtihad" (formulating an independent judgment)

I begin by dividing bida't because the followers of Ibn Taimiyyah are the ones denying the categorisation; but as for the people of God, there is no difference of opinion on it

Note: Perhaps I will base my evidence on the generality of the expression as hadiths that make the gathering for Wazifa permissible. I don't think that among us, there is anybody that will reject the argumentation in general. Ibn Taimiyyah said in a collection of his Fatawa 12/13. "Whoever rules in general has ruled with knowledge and probability" He also said 31/318: "The fact that the prophet did not do that cannot be evidence...perhaps he was disabled by circumstances..."

In Al-Durar Al- Sunniyya vol. 8 p.285 the Wahabis said: “What has to be taken into account is the generality of the word, not the reason in particular. They also said in the following: vol. 8 349, vol. 13 p428, vol. 14 p187, then in vol 12 p467: “Whoever makes a commentary of the verses of the Holy Book based on the reasons of its revelation has suffered a loss and so the expression of the word in general...”and the likes of it.

Ibn Atheemain said in Fatawa Arkanu Al-Islam vol. 1 p 468. And Al-Albani said in Silsilatu Al-Sahih vol. 5 p 611: “It is known that what matters is the generality of the word, not specifically with the reason” He also said in his encyclopedia vol. 3 p859: “All scholars have agreed that what has to be taken into consideration is the generality of the sense of the word, not the reason.

Wahabis have acknowledged their name Wahabiyya

It is surprising that a good number of Wahabis do not agree with the name Wahabi, neither do they accept it.

I then said: If you are not satisfied with it, your elders are satisfied with it. Ibn Baza said in the Fatawa of Nurul Ala Al- Darbi (Ahmed Tayyar’s edition) vol 1 p 19: “Wahabiyya is a well known title for scholars of monotheism, scholars of Najad... and whoever implored people to adhere to the call (da’wa) of Sheikh Mohammed Abdul Wahab and grew on this call (da’wa) in Najad is called Wahabiyya. This title was known to everyone who called to Tawheed (Monotheism) of God. It is an honourable title indicating that whoever was known by it was among the people of monotheism.

Vol. 1 p22 of it reads: “This is a known and honourable title and it is undeniable that it is the title of the people of monotheism”

He said in the Fatawa of Nurul Ala Al-Darb (Al-Shaway’ar edition) vol. 3 p 153: “A Wahabi calls to the adherence of the message of God and His Messenger... If you are addressed as a Wahabi, say, yes I am Wahabi and I am a Muhammadi, calling you to obey God”

The same applies to the followers of the truth who are not hurt if they are addressed as Wahabis... Wahabis are preachers of the word God.

In vol.1 p566 of Al-Durar Al-Sanniyya which a very important book of Wahabiyya, they said: “We are the adherents of Wahabiyya...” And vol. 8 p433 reads: “To claim that you are on the path of Wahabiyya and object to migration with your brothers is a nullification of the verse of migration (migration). In vol. 10 p 511 is: “The chapter on the response to whoever objects to the people who call to the adherence of Wahabiyya.” Vol. 16 p353 reads: “One of the virtues of Wahabiyya is that they killed heresies among them” Also in vol. 16 p 452, it is written: “We are Hanifa Wahabis. Ibn Jibreen wrote in his Fatawa vol. 64 p29: “Wahabis are followers of ancestors”

In vol. 1 p71 of his book entitled Fatawa wa Rasaail, Sheikh Abdul Latif wrote: “Wahabiyya is not a new doctrine” This is an affirmation from their leaders, therefore on this basis, we are not at fault to call them by their name.

The requisite remembrance (zikr) in the Tijaniyya Sect

The requisite remembrance is Astagfir Lah (I ask for forgiveness from God) 100 times and then Assalatu ala Annabi (Prayer for the Prophet) with the requisite verse formula 100 times, then Laa ilaha illa lah (There is god except Allah) 100 times to be repeated every morning and evening. Whoever leaves it to make up for it later must be only on an excuse of sickness.

1-Our pretext for limiting it to the recitation of istigfar (Asking God for forgiveness) 100 times: According to by Muslim 2702, “the Messenger of God (May the peace and blessings of God be upon him) used to recite Astagfir lah 100 times a day”

2- Our pretext for limiting it to the recitation of peace and blessings to the Holy prophet 100 times: It was reported by Tabrani in Al-Sageer 1/209 that the Messenger of God (May the peace and blessings of God be upon him) said: **“Whoever prays for me 100 times, God has written innocence of hypocrisy in between his eyes.”** Al-Manzari also said in Al-Targeeb: “I do not know Ibrahim Salem him as one who is deemed weak or not trustworthy,” I mean his chain of transmission is good.

3- Our pretext in limiting it to the recitation of la ilaha illa lah (There is no god but Allah) 100 times: It was narrated by Ahmed 6/344 and Al-Baihaqi in Al-Sha’b no. 612 that the Messenger of God (May the peace and blessings of God be upon him) said to Ummi Hanni: **“My saying laa ilaha illa lah is better for you than what the sky has shut on you”** Al-Albani also authenticated it in his Al- Sahih no. 1316.

4-Our pretext is in the fact that whoever leaves it can make up for it. That was narrated by Bukhari 1852 and Muslim 1148: **“That he ordered the fulfillment of the vow”** And he said: **“Whoever pledges to obey Allah must obey him.”** This was narrated by Bukhari in 6318. Amru Ibn Al-Asi used to make up for supererogatory prayers that he missed. That was narrated by Bukhari 1979 and Muslim 1159.

5-Our pretext for limiting it to the morning and evening: It was reported by Al-Baihaqi in Al-Sha’b in no. 560 and Al-Muqaddasi in Al-Mukhtara 2418 that the Holy prophet (May the peace and blessings of God be upon him) said: **“Remembering God before sunrise is dearer to me than freeing four of Ismael’s children, and remembering God after Asr prayer until sunset is dearer to me than freeing four of Ismael’s children”** This was authenticated by Al-Albani in Sahih Al-Targeeb 465-466

The requisite remembrance (wurdi) in the Wahabiyya sect and its merit

Ibn Qayyim said in Madariji Al- Salikeen vol. 1 p 446: “Whoever devotes himself to reciting ya hayyu ya qayyum la ilah illa anta birahmatika astageethu (God the Everliving, the Everlasting, there is no god but you, by Your Mercy I seek Your help), that will give him the life of the heart and mind.

He said: “Sheikh Al-Islam Ibn Taimiyyah followed it strictly... and I heard him say: whoever perseveres in reciting it 40 times every day between the Sunnah prayer of dawn and the dawn prayer (salatul Fajr), Allah will give life to his heart and it will never die”

I remarked: “This prescribed number, prescribed time; necessity and favour mentioned are not traceable in the Shari’a. In spite of that, there isn’t any of them who commented that this invocation is a misleading innovation (bida’), but kept mute. Why? It’s because this invocation came from an Islamic Sheikh. Isn’t it so?

He has also got a recommended “salat” which has not been heard from others. Consult Al- A’laamul-Ulyat vol 1 p 27 and Maktabatu Al-Shamila. As in the case of Imam Al- Ashaafi’ (May Allah’s Mercy be upon him) who has a salat that made him enter paradise. It was also mentioned in Jalaa’ Al-Afham by Ibn Al-Qayyim p 412, Maktabatu Al-Shamila and authenticated by Al-Albani in the last description of salat that it is one of the best salat.

From Auraaadul Khutbi, Ibn Taimiyyah (May Allah’s Mercy be upon him) recited Al-Fatiha repeatedly from Fajr to sunset in order to obtain significant favour. It was mentioned in the book: Al- A’laamul Ulya in chapter four of Ibn Taimiyyah’s Manaqib (virtues) in remembrance of Allah (zikr): “And his habit was known; no one spoke to him without necessity after Fajr prayer whilst he was still in remembrance of Allah (zikr). For, he listens to himself or perhaps someone by his side listens to his remembrance whilst he frequently turned his face towards the sky. This is how he continued until sunrise and the time for the prohibition of prayer had passed. During my stay in Damascus, I stayed with him during the day and much of the night. He would bring me closer to him until he made me sit next to him. I would listen to what he recited and the remembrance (zikr) at that time, so I heard him recite Fatiha and repeat it until he exhausted the entire period – I mean from dawn until sunrise- in the repetition of his recitation”

In Uqudu Al-Durriyya 43, he (May Allah’s Mercy upon him) would say: “Perhaps I perused one hundred interpretations of I verse, then I would ask God for understanding, then say, oh teacher Adam and teacher Abraham teach me, whilst I was on my way to the abandoned mosques, then towards it, I would roll my face in the dust and ask God the Most High saying: “Oh teacher Abraham, give me understanding”

I remarked: The Sheikh was stingy with us for not making this knowledge available to us. I had gone through his books without seeing him interpret a single verse in ten different ways, not to mention hundred interpretations. You will never see any of the dua’ that he said whilst rolling his face in the dust on any television screen saying: “This Wurdi (remembrance) from the Islamic Sheikh is a misleading innovation and that the Sheikh and his minister Ibn Qayyum are

misleading innovators of this wurdi” Instead, you will see them mute. They won’t utter a word. Why?

Al- Wazifa in the Tijaniyya sect

As for Wazifa, it is recited 30 times as follows: “Astagfir lah lazi laa ilaha illa huwal hayyul qayyum” (I seek forgiveness from God who, there is no god except him, the Everliving and the Everlasting). It is followed by Salatul Fatiha, to be recited 50 times, then “laa ilaha illa lah” (There is no god except Allah) to be recited 100 times. Next is Jawharatul Kamil to be recited 12 times, but once a day on Fridays.

1-As for istigfar, it was Abu Dawud who made it known 1517 and Tirmidhi 3577, that “whoever recites it 3 times, his sins shall be forgiven even if he escaped from an advanced army”

2-In the case of salatul Fatiha, you will soon read about it. I said in respect of it that it is from the salat of our Master Ali (May God be pleased with him)

3-As for “la ilaha illa lah » (There is no god but Allah), it was presented in the chapter on necessity.

4-With regard to Jawharatul Kamil, it is an explanation of salatul Fatiha which is a prayer (salat) by our Master, the Tijaniyya sheikh (May God is pleased with him). There is nothing in its meaning that contradicts the sharia law. Indeed its originator has explained it himself (May Allah be pleased with him) The companions (May God be pleased with them) had prayers, (salawatu) and so were the followers and the Wahabis in the same way as those who try to reject Jawharatul Kamil must necessarily begin with the prayers of the companions, the followers and others.

Among the requirements of meeting for Wazifa in general are:

1-According to a hadith narrated by Bukhari 6408 and Muslim 2069, the Messenger of God (May the peace and blessings of God be upon him) said: “**God has angels who roam on the roads searching urgently for people who recite the remembrance of God (zikr)**. And in one narration: **the Council of remembrance...**) until he said: “**They are people who do not cause misery to those who sit with them**” Included in the hadith is: “**They glorify you, praise you and exalt you.**” And in one the narration, it reads: “**They pray for the prophet** “so that a person who is delusional does not imagine that they gathered to read” Praise be to God.

The hadith also reads: “**If you pass by the garden of heaven, seek God’s favour**” they said: “**What is the garden of heaven?**” He said: “**Gathering favours by remembering Allah**”

This was narrated by Tirmidhi 3510, Ahmed 3432 and others. Al-Albani contradicted it but he finally corrected it in Sahih Al-Targeeb 1511. Then the respected Sheikh Ibrahim Salih gathered its parts in Al-Mugeer in p135. Praise be to God.

I have observed that the hadith has allowed collective remembrance (zikr) due to the generality of its statement (council of zikr- gathering around for zikr), and did not say such or such an individual's remembrance, therefore we are not allowing any extremist to restrict the absoluteness without evidence , but rather use the generality as evidence, just as they used as evidence in their book, Islamic Research Journal, vol. 62 p. 53 when they wanted to permit a collective supplication after burying the dead, and therefore had to invoke a hadith: **“Ask for forgiveness for your brother, for he is being questioned now.”** For that matter, they permitted a collective prayer for everyone (**ask for forgiveness**) in the plural.

Raising the voice during remembrance (zikr) collectively

In the ascetism of Ahmed Ibn Hanbali no.2252 with an authentic chain of transmission comes this: “Abdullah told us, Yahya Ibn Uthman Al-harbi narrated to me: Abu Al-Malih narrated to us on the authority of Yazid Ibn Yazid that is to say Ibn Jabir. He said: Abu Muslim Al- Khaulani often used to raise his voice in saying Attakbir, that is to say Allahu Akbar, even with young boys. He would say: “Mention Allah until the ignorant sees you as a mad person”

I remarked: You notice that they raise their voices together, and none of the companions rejected them. (May Allah be pleased with them altogether)

Annual Wazifa

Although meeting to seal the recitation of the Holy Quran in the month of Ramadan on the 29th day in the Holy Mosque in Mecca and the supplication to complete the Quran has no basis in the sharia, the Wahabis practise it.

In the formal legal opinion of the Permanent Committee (2nd Edition vol. 3 p. 97) a question arises. The supplication to seal the recitation of the Quran by the Islamic Sheikh includes an activity. Does this supplication to seal the recitation of the Holy Quran have any basis in the Sunna?

The response: We do not know the authenticity of the supplication attributed to the Islamic Sheikh Taimiyyah during the completion of the Holy Quran and we have not found it in any of his books but it has become known that it is attributed to him, which we do not find anything wrong with. If any person says supplications other than that, there is nothing wrong with that because of the lack of proof specifying a specific supplication.

In the collection of the formal legal opinion of Ibn Baz vol. 6 p.294 and in vol. 11 p. 318, he said: “The meeting for the supplication to seal the recitation of the Quran is permissible and attending it from various countries is allowed.” This, he repeated about seven times.

I remarked: I have learned that there has never been any mention of a supplication by name –the seal of the completion of the Quran- in the hadith, just as there isn't any permission to meet in

respect of that. Yet, you will see them providing evidence and analysing it without saying that it is a misleading innovation.

Meeting for remembrance (zikr)

In Al-Fatawa Al-Kubra by Taimiyyah 1/53 a question arises: “Do the poor assemble, engage in remembrance and recite something from the Quran...He said: “Assembling for recitation, remembrance and supplication are good and commendable”

Raising the voice during remembrance (zikr)

1- In Bukhari (841) and Muslim 583 and others, on the authority of Ibn Abbas, he said: “Raising the voice in zikr when people finished the observation of obligatory prayers was done during the era of the Messenger of Allah, (May the peace and blessings of God be upon him)

2- **"If you knew what I know, you would laugh a little, cry a lot, and you would go out to the slopes to seek reward from God"** This was narrated by Al- Hakim 4/320, authenticated by the Imams and contradicted by Al-Albani, who declared it weak in his Daeeafa (weak hadth) 4354 and then declared it authentic in Sahih Al- Jami' 5262

3- It was narrated on the authority of Abu Musah, that they were with the Messenger of Allah, (May the peace and blessings of God be upon him) on a journey when they raised their voices in zikr (remembrance), so the Holy Prophet, (May the peace and blessings of God be upon him) said: "Do not trouble yourselves too much..."

This was narrated by Bukhari 6610 and Muslim 2074 and others.

Note: Do not trouble yourselves too much means show compassion to one another; it's not an order to lower the zikr (remembrance)

Note: The hadith: **“The best of remembrance is the hidden one”** was narrated by Abu Ya'la in his Musnad no.731, Ahmed in his Musnad 1/172 and Ibn Abu Shaiba no. 3477. This is a weak hadith and the entirety of its methodology revolves around Ibn Labiba and the evidence is so weak that it cannot be restored.

Note: Scholars are unanimous that the following sayings of the Most High: **“And remember Your Lord within yourself,”** then: **“Do not raise your voice in prayer”** were both revealed in Mecca when the Prophet, (May the peace and blessings of God be upon him) was raising his voice whilst reciting the Qur'an and the infidels were listening and cursing it. Consult Al-Tabri 6/165, Ibn Katheer 3/385, Ibn Al-jawzi 3/238, Al-Qartabi 7/225, Al-Wahadi 2/440, the exegesis of IbnTaimiyya 4/319, and others.

Remembrance (zikr) on Friday

As for Friday zikr, Al-Tirmidhi, no.489 narrated on the authority of Anas Ibn Malik: The Messenger of Allah (May the peace and blessings of God be upon him) said: **"Seek the hour in which there is hope on Friday after asr (afternoon) until sunset."** Ibn Hajar mentioned it in Al-Fath vol.2 p.417 with another chain of transmission and remained silent over it. Ashawkani

said in Nailil-Al-Awtar vol.3 pg.293 in his chain of transmission: "Ibn Abu Hameed is weak but Ibn Lahi'ah followed him"

I remarked: Al- Albani authenticated it in his Sahih no 2583 for this following. Abu Dawud narrated it in no.1048 and others.

And in Fathu Al-Bari vol.2 pg.421, he said: "On Fridays, Fatima Al-Zahra' (peace be unto her) would send a boy of hers called Zaid to look at the sun for her. Whenever he informed her that the sun had set, she would apply herself to supplications until it was out of sight"

His chain of transmission varies from that of Zaid Ibn Ali, and among the narrators, there are those whose condition is not known. Ishaq Ibn Rahaway narrated in his musnad, following the style of Saeed Ibn Rasheed on the authority of Zaid Ibn Ali, on the authority of Fatima. In it he said: "When the sun sets, tell a boy called Arbad, "climb to the top of the hill, so that when the sun sets, you inform me."

And in the Tabaqati of Ibn Saeed vol.1 p. 290, he said the following: "Mohammed Ibn Al-Munkadar, Safwan Ibn Salim Ibn Abu Jazim, Suleiman Ibn Sahim and Yazid Ibn Khasifa were religious people; they used to meet after asr, chat and summon people for supplications"

In Akhbaril Qudati vol.3, p.238: "Whenever Al-Mufaddal Ibn Fadaala observed the asr prayer on Fridays, he would isolate himself at the side of the mosque, whilst he continued to supplicate until sunset."

And in TarihiWasit vol.1 p.186, "whenever Taawus Ibn Kaisan observed asr prayer on Fridays, he would face the Qibla, and would not talk to anybody until sunset"

Ibn A'sakar said in "Tarihi Dimashqa vol.64 .p.140: Assalti Ibn Bastwam was rendered blind, then his brothers sat, supplicating for him during asr on Friday. Before sunset, he sneezed and his vision was restored"

And in Sairi A'laam Annubula' vol. 6 p.325, he said: "Suleiman Al-Taimiyyi used to glorify Allah after asr until magrib"

The minister of the hardliners, Ibn Al-Qayyim said in Zada Al- Mu'ad vol.1p.384: "This moment is the last time after asr that the entire people of Al-Mal will glorify it"

In vol.1 p. 382: "Whenever Saeed Ibn Jabeer observed asr prayer, he wouldn't talk to anybody until sunset, meaning that he was busy supplicating"

Based on this clear procedure, Tijanis would meet in the evening of every Friday for (remembrance) zikr and supplication, hoping to agree on the aforementioned time and to follow ancestors (May Allah be pleased with all of them)

Salatul Fatiha

As for the statement that Salatul Fatiha is Six thousand times better than the Qur'an, it's a weak tradition, not proven by the Tijaniyya Sheikh (may Allah be pleased with him)

1- Consult Al-Bayan and Al-Tibayan by Sheikh Ibrahim from Kaolack (May Allah be pleased with him) Consult "Defending the Ways of the people of Guidance" Consult "Kitabu Al-Mugeer" by Sheikh Ibrahim Al-Sharif Al-Sali p.66. Consult "Janayatul Muntasib" by Sheikh Ahmed Sikeer p.8

2-In Jawahiri Al-maa'ni (1/176) "That preferring the Qur'an to the entirety of words from remembrance (zikr) and Salat (blessings) upon the Prophet (May the peace and blessings of Allah be upon him) is clearer than the sun"

I said: This clearly demonstrates to you that preferring Salatul Fatiha to the Qur'an was not definitely proven by the Sheikh as the Imams said.

I provided this statement as a clarification to my loved ones, but as for the denier who stagnated and refused to accept the truth, and stubbornly compelled Tijanis to adhere to this tradition, I say to him: Preferring a zikr (remembrance) to the Qur'an for a purpose is acceptable among Muslims.

3- In Tadreeb Raawi p.392 and Muhaddith Al-Fasil p.178, Abu Saeed Al-Khadari said: "Memorising the hadith is better than reciting the Qur'an"

4-And in Fath 7/7 it's stated that merely increasing the reward doesn't require confirmation of absolute preference.

5. Ibn Taimiyyah said in the collection of his Fatawa 11/400: "Most people who follow the spiritual path don't understand the Quran when they read it, whilst they have not yet tasted the sweetness of faith, so when they devote themselves to the zikr (remembrance), it gives them some faith, the sweetness and pleasure of which they find, so it becomes more beneficial to them at that moment than the Quran.

I said: Ma Sha'a Allah, no comment.

6- When is Salatul Fatiha drawn from the Salat of our Master Ali? (May peace be unto him). Al-Albani authenticated it in the Description of his Salat 174. In it is Salat by Imam Al-Ashaafi'; in it also is a prayer which some scholars consider as the best...

According to Abu Hatim, perhaps one will say that the chain of transmission of salatul Fatiha was not authentically attributed to our Master Ali. (May God honour him), interrupted for the sake of Salama Al- Kandi who is unknown and did not hear from Ali (May peace be upon him)

Response: The chain of transmission of Salama Al- Kandi is authentic and Salama Al-Kandi is reliable. He heard from Ali (May peace be upon him). Bukhari said in Tarihi Al-Kabeer vol. 4 p.190: "Salama Al-Kandi narrates on the authority of Ali (May peace be upon him)" And Ibn Hibban said in Al-Thiqatu vol 4 p.343: "Salama Al-Kandi narrates on the authority of Ali" (May

peace be upon him) Ibn Jareer Al-Tabri also said in Al-Tahzeeb Al-Athar no. 352 when a question was thrown to him: "Is Salatu Annabi(prayer for the prophet) conceivable without salat narrated on the authority of the prophet?" May the peace and blessings of God be upon him).

He responded that it was conceivable, then he quoted this salat on the authority of Imam Ali (May peace be upon him)

I remarked: If these critical minds (Bukhari, Ibn Hibban and Ibn Jareer) confirmed that Salama heard from Imam Ali (May peace be unto him) then Abu Hatim's rejection doesn't negatively affect that since it was confirmed in the Science of the Hadith that what was corroborated had prefaced what was rejected and that Al- Albani had reiterated that in his Sahih about twelve times.

A question arises: Why do these hardliners –Ibn Baz, Ibn Atheemain, Al-Albani and their followers- invent all the salat of the people of the brotherhood?

I asked them: Is it permissible for the prophet to pray with so-and –so's prayer. They say that it is not permissible except for what is reported from the prophet, which is salat Ibrahimiyya. As for the others, it is no. In spite of that, you will see them making better salat which they create among themselves and which cannot be traced to any hadith just as it will soon stop - God willing -

- 1- In Durar Al- Sanniyya vol.11 pg.411, they performed an innovative prayer which wasn't mentioned in the hadith. They said: "And may Allah's blessing be upon Mohammed, the master of the Messengers and the leader of those that fear Allah, his entire companions.and grant him more salvation"
- 2- In vol.10 pg.453 they wrote the following: "Lord bless your servant and messenger Mohammed, his family, guided companions and grant him more salvation"
- 3- And in Masa'il wa Fatawa Najadiyya p.52, they said: "Lord, bless Mohammed, his companions, the guides of humanity and grant him peace.
- 4- And Sheikh Abdul Latif said in his book Fatawa wa Rasa'il vol.1 p.214: "Lord, bless your servant and Messenger Mohammed, his family, companions and those who followed him with good deeds until the Day of Judgment, and grant him more salvation."
- 5- In the Fatawa Nuru ala Al-Darb by Ibn Baz, vol.14 p.18, he said: "Lord bless the messenger of Allah and reward him on our behalf"
- 6- In vol.13 p.297, he said: "Bless him and grant him lasting peace and blessings until the Day of judgment"
- 7- In the Rasa'il wa Fatawa by Sheikh Abdul Aziz vol.1 p.136: "Lord bless our Prophet Mohammed, his family, entire companions and followers with him with goodness until the Day of Judgment"

- 8- Al-Albani's prayer: Al-Albani commissioned his book Al-Silsilatu Al-Daeefa vol.1 p.1 saying: "Praise be unto the Lord of the Worlds and may he grant the master of messengers and his most distinguished companions good blessings.
- 9- Then he commissioned: "Al-Silsilatu Al- Sahiha vol.1 p1 with this prayer: "May peace and blessings be upon our prophet Mohammed who guided us... and his most distinguished companions through his hadith and sunna.
- 10- In the collection of the formal legal opinion of Taimiyyah vol.1 p4, he said: "May God's blessings and peace be upon him, his family, companions, a prayer that pleases the king, the judge, and peace and greetings coupled with satisfaction"

I remarked: All these ten prayers are innovations if Salatul Fatiha is an innovation. That is it, otherwise it is not.

Note: In the formal legal opinion of the Saudiyya Council (Lijnatu Saudiyya), 7/66 no.4551: "That the meaning of salatul Fatiha is genuine, but it is not used in prayer" i.e. the Tashahud

I said: "There is no Sheikh in the Tijaniyya sect who will issue a formal legal opinion that it should be used in Tashahud as you intend, oh Wahabis"

Spreading the garment for remembrance (zikr)

1-As for spreading a garment for zikr, it is neither obligatory nor conditional. For that matter some members of the brotherhood have abandoned it, following what Sheikh Umar Al-Fauti said in Al-Rumah that he spreads it because of the lack a clean place. Consult Al-Durra Al-Kharida 4/37.

2- Some members of the brotherhood continued to spread it following the examples of the beneficiary's intention that it was spread in the presence of the Sheikh (May God be pleased with him) while the place was clean. Consult Al-Durra Al- Kharida 42-4/41 and have a look at the hadith:

3- **"Let people remember Allah in the world on a smooth spread.** Allah will admit them to higher levels" This was reported by Ibn Hibban in Sahih 2/124 no.398 and Abu Yu'la in his Musnad 2/359 no. 1105 and was authenticated by some Imams, including Al-Haithimi in Al-Majma' 10/59, no.1677, and Al-Manzari in Al-Targeeb 2/337 no.2241. This includes Darraj, a scholar in respect of whom people have different opinions.

Note: Al-Albani was almost confused about Darraj, criticising him and saying that his views are objectionable in some cases. He also said in Sahih 3350 when he wanted to quote him. Some unspecified persons have authenticated his hadiths

I remarked: If some hardliners didn't accept this clear evidence, we call them to provide evidence for their prayers on carpets in their mosques.

It was indeed in the collection of the formal legal opinion (Fatawa) of their Sheikh Ibn Taimiyyah vol. 22 p. 163. He was asked a question about a person spreading the carpet and praying on: "Is what he did an innovation or not?"

This was his response: "All praise is due God, the lord of the Worlds. As for the prayer on the carpet, in as much as one is aspiring to that, that was not a Sunna of the ancestors among the Muhajiris (Those who emigrated with the Holy prophet) and the Ansaris (Those that assisted the Holy prophet) and from some of the followers of good deeds they had among them during the era of the Holy prophet (May the peace and blessings of God be upon him); they were praying in the mosque on the floor.

None of them took a carpet connected with prayer for it. It was narrated that when Abdul Rahman Ibn Mahdi came to the city and spread a carpet, the King gave a command in respect of that, and then it was said to him. He is Abdul Rahman Ibn Mahdi, he said: But you knew that spreading a carpet in our mosque is bida'

He said in vol.21 pg.118: The Prophet wasn't praying on a carpet, rather they were praying on sand and pebbles and they sometimes prostrated on khamra, which is a stuff fabricated from small leaves-and so on and so forth.

He said in vol.22 pg.183: One of them spreads the carpet at the places of prayer for muslims, including mats and rags and the likes of that which are spread in the mosques, so they add an innovation to their innovation, but this act was not done by the prophet (May the peace and blessings of Allah be upon him) and it wasn't narrated on the authority of the predecessors.

And in vol.22 pg.178, every person has refused to accept that Khamra is a carpet because it's too small. The word of their president concerning salat on carpet has come to end

Movement during remembrance (Zikr)

Movement during remembrance prompted by a natural tendency or an unusual feeling within the body poses no problem, but movement whilst consciously playing is forbidden.

And in the Musnad of Ahmed no.857 with an authentic transmission on the authority of Ali (may Allah be pleased with him), he said: "I, Jafar and Zaid went to the prophet (May peace and blessings of God be upon him). He said to Zaid,: **"You are my Lord,"** then he skipped and said to Jafar- **"You resemble my character and my character"** then he skipped behind Zaid and said to me: **"You are from me and I am from you"** Then I skipped behind Ja'far" The Iraqi said in Takhreej Al-Ihya' 2/374: "It is fine" then it was corrected by Ahmed Shakir in his investigation of Musnad 2/157 and wrote as follows: "This word spelt as "khajal" is a mistake. The correct word is as follows:"Hajal" as in its original form.

Even to the extent of rolling upside down

2- On the authority of Burayda, he said: "Whilst the prophet (May the peace and blessings of God be upon him) was on his way, he came upon a man turning himself upside down in the sun-baked ground saying: "Oh soul, do you sleep at night and remain inactive at daytime and hope for Paradise?" When he had fulfilled his mission, he approached us, so the prophet (May

the peace and blessings of God be upon him) said: "**Without you is your brother,**" so we said: "Call on God for us" He said: "**Oh Lord grant them guidance**"

We said: "Add us more" He said "Oh Lord multiply them in piety....." Tabrani narrated it in Al-Kabeer 1159 and Al-Haithimi said: in Al-majma' 10/185, "His men are trustworthy except Alqamah Ibn Marthad whom I do not know"

I said: "It was mentioned in Tahzeeb Al-Tahzeeb 7/279. Ahmed said: Alqamah Ibn Marthad proved in the hadith and Al-Nasai' said: "reliable" Abu Hatim said: "good hadith" Ibn Hibban mentioned it in Athiqaat; Ya'qub Al-Fasawi authenticated it.

Then in Jarh wa Al-Ta'deel no.2269, Alqamah authenticated it, as well as others.

I remarked again: Ibn Mubarak narrated it in Zahdah vol.1 pg.301 no.871 with his other authentic chain of transmission on the authority of Amru Ibn Murra Mursal.

Even to the extent of unconsciousness

Al-Asbahi said: "I was alone with Abu Huraira and then I said to him:"Would you tell me a story you have heard from the Messenger of God (May the peace and blessings of God be upon him). Abu Huraira said: "I will tell you a story the Messenger of God told me" Then Abu Huraira fainted, then regained consciousness, and said: "I will tell you a story the Messenger of God told me" Thereupon he fainted again and thereafter regained consciousness and wiped his face...." Al-Manzari said in Al-Targeeb no.29. Ibn Huzaima narrated it in Sahih and Al-Albani the hardliner said in Sahih Al-Targeeb no.22: "This is an authentic hadith.

Even to the extent of Death

Bahz Ibn Hakeem said: "Zurara Ibn Awfi kept us secured in the Banu Qushayr Mosque, then he recited this: "**When the Naqur (a wind instrument) is blown;**" then he dropped dead. We are now coming to the contradictory ruling of Al-Albani: In Al-Tirmidhi Sahih no. 445, his chain of transmission is authentic. He also said in Sahih Al-Targeeb no. 3378: "An authentic hadith"

Affiliation to the Sufi Brotherhood

As for an affiliation to the Sufi Brotherhood, as well as to one of the schools of thought, it doesn't belong to the separation mentioned in the hadith; (**My nation will be split into seventy-seven...**) In spite of the contrary views in the hadith as to its genuineness, some of them have considered it weak, including Yusuf Al-Qardawi the Wahabi, because the entirety of the brotherhood is wahiyat. Indeed we tried to assemble his chains of transmission in order to use some to strengthen others, but we ended in a failure in differentiating its robustness; for there is a wide difference in the robustness.

This proof resides in the permissibility of membership.

1-The Holy prophet (May the peace and blessings of God be upon him) said "**Every prophet has guardians among the prophets and my guardian is my father Abraham...**" This was mentioned by Al-Tabri in his exegesis 3/333 no.7104 and his chain of transmission is authentic.

2- In Al-Bukhari no 3081: “Such and such a person was Ottoman and such and such a person was Alawite...”

Ruling on inspiration

Any supplication that comes to one’s mind should be weighed on the shari’a scale. If it conforms to it, it is adopted; otherwise it is from Satan, as narrated by Al-Tabrani in Al-Kabeer 18/245 no.616.

Abu Al-Zanba’ Ruh Ibn Faraj told us that Saeed Ibn Afeer said: “Ibn Wahab told me on the authority of Saeed Ibn Miqlas, on the authority of Sa’d Ibn Ibrahim, on the authority of Urwa Ibn Rawim, on the authority of Al-Arbad Ibn Sariya who was quite old among the companions of the Messenger of God (May the peace and blessings of God be upon him) who loved that his soul was taken away, so he used to supplicate as follows: God, I have advanced in age and my bones are weak, so send me back to you” He said: “One day when I was in a mosque in Damascus, one of the most handsome young men a green bandana came in and said: “What is this that you are supplicating? So I said: “How should I supplicate my nephew?”

He said: “Say, oh God, make my deeds good and make my time to die come”

I said: “Who are you, may God have mercy on you?” He said: “I am Raibaeel who takes away grief from the hearts of believers”

I remarked: Men of chain of transmission with its authenticity clearer than the sun at noon. They are all men of discipline.

Whoever devotes himself to remembrance (zikr) sees wonders

In Bukhari 5018 and Muslim 796 it was reported that “Asyad Ibn Hudair was reciting the Quran, then he saw the canopy over his head appear to him like a lamp...” until the prophet (May the peace and blessings of God be upon him) said: “**If you had stayed longer, you would have seen wonders...**” In Muslim 2750 and Ibn Hibban 73887, the prophet (May the peace and blessings of God be upon him) said: “**If you were to persevere in the way you are with me, and in remembrance, the angels would shake hands with you on your beds and on the roads...**”

In Abu Ya’la’s narration, 2/786, the version is as follows: “Until they protect you with their wings...” Al-Albani authenticated it in his Sahih 1965.

He who remembers God has his supplications answered

Al-Baihaqi mentioned in Al-Shab 2/399: “The Messenger of God May peace and blessings be upon him said: **There are three persons whose supplications won’t be turned down: A**

person who perseveres in remembering God, the oppressed and a just leader (imam).
Al-Albani authenticated it in his Sahih 1211.

Purification of the Soul

The prophet (May the peace and blessings of God be upon him) was asked: “What is purification of the soul?” He responded: “It is to know that God is with a person wherever they may be”
Al-Tabrani mentioned it in Al- Sageer p.115 and Al-Baihaqi did mention it in Al-Sunan 4/95 from two perspectives. Al-Albani said in his Sahih in the last hadith 1046: “His chain of transmission is authentic”

The purifier of the soul

The prophet (May the peace and blessings of God be upon him) said: **“Everything has its polish and the polish of the heart is the remembrance of God. And there is nothing more saving from the punishment of Allah than the remembrance of God (zikr)”**. They asked: “Not even Jihad for Allah’s sake?” He said: **“Even if your sword hits until it cuts”** The hardliner authenticated it in Al-Targeeb no 1495.

Knowledge imparted directly by God through mystic intuition (Sufism)

As previously mentioned, knowledge and inspirations are supposed to be adhered to unless they contradict the Quran and the Sunnah. Arbad Ibn Sariya (May God be pleased with him) got this supplication from Malik: **“Oh God make me do good deeds and make my fixed term attainable”** Al-Tabrani narrated it in Al- Kabeer no. 616, and Al-Haithimi said in Al-Jam’i 10/184: “His men are the men of truth, except Saeed Ibn Miqlas whom I don’t know. I mentioned his chain of transmission previously and Abu Ya’la narrates that a man saw the greatest name written in the sky: “Oh creator of the heavens and the earth, the owner of majesty and honour...” Al-Haithimi said 10/158: “His narrations are authentic.

I remark: One thing that the companions did after the demise of the prophet (May the peace and blessings of God be upon him) was an inspiration from the unseen; which was the washing of the prophet. Indeed they heard a voice from the unseen saying: **“Wash the Messenger of God (May the peace and blessings of God be upon him) whilst in his clothes,”** so they washed him (May the peace and blessings of God be upon him) whilst he was in his clothes.

Consult Ahmed 6/267, Abu Dawud 2/60, Ibn Jarud no. 757, Al-Tayalisi no.1530, Al-Baihaqi 2/387, then it was authenticated by the hardliner Al-Albani in Ahkam Al-Janaza.

A person who is recognised as God’s saint

A Wahabi said to me: “Where is the evidence in the Quran or sunnah that proves that SheikhTijani is God’s saint?” I said to him: Then what is your evidence in the Quran or the Sunnah that proves that Ibn Taimiyyah is an Islamic Sheikh, as this is also known in your books, especially Al-Uqudu Al-Durriyya, Al-A’laamul Ulya, Al-Shahadatu Al-Zakiya and others. And where did you learn that Mohammed Ibn Abdul Wahab is a Mujaddid as found in your book A’la’ Al-Mujaddideen by Ibn Fauzan and others. Even Al-Albani claims that he is a Mujaddid in Hadul Asr, as proved in his library. Where is the proof for that? Then he kept quiet and

knocked... The Messenger of God (May the peace and blessings of God be upon him) said: **“The saints of God are those who, anytime they are seen, they are remembering God.** Ibn Jareer Al-Tabri mentioned it in his exegesis 11/1495 with no.17637 from Ashratu Turqu Shati’ then authenticated all, whilst Al-Bazar narrated it in another way. Al-Haithimi said in Al-Majma’ 10/78: “His men are trustworthy except Ali whom I do not know”

I remarked: The hadith is responding to all those who claim that every believer is a saint, so the prophet (May the peace and blessings of God be upon him) responded that they are among believers and that their sign is that anytime they are seen, they are remembering God, and that they are special saints. In Uqudu Al-Durriyya p374, he said: “This man, I mean Ibn Taimiyyah is one of the greatest saints and notables among righteous people...”

And in Al-Shahadatu Al-Tazkiya p 87, he said: “Ibn Taimiyyah is the leader of the distinguished figures of the state” This book was written before the death of Taimiyyah.

Celebrating the birthday of the Holy prophet

I will say: You may call it by any name you wish; a celebration of birth, commemoration of his birth or anniversary or... Some of our ancient Sheikhs used to call it –the memory of the Messenger of God- as well as Sheikh Ibrahim from Kaolack (May God be pleased with him) as he repeats it in his book entitled Al-Sa’datu Al-Anam : “Celebrate it in any month you wish as our brothers do all over the world” Now you will find Sheikh Mohammed Al-Mahi Seesei (May God be pleased with him) and our Master and honourable Sheikh Ibrahim Salih (May God be pleased with him) and many of their contemporaries celebrating the birth of the prophet (May the peace and blessings of God be upon him) every month and at anytime, either in the East or the West; today in Indonesia, tomorrow in America and after tomorrow in Europe.

- 1- The companions of the prophet (May the peace and blessings of God be upon him) used to celebrate his birth. Bukhari no. 4145, Muslim 2487, Ahmed 3199 Abu Dawud 5014 5017 and others narrated with an authentic chain of transmission that the prophet (May the peace and blessings of God be upon him) ordered for the pulpit to be placed; Hasaan Ibn Thabit mounted it whilst the companions stood around him, then Hasaan Ibn Thabit praised the prophet and cursed the infidels, so the prophet (May the peace and blessings of God be upon him) said: **Verily God will strengthen Hasaan with the Holy spirit as long as he showers praises ” (on the holy Prophet)**

I remarked: What is the difference between our celebration and yours? It is the same celebration and praise. Isn’t it so?

Someone may say that Hasaan Ibn Thabit did not speak on the pulpit about the celebration of birthday, but rather spoke about the life of the prophet (May the peace and blessings of God be upon him)”

The response: “He mentioned in Tarihi Dimashqa (The History of Damascus) vol.3 p 408: Al- Abass said: Al- Hasaan said this concerning the prophet (May the peace and blessings of God be upon him):

Before it, it lived in the shadows and in

The warehouse where the papers float

Then it landed in the country where no human beings live
You not a lump not a clot
And you when you were born you shone brightly.
And illuminated the horizon with your light

In vol. 12 p 456 he said: “The verses recited by Al-Hasaan on the pulpit are seventy”

I remarked: “You have seen with your own eyes that Al-Hasaan spoke in this verse about the birthday of the prophet (May the peace and blessings of God be upon him)

- 2- Al-Asqalani (May God have Mercy on him) said: “It appeared to me that Ali’s mention of it is a reliable origin and it is what was proven in the two Sahihs that the prophet came to the city and found the Jews fasting on the Day of Ashura, so he enquired from them about it. They said: “It is the day God drowned Pharaoh and saved Moses, so we fast to show gratitude to God. The prophet (May the peace and blessings of God be upon him) said: “We are closer to Moses than you.” Al- Sabouti’s Fatawas (Formal legal opinions) can be taken from it: The act of giving thanks to God for what he has given him in a specific day and this is repeated on the same day every year. Is Al-Asqalani an innovator? I don’t see you after that day arguing over your words.
- 3- Al-Sabouti said: “It appeared to me that its narration was based on another origin and that it was what Al-Baihaqi narrated to the effect that the prophet (May the peace and blessings of God be upon him) performed sacrifices on his behalf after he was sent”. - Al-Sabouti’s Fatawas-

I remarked: Al-Baihaqi’s narration is weak but the hadith has other authentic narrations reported by Ibn Abu Shaiba no.24226 and Al- Haithimi in Al-Majma’ Al-Zawa’id no. 6203. He said: “His men are trustworthy and Ibn Hazm narrated it in Al-Muhalla with four different authentic chains of transmission. There are narrations in Al-Fath 9/595 and Al-Zahbi in his book- He Who Speaks is Trustworthy- p 113 no. 193. He authenticated the hadiths of Ibn Al- Mathani and Al-Albani, the man of contradiction authenticated it in his Sahih no. 2726.

- 4- Ibn Nasir Al-Deen, the Damascan said in his book Maurid Al- Sadi about the birth of the prophet: “It has been confirmed that Abu Lahab will have the torment of fire lessened for him on a day like Monday for freeing Thuwaiba joyfully...”
- 5- Ibn Taimiyyah said in Iqtida’ Al- Siratal Mustaqeem “The Necessity of the Right Path” vol. 2 p 126: “Glorifying the birthday and its adoption is a festival that some people may celebrate ; it becomes a source of great reward for him because of his good intention and his glorification of the prophet (May the peace and blessings of God be upon him) Is he perhaps an innovator? Or is he a man of contradiction?

6-Hafiz Ibn Jawri said in his book *Arfu Ta'reed Bi-l- Maulid Shareef* (Knowing the Definition of Maulid Shareef): "If Abu Lahab the infidel ...Jawzi is in hell for rejoicing on the night of the birth of the prophet(May the peace and blessings of God be upon him), then what becomes of the monotheistic muslim? Is Ibn Jawzi an innovator who cannot be relied on?"

7-Ibn Hajar Al-Haithimi said in his book *Jawahiri Al-Bihar* (The Jewels of the Seas) 3/495: "The birthday and the remembrance which are celebrated mostly include good deeds like alms-giving and glorification of God..."

8-Nuru Al-Deen Ali Al-Halbi said in his book *Insanu Al-Uyun*: "Imam Al- Muhaqiq Abuzar'a the Iraqi was asked about the act of birthday: He responded: "That adopting a feast and feeding is recommendable at anytime, so what if joy and happiness are incorporated into it with the advent of the light of prophethood in this month?"

9- The hadith scholar Sheikh Mulla Ali Al-Qari said in his book *Al-Mawrid Al-Rawi*: "Our scholar, Sheikh Imam Sulkhawi said: I was one of those who were honoured with the realisation of Maulid in Holy Mecca for several years... The other Islamic nations are still divided concerning the birthday of the prophet (May the peace and blessings of God be upon him). They are enjoying some of its blessings" as Imam Shamsu Al-Deen Ibn Al-Al-Aljari Al-Maqri said: "One of its characteristics is that it's totally safe that year..."

10-The formal legal opinion (Fatawa) of senior hadith scholars in India regarding the ruling on the celebration of the birthday (maulid) of the prophet (May the peace and blessings of God be upon him) stipulated: "God forbid that a muslim should say, let alone us, that the celebration of the honourable birth of the Holy prophet (May peace and blessings of God be upon him) is despicable, and indeed not even the celebration of the dust of his sandals and the urine of his donkey should be considered despicable. Never, Never..." Consult Al-Muhannad on Al-Muffand, Indian edition.

11-Al-Nawawi made the celebration of the birthday permissible. Consult the Meccan answers to the Al-Jawiya questions authored by Sheikh Abdulai Siraj, Issah Al-Halabi press in Egypt in the Islamic calendar year 1342.

Al-Dhahabi eulogises King Al-Muzaffar for celebrating the birthday of the prophet. He said: "As for his celebration of the honoured birthday, there are no words to describe it. People came there from Iraq and Algeria and domes were erected...Cows, camels, sheep and many other animals were brought out and slaughtered... Preachers preached and a lot of money was spent..." Consult *Seer Al-Alaamu Al-Nubala'*, Al-Risala Foundation 22/335. Oh Wahhabi Al-Dhahabi, should an innovator breach the message of his books.

12-The Fatawa of his Highness Sheikh Issah Ibn Abdullah Ibn Mani' Al-Hameer, the Director General of the Department for Endowment and Islamic Affairs in Dubai states: "No

rational, truth loving person will doubt that the celebration of the birthday of the prophet is celebrating him, and celebrating him is a legitimate matter”

13- In the Fatawa of Ibn Al-Uthaymeen Al-Wahabi Al-Muslimun Newspaper- Tenth Year-Issue (513 Friday 29 Jumada Al-Akhira 1415AH, corresponding to December 2, 1994), he had this to say: “When parties are held on the occasion of the arrival of someone who has been absent or on the occasion of a success or a semblance of it, there is nothing wrong about it, neither does it constitute a worry ...” What do you say about that?

14-In the Fatawa of Sheikh Adul Aziz, the Wahabi Sheikh, the Ukaz newspaper, issue 7185 of Wednesday, 10th day of Jumada Al-Akhira 1406 of the Islamic calendar, he said after criticising the celebration of the maulid; “As for the meeting on a day of the year, not the return of the year or the return of the month or the return of the week, there is no problem with it...”

15-In the Fatawa of Ibn Baz, the Wahabi, when a question about their celebration in remembrance of Mohammed Ibn Abdul Wahab was thrown to him, he said: “ My dear respected brothers, indeed the meeting to study the doctrine of our righteous ancestors, including the call from Mohammed Ibn Abdul Wahab, and making people know it and entreating them to hold onto what the prophet (May the peace and blessings of God be upon him), his honourable companions and what the forbears of this nation practiced is an obligation from those who are very close to God towards him”. Consult the collection of the Fatawa and various articles 1/382, including vol. 6 p231. He made it permissible to celebrate the day that marked one and half centuries of the establishment of the Islamic University, Darul Uluum. And in vol. 6 p 73, he authorised the celebration to commemorate the 25th anniversary of the United Nations

Ruling on the use of the rosary

Al-Hakim narrated in Al-Mustadraka 1/547 no. 2008-2009, Ibn Hibban did so in his sahih no. 834, then Al-Bazar in his Musnad 4/40 on the authority of Saeed Ibn Abu Hilal, on the authority of Ayisha Bintu Sa’d Mubashara on the authority of Sa’d Ibn Abu Waqas (May God be pleased with him) that he and the prophet visited a woman who was glorifying God with stones or pebbles in her hand, so the prophet (May the peace and blessings of God be upon him) said to her: “**Shall I not tell you what is easier and better than this for you?**” **Say this prayer: “Subhanallah adada ma khalaqa,”** meaning “Glory be to God as many as the number of creatures that he created.” This chain of transmission, according to Al-Hakeem is authentic no. 2008 and approved by Al-Dhahabi, whilst Taimiyyah declared it good in his Fatawa 22/297.

I will present to you the chain of transmission of this hadith so that the matter becomes clear to you. Al-Hakim (2008) said: Ismael Ibn Ahmed Al-Jarjani, Mohammed Ibn Al-Hassan,

Kateeba Al-Asqalani, and Harmala Ibn Yahya, all indeed lauded it. Ibn Wahab informed us: Amru Ibn Al-Harith told me that Saeed Ibn Abu Hilal told him on the authority of Ayisha Bintu Sa'd Ibn Abu Waqas on the authority of her father. And the hadith mentioned...

There is no son of a female in this world who can nullify this chain of transmission. Indeed Al-Albani tried to nullify the hadith by lying that Khuzaimah is in its chain of transmission and that it's weak, but Khuzaimah isn't in the chain of transmission as you can see. He also lied that the chain of transmission is interrupted between Saeed Ibn Abu Hilal and Ayisha, but he didn't mention its reporter, and he will never find him. He also claims in his Daeef 1/184 that Saeed Ibn Abu Hilal is confused. Ibn Hazm said that in Chapter 2/95 on the authority of Ahmed. It is as if Al-Albani didn't know that Al-Dhahabi refuted it in Al-Mizan 3/236, Tarjama 3293. He said: "Ibn Hazm as an individual is not strong". Likewise Al-Hafiz in Al-Taqreeb Tarjama 2410: "I haven't seen Ibn Hazm being weakened in advance". He said in the preface of Fathu Al-Bari vol. 511: "There is no proof in the claim that Saeed Ibn Hilal is among the weak. It wasn't true about Ahmed.

It is surprising that Al-Albani himself validates this chain of transmission in Irwa' Al-Galeel vol.1/110 and no.70. He said: "On the authority of Saeed Ibn Abu Hilal...and his men are trustworthy". He didn't say that Seed was mixed up. That is why I am saying that there is no son of a female who can weaken this hadith.

As for the narration concerning Khuzaimah, it was reported by Al-Tirmidhi number 3568 and declared good by Abu Dawud no. 4/366, Al-Nisa' no.88, Al-Tabrani in the supplication (Dua') no.1738 and Al-Bagwi in Sharhi Al- Sunna no. 1279.

I remarked: "If Khuzaimah is hidden and he has a follower who is Khadij Ibn Muawiya, It was reported by Al-Tabrani no.1585 and continued by Hashim Ibn Saeed. Al-Tirmidhi also reported it no.3554, as well as Abu Ya'la in no. 1696, and Ibn Adi in Al-Kamil no. 52574. On this tangent, Khuzaimah's path is also authentic for his followers as you can see.

Then I remarked: The hadith mentioned concerns Muslim and no mention of stones and pebbles were made.

The response: Al- Hafiz said in Nataej Al-Afkar 1/78 that Muslim's context is not a judicious one. Based on that, the facts are varied because Muslim's chain of transmission is linked to Juwaira whilst the chain of transmission which we are considering is linked to Safiya and Sa'd.

Perhaps someone would say: In the words of the hadith: "Shouldn't I inform you of a better option?" This is a discarded format.

The response: Therefore, based on this, the movement of the lips for remembrance (zikr) is forbidden, because Abu Amana said: "The prophet May the peace and blessings of God be

upon him saw me moving my lips so he said: **“What is this?”. I said: “I am remembering God”. So he said: “Shouldn’t I tell you more and better?”** Then he taught him Safiya’s supplication which was mentioned by Ahmed 5/249 and Al- Nasa’i in Amal Al-Yaum no. 166 and Ibn Hibban in no 83. It was authenticated by Al-Albani in his sahih no 2578 and Al-Targeeb no. 2362

One of those who permitted the use of the rosary among the companions was Imam Ali (May God be pleased with him). It was reported by Abu Shaiba in no. 7662 with an authentic chain of transmission and also approved by Abu Saeed Al-Khadari (May God be pleased with him). Abu Shaiba reported it in no. 766; and it received a deeply rooted support, as well as Fatima (May Allah be pleased with her). It was reported by Ibn Sa’d in Tabaqat 8/346. He said: “His men are trustworthy and the rest of chains of transmission of the rosary are weak” The Wahabis maligned Ibn Masawud to the effect that the people of Kufa were glorifying with pebbles in the mosque. Each man heaped a pile of pebbles which he continued to count until he drove them from the mosque.

I remarked: This effect is presented in all its forms as follows:

It was narrated by Al-Darami no. 204 on the authority of Al-Hakam, on the authority of Amru Ibn Yahya, on the authority of his father, on the authority of his grandfather Ibn Salma, on the authority of Ibn Masawud and Amru Ibn Yahya endorsed its weakness. Consult the following: Al-Mizan Tarjama 6480, Al-Mugni 2/491, Ibn Hibban in Al- Duafa’ 2/233, Lisan Al-Mizan 4/437. Al-Mazi stated that Amru Ibn Yahya is the narrator of this hadith...And Al-Albani replaced Amru Ibn Yahya Ibn Amru Ibn Salma with Amru Ibn Yahya Ibn Amara in order to authenticate the hadith by Amru Ibn Amara.

Indeed he narrated Ibn Masawud Ibn Waddah’s hadith (with a truncated chain of transmission) in Al-Bida’ p 11. Ibn Waddah himself used to make mistakes and lied, just as he lied about Yahya Ibn Ma’in. Refer to the following: Al-Ruwatu Al-Thiqatu (The trustworthy Narrators) by Al-Dhahabi 1/29, Lisan Al-Mizan 5/416 with no. 1372, Tahzeeb Al-Tahzeeb 9/27, and Tabaqat Al-Hifaz by Al-Sabouti 1/287 with no.646, Tazkira Al-Hifaz 2/646, Al-Seer 13/446 and Al-Mugni with no.6064.

In the formal legal opinion of the Saudi Permanent Committee vol. 24 p 206 no. 44300, they made the use of the rosary permissible, including the following who also made it permissible: Sheikh Jibreen in his formal legal opinion 2063 and Ibn Baz in Fatawa Ulama’ Balad Al-Haram (The formal legal opinions of scholars of the Holy Land).

Supplication through the prophet (May the peace and blessings of God be upon him)

Supplicating through the prophet (May the peace and blessings of God be upon him) after his movement to the Most High companion is allowed and commendable. Al-Tabrani narrated in Al-Kabeer vol. 9 p30 and in Al-Sageer vol. 1 p 306 no. 508, on the authority of Ibn Wahab, on the authority of Shabib, on the authority of Ruhu Ibn Al-Qasim, on the authority of Abu Ja'far Al-khatmi, on the authority of Abu Amana Ibn Sahl Ibn Hanif, on the authority of his uncle Uthman Ibn Hanif that a man went to Uthman Ibn Affan with a problem, but Uthman neither paid attention to him nor consider his need; then the man met Uthman Ibn Hanif and complained to him, so Uthman Ibn Hanif said to him, Go to the ablution room, perform ablution, then enter the mosque and observe two rakats. After that say: "oh God I ask You and turn to You through Your Messenger Mohammed. May the peace and blessings of God be upon him. The prophet of Mercy oh Mohammed, I turn to you to my Lord for the fulfillment of my needs. Then you mention your needs..." So the man executed what he asked him to do and his request was fulfilled. Thereafter, he met Uthman Ibn Hanif and said to him: "I witnessed the Messenger of God (May the peace and blessings of God be upon him)

A blind man came to him and complained about the loss of his sight. The prophet (May the peace and blessings of God be upon him) said to him: **"Would you be patient?"** The he said: "Oh Messenger of God, I have no one to guide me. It is unbearable for me" Then the Messenger of God May the peace and blessings of God be upon him said: **"Enter the ablution room and perform ablution, then observe two rakats and say the following prayer..."** I swear that we had separated and we hadn't spoken for long when the man came to us as if he hadn't suffered any harm.

This was narrated by Al- Baihaqi in Dalail Al-Nubuwa vol. 6 p167 on the authority of Ismael Ibn Shabib on the authority of his father... And in vol. 6 p 167 with another chain of transmission on the authority of Ahmed Ibn Shabib on the authority of his father. Again in vol. 6 p 167 he said: "Hashim Al- Dastuwai' narrated on the authority of Abu Ja'far, on the authority of Amana, on the authority of his uncle Uthman Ibn Hanif.

I remarked: These are three authentic narrations which are different from the narrations of Ibn Wabb. In the narration of Hamad Ibn Salma, there is an addition: "If there is the need, do what is similar to that" This addition stipulates that Uthman Ibn Hanif did not permit the seeking of his opinion. I was quite impressed by what Al- Albani said in his Tawassul 2/82/83 that: What Ibn Salma added contradicted Shu'ba's narration.

I remarked: Rather this is what you call "increase in confidence" in your books whilst the hadith was authenticated by Tirmidhi 5/569 and narrated by the following: Ahmed 4/138, Nisa'i 6/168, Ibn Majah 1/441, then authenticated as well by the following: Abdou Ibn Hameed 1/147, Khuzaimah 2/225 , Ibn Asakir in Al- Arbaeen 1/53, Tarihi Dimashqa 6/24, Al-Hakim, Al-

Nawawi in Al-Azkar, Al- Manzari, Al-Dhahabi, Al-Haithimi in Al-Majma' 2/279, Ibn Hajar, Al- Sabouti, Al-Manzari and others.

Al-Albani deviated in Tawassuluhu 2/84, and so did so did his Sheikh Ibn Taimiyyah in the collection of his formal legal opinion (Fatawa) 1/284-390 that there is nothing wrong with Shabib's hadith on condition that it is from the narration of Yunus Ibn Yazeed...

I remarked: These are some of the deviations of Ibn Taimiyyah and Al-Albani. The gist of what was said about Shabib as in Al-Kamil by A'di no. 891 is that Ibn Wahb talks about the evil which he narrates about him; perhaps whilst Shabib was in Egypt on his trade mission, Ibn Wahb wrote about him from what he memorised , but makes a mistake and gets lost.

I remarked: You can see that Ibn A'di didn't restrict Shabib but rather talked about what Ibn Wahb narrates about him in Egypt out of his memorisation only, and we shouldn't lose sight of the fact that Hisham Al- Dastawai' was a follower of Shabib.

I remarked again: If Ibn Wahb was singled out in it, we would surrender to you, but this Ahmed Ibn Shabib and Ismael Ibn Shabib are two giants before you. If someone in Egypt who memorised it wrote about it, then Ahmed and Ismael have made a mistake and therefore didn't seize it well from the one who memorised it. Ibn Hajar said in Taqreeb Al-Tahzeeb vol.1 p263. There is nothing wrong with the hadith from the narration of his son Ahmed, not Wahab's son.

I would say again: The companions call this hadith the prayer of need so the Wahabis have come to restrict it to the blind. It's proven in Tarihi Dimashqa vol. 64 p 93 no. 8112 with his chain of transmission on the authority of Uthman Ibn A'fan (May Allah be pleased with him).

He said: A man came to the Holy prophet (May the peace and blessings of God be upon him) for him to teach him the prayer of need. So he ordered him to perform ablution, observe two rakats and say this prayer (dua). Based on this, we shall say that the supplication called the prayer of need is known among the companions of the prophet.

Note: Al-Khateeb Al-Baghdadi mentioned it in Tarihi Baghdadi vol. 9 p58 saying: Abu Hatim Ahmed Ibn Al-Hassan Al-Waiz informed me in his book Ilayya min Al-Rai: "I heard Ismael Ibn Al-Hussein Al-Sarsaree say: Abu Umar Hamza Ibn Al-Qasim Ibn Abdul Aziz Al-Hashimee asked for rain water saying: "Oh God, Umar Ibn Khatab prayed for rain water, relying on a positive response because of Al-Abass' grey hair and his prayer was answered. Since he is my father, I am also asking for rain water through him.

He said: He started changing his robe and the rain came whilst he was on the pulpit. When Abu Al-Qasim Al-Azhari was told this story he said:"**My father told me a story like this on the authority of Hamza**"

I remarked: The chain of transmission is authentic as you can see. Al-Dhahabi talked about it in Tarihi Al-Islam (The History of Islam) vol.7 P. 691. It's clear from this that Umar Ibn Al-Khatab sought the intercession of Al-Abass and his grey hair.

Then he said to him: You too should pray. It is not proven that Umar said: "We seek intercession with the supplication of Abass. Rather, it is proven that he said: "We seek intercession with you by virtue of Abass' grey hair"

Second observation: Ibn Taimiyyah permitted intercession without teaching that whoever has a numbed leg should say: Oh Mohammed... Refer to the following: Al-Kalima Al-Taib (Good words), a chapter in Al-Rijl iza khadarat (The leg when it is numb) page 121/127 and Ibn Qayyim in Al-Wabil fi Al-Saib, chapter fifty two.

Ibn Taimiyyah retracted his saying that supplication (using the prophet as a medium) is forbidden and said: Help is not sought from the prophet, meaning he is not to be worshipped but help is sought from him as a mediator, and to intercede on behalf of the worshipper. Refer to Al-Bidaya wa Al-Nihaya 14/45. He also said in the collection of his formal legal opinion (Fatawa) vol. 1 p264: "On the authority of Ibn Abi Al-Dunya in the book Majabi Al-Dua'i he said: Abu Hashim told us: I heard Katheer Ibn Mohammed Ibn Katheer Ibn Rafa' say: A man came to Abdul Malik Ibn Saeed Ibn Abhar, then he felt his stomach and said: You have an incurable disease. He asked: What is it? He answered: Emphyema. He said: "So the man turned and said: God, God, God. My Lord, I do not associate any partners with him. I am turning towards you through your Messenger Mohammed, the prophet of Mercy. (May peace and blessings be upon him) Oh Mohammed, I am turning towards you to your Lord and my Lord to have mercy on me" Abdul Malik felt his stomach and said: "You are cured of your disease"

I remarked: "Ibn Taimiyyah may have witnessed the supplication and the likes of it. It was narrated that predecessors supplicated in this manner. It was reported on the authority of Hanbali in Minsk Al-Marwadhi about seeking intercession from the prophet. (May the peace and blessings of God be upon him)

I remarked: He himself acknowledged here that intercession is an undertaking of the predecessors.

Another observation: Al-Albani said in Tawassul 2/133 that: "Intercession is not an association of partners with God, according to them..." He said in Musuatuhi 1/200 that intercession is not an issue of doctrine.

In Lijnatu Daaima 1711, they said: "Forbidding intercession is a way of blocking a pretext, not that it is associating partners with God" Al-Albani said in Musuatuhi vol.3 p.910 no.313 that: "Seeking blessings from relics is forbidden as a means of preventing a pretext"

I remarked: Who ordered you to block that pretext? Where is clear evidence?

I said again: I am disturbed by their saying that one should not seek intercession from a creature of such a standing whilst we see them sanction supplication with love and good deeds.

Is love not created? Al-Albani said in Musuatuhi vol 3 p 650 no. 240: “Seeking intercession from your loved ones or the prophet (May the peace and blessings of God be upon him) who is your loved one is permissible. Is love not created?”

Al-Albani said in Musuatuhi vol. 3 p.650 no. 240: “Seeking intercession through loved ones who are righteous or your beloved prophet Mohammed (May the peace and blessings of God be upon him) is permitted”

Ibn Baz said in Fatawa Arkanu Al- Islam vol. 1 p. 182: “Seeking intercession through my beloved prophet of God (May the peace and blessings of God be upon him) is permissible. He also said in Al-Dararu Al-Sanniyya vol. 11 p.64 that: “It is permissible to seek intercession through a beloved.

Seeking the blessings of the Sheikhs

The Wahabis said that seeking of blessings at the tombs of saints is forbidden, but it is permissible at the tomb of the prophet.

I remarked: Then why did the prophet (May the peace and blessings of God be upon him) say: **“Blessing is with your great ones?”** Indeed your brother Al-Albani authenticated it in Sahiha vol. 4 p.380 no. 1778 and in Sahihi Al-Jami’ vol.1 p.558 no. 2884 we do not want interpretations. In the hadith: “The prophet would send for water left after performing ablution from the ablution place; when the water was brought he would drink it, hoping for the blessing of the hands of muslims who performed ablution with the water”

This was also authenticated by your brother in Sahiha vol. 5 p.154 no.2118, then in Sahih Al-Jami’ vol. 2 p.881 no. 4894.

Seeking the blessing of Ibn Taimiyyah

In Al-Uqudu Al-Durriyya, Al-Maktabatu Al-Shamila p. 385, it reads: “And a group sat before washing and recited the Quran and sought blessings by seeing and kissing him, then they left. A group of women came and did the same and then left...” In p.368 as well it reads: “People threw their handkerchiefs and turbans on his coffin to seek blessings. Refer to A’laamu Al-Ulya p. 83 in addition. In Al-Uqudu p.387, it reads: “A group drank the leftover of the water that was used to wash him and a group shared the rest of the sidr (Christ’s torn) that was used to wash him”

The recitation of the Quran was completed several times; and for many days, people frequented his tomb day and night...Refer to Al-A’laamu Al-Ulya p. 85. In p.397 of Uqudu, it reads:

“During drought we ask for water from the clouds for his sake. Al-A’laamu Al-Ulya p. 85 reads:

“He (May God be pleased with him) was buried that day whilst he brought back some of his blessings to us.

The soil from the grave of Sheikh Ibn Taimiyyah; It is applied as kohl to treat ophthalmia

It was mentioned in 74 of the book Al-Raddu Al-Wafir: and it was verified by Zuhair Al-Shawish and presented to him by a group of prominent Salafists and contemporaries as one of the books of virtues concerning Ibn Taimiyyah in the text of the story which was narrated by Ibn Hajji on the authority of Al-Bataehi Al-Mizzi who said: “I was a young man and I had a daughter who was suffering from ophthalmia. We believed in Ibn Taimiyyah who used to visit my father as a friend. I therefore said within me: I will fetch some of the dust from Ibn Taimiyyah’s grave and apply it as kohl on her; for her ophthalmia had been with her for too long and kohl was no longer effective.

Therefore I went to the grave where I found a man from Baghdad who had gathered some dust. I asked him: “What are you doing with this? I fetched it to use it as kohl for my children’s ophthalmia. I asked him: “Is that useful?” He said: “Yes” He mentioned that he had tried it so I became more certain about my intention, fetched some and applied it as kohl on her whilst she was sleeping, and she was healed.

I remarked: My brother, can you see what they do and what they say about Ibn Taimiyyah. Yet there is no comment from any of them. It is permissible to them and forbidden to us. Isn’t it so? May God bless

Requesting for help

As for requesting for help from his tomb (May God bless him and grant him peace), Asqalani said in Al-Fath 2/397: “Ibn Abu Shaybah narrated with an authentic chain of transmission, on the authority of Abu Muawiya, on the authority of Al- A’mash, on the authority of Abu Salih, on the authority of Malik Al-Dar. He said: “Drought hit the people during the time of Umar Ibn Al-Khatab so a man came to the grave of the prophet (May the peace and blessings of God be upon him) and said: “Oh Messenger of God, Ask God to bring down rain for your nation; for they have undergone hardship. The prophet (May the peace and blessings of God be upon him) appeared to him in his sleep and said: **“Go to Omar, extend greetings of peace to him and inform him that you have been given water, and tell him, “You are crafty, You are crafty”**

The man came and informed Umar who wept, then said: “He has only achieved what I was unable to achieve” This was reported by Ibn Abu Shaiba, number 32002 and Ibn A’sakir in Tarihi Dimashqa (The History of Damascus) 44/345 and then authenticated by Ibn Hajar as has been mentioned earlier. Ibn Katheer also authenticated it in Al-Bidaya wa Al-Nihaya 7/91 and others. Al-Albani claimed in Tawassuluhu 2/11 that Malik Al- Dari is unknown.

I remarked: “As for your statement that Al-Manzari said in Al-Targeeb 3/41 that he doesn’t know he and Al-Haithimi in Al-Majma’ 3/125, there is no proof in that regard, because Ibn Sa’d said in Tabaqatuhu 5/12 as follows: “Malik Al-Dar “was known,” as well as in Al-Thiqatu by Ibn Hibban 5/384. Indeed Al-Asqalani stated in Al-Isaba in 6/216 with no.8375 that Malik Al- Dar is a man of discernment and was known. It was narrated on the authority of such and such a person...and the likes of it in Al- Tarihi Al-Kabeer by Al-Bukhari 7/304 with no. 1295.

It is surprising that Al-Albani himself said in Kalimatu Mutanawwa’ (Words in diversity) p.8 in his response to Hassan Ibn Abdul Manan in deeming Ataiya Ibn Qais Al-Tabi’ as weak “that what is known includes what is witnessed by the eye and the situational witness”

I said: “In view of this, we are reminding you that Malik Al-Dar was known as earlier stated in Al-Tabaqat and others.

Indeed Al-Albani’s pupils acknowledged that Malik was known. Refer to Multaqi Ahlu Al-Hadith 2nd edition 74/203; and they said in 37/284: “that Abu Muawiya is the greatest memoriser in the hadith of Al-A’mash.” In 4/86, the hadith of Al-A’mash on the authority of Abu Salih is based on communication. There was mention of several chains of its transmission in Al-Bukhari totaling about 150, and about 180 in Muslim and then in...then in... then in ...and the books of the hadith were counted. Contemporary Wahabis were unable to weaken the support for this story, so they resorted to the fact that Abu Saleh Al-Samman may not have heard from Malik Al-Dar, for Malik Al-Dar is not known in the hadith.

I remarked: It was mentioned in the whole of the history books that Abu Saleh Al-Samman reports on the authority of Malik Al-Dar. How could it not be when Abu Salih was his contemporary and got it from someone who is older than Malik Al-Dar? In Tarihi Al-Dimashqa (History of Damascus) vol. 56 p.489 no.7180 it is reported “that Malik Al-Dar heard from the companions whilst Abu Salih Al-Samman, Abdul Al-Rahman and his two sons narrated on his authority” He said in vol. 56 p.491 of it, Ibn Ma’in said: “Ibn Al-Dar is a follower of the people of Madina and their hadith scholars.” In vol.56 p.492, it is written: “that Malik is known and the story was narrated by Al-Dhahabi in Tarihi Al-Islam (the History of Islam) vol.2 p. 149 and Seeruhu (his biography) vol 2 p.412 without any objection.

With respect to the rest of Al-Albani’s opinions on Tawassuluhu, we are not concerned about it; for the commander of the believers, Umar and none of those present accused the man of heresy or idol worship, but rather kept mute, and silence means acknowledgement. Umar wept when he was informed and so he said: “Oh Lord, They only achieved what I was unable to achieve.” Listen to what Ibn Taimiyyah says. He said in Iqtida’ Al-Sirat (the necessity of the path) vol. 2 p. 254: “What was narrated is that people heard the return of greetings from the grave of the prophet (May the peace and blessings of God be upon him) or the graves of other righteous people, and that Saeed Al-Musayyab used to hear the call to prayer during the hot nights and the likes of it, which is all true. It is not part of our discussion, and the matter was greater and more

important than that. It was also narrated as follows: “A man came to the grave of the prophet (May the peace and blessings of God be upon him) and complained to him about the drought in the year of Al-Ramada. Then he saw him ordering Umar to come, and he did order him to go out and lead the people to ask for water. This is not from this chapter. An occurrence like this happens to people who are inferior to the prophet, and I know of these facts”

I remarked again: Listen to the virtues of the graves of the righteous from Ibn Taimiyyah. He said in Iqtida’ vol. 2 p. 255; “And in the same way there is mention of the miracles and supernatural wonders that occur at the graves of the prophets and righteous, such as the descent of shiny lights and angels who protect them against devils and beasts. These angels also protect the prophets and those buried close to them from the outpour of fire; then comes the intercession of the prophets and righteous on behalf of their dead neighbours, whilst some of the buried ones among them responded. There is comfort and tranquility there and those who despise them are afflicted and tormented. This kind of occurrence is true, but doesn’t form part of our concerns. There exists the honour and mercy of God in the graves of prophets and the righteous; and the sanctity and dignity they have with God beyond what most people imagine, but this is not the place to detail that”

Dedicating a reward to a dead person

In Al-Durar Al-Sanniyya, vol. 5 p. 150, they said: “It is permissible to offer the reward of the body like recitation and others to the dead or living. And in the Fatawa of Arkanu Al-Islam vol. 1 p. 506, Ibn Baz said: “Every sacrifice that he did and dedicated its reward to the living or dead muslim shall benefit him” In the collection of the formal legal opinions of (Fatawas) of Ibn Taimiyyah vol. 24 p. 323, he said: “If a person said laa ilaha illa lah seventy thousand times and gifts were offered him, that would benefit him” In p. 324 as well, he said: “The recitation of praises by the dead person’s people reach him”

Ibn Al-Qayyim authored a spiritual book concerning it which amazed Al-Albani in Musuatuahu. Then in Al-Durar Al-Sanniyya vol. 5 p. 145, the Islamic Sheikh Ibn Taimiyyah said: “Instead Ahmed only permitted recitation during burial ceremonies because he heard that Umar recommended the recitation of Suratul Baqarah and its completion after his burial; and it was narrated on the authority of Some of the companions that he recited Suratul Baqarah, and that the recitation of the Quran at the graves is an aphorism in the sentence... In vol. 5 p.146, it is written: “There is nothing wrong with reciting the Quran during the burial ceremony”

Collective supplication

The generality of the hadith is used as evidence: “**A group of people will not gather, with some of them praying and the rest of them believing without God answering them**” This was

narrated by the following: Al-Tabrani in Al- Kabeer 4/21 no.3536, Al-Mustadrak 3/347 no. 5478. Al-Haithimi said in Al-Majma' 10/170: "His men are authentic" This was authenticated by Al-Asqalani in Nataeji Al-Afkar 2/34 and approved by the man of contradiction in Daefatuhu 5968 and claimed that there is a disjoint between Ibn Hubaira and Ibn Muslima.

The claim of disjoint contains doubt because whilst Ibn Habeera was fifty years old Ibn Muslima had died forty years earlier. (This means that Ibn Habeera was ten years old when Ibn Muslima died) There is doubt, as in the History of Islam by Al-Dhahabi 2/397. They are contemporaries; where then is the interruption, other than fortune- telling?

I remarked: And there is evidence from Salman's hadith with the expression: **"No people shall raise their palms to God asking Him for anything except that it is God's right to put what they ask for in their hands"** Al-Haithimi said in 10/169: "His men are men of truth" and the man of contradiction claimed in Daefatuhu that it contradicted the hadith which states: God is alive and feels ashamed that a servant would raise both hands to make a request and be responded with empty hands... and that this is correct.

I remarked: Rather, this language is attributed to Salman; and he stated that he got it from the children of Israel. Refer to Multaqa Ahlul Hadith 2nd edition vol. 54 p. 59 so Al-Albani fell back, and as we said by arguing in favour of the generality. Ibn Taimiyyah also said in the collection of his Fatawa 13/122: "Whoever ruled in favour of the generality has ruled in favour of knowledge and probability". He also said in 31/318: "The fact that the prophet did not do cannot be a pretext...Perhaps he was prevented by unforeseen circumstances..." In 31/314, it is written: "Action is weaker than statements as unanimously agreed by scholars...that is to say that a statement is broader. Perhaps he said it and gave a command but he (May the peace and blessings of God be upon him) did not execute it" In 23/15, it is written: "Merely accompanying the state of nothingness is the weakest evidence"

Wiping the face after supplication

In Subul Al-Islam Sharh Bulugh Al-Maram by Al-San'ani no. 1463 it is stated: "On the authority of Umar -May God the Most High be pleased with him- he said: Whenever The Prophet- May the peace and blessings of God be upon him- stretched his hands in a supplication, he didn't relax them until he wiped his face with them". This was narrated by Al-Tirmidhi. Al-Asqalani said: There are evidences, including: -The hadith of Ibn Abbas with Abu Dawud and others. All of them concluded that it's a good hadith.

I remarked:

1-Al-Tirmidhi's narration with no. 3386 which includes Hammad is weak.

2-Ibn Majah's narration 3866 which includes Salih Ibn Hassan is weak, but in Fadd Al-Waa'i p.75-Hisham Ibn Ziyad substituted Salih Ibn Hasaan except that he may have narrated it on the authority of Yahya Ibn Hilal who is unknown.

3-Al-Hakim narrated it in Al-Mustadrak on the authority of – Masdaf Ibn Ziyad –instead of Salih Ibn Hasaan.

4-And in Abdul Razak's Musannaf (literary work) 2/243 no. 3234 with an authentic chain of transmission sent.

5-And Al-Maruzi in Al-Kitabu Al-Witr 1/327 in which there is: Issah Ibn Maymud who is also weak.

6-And in Al-Adab Al-Mufrad no.609, there is a weak hadith in which Mohammed Bin Fali and his father are weak. The totality of his methodology strengthens him as Al-Hafiz said. May God have mercy on him.

I remarked: Wiping the face during supplication is authenticated in Sahih Al-Bukhari no. 5735. The prophet (May the peace and blessings of God be upon him) used to spit lightly into his hands, and then wipe his face with them.

In 5748 of it, whenever the prophet (May the peace and blessings of God be upon him) retired to bed, he would spit into his palms with **Kul Huwa Lahu Ahad** and the last two chapters of the Quran, then wipe his face with them.

Collective supplication at the grave

In Sahih Muslim no. 67-2867: "Whilst the prophet (May the peace and blessings of God be upon him) was at the wall of Banu Al-Najjar on his mule and we were with him, the mule turned towards him and nearly threw him; whenever six, five or four people were buried, he would say: This is what Al-Jariri used to say, and then he said **"Who knows the occupants of these graves?"** A man said: "I do". He said: **"Then when did these people die?"** He said: "They died whilst associating partners with God, so he said: **"These people are going through sufferings in their graves. If they had not been buried, I would have prayed to God to let you hear from the torment of the grave I am hearing from"** Then he approached us and said: **"Seek refuge from the torment of fire from God"**. They said: "We seek refuge from the torment of fire". He said: **"Seek refuge from God from temptation, outwardly and inwardly"**. They said: "We seek refuge from God from temptation, outwardly and inwardly". He said: **"Seek refuge from God from the temptation of the Antichrist"**. They said: "We seek refuge from God from the temptation of the Antichrist"

In the hadith: **Ask for forgiveness for your brother, and ask for his confirmation for him; for he is being questioned now"**. Abu Dawud narrated it with an authentic chain of transmission.

And in the collection of the formal legal opinions of Ibn Baz vol.23 p.340, a question is posed: “A collective supplication when burying the dead?” He responded: “If one person supplicates and the listeners believe, there is nothing wrong with that. There is a similar one in the Islamic Research Journal vol. 75 p.80. They repeated it in vol. 68 p.53: It is not forbidden for one person to supplicate when the listeners believe.

The ruling on supplication when you are facing the grave

In the collection of the formal legal opinion (Fatawa) of Ibn Taimiyyah Baz, vol. 13 p. 338 it is stated: “What is the ruling on the supplication of one who is facing the grave? He responded: It makes no difference whether he faces the grave or turns his back to the grave. They repeated it in the Islamic Research Journal vol. 75 p.78.

Ruling on the beard

Concerning the ruling on beard, you saw our sheikhs with beard; you are not the ones who started growing beard. The prophet (May the peace and blessings of God be upon him) said: **“Trim your mustaches, grow your beard and look different from the Jews”**. It is famous sahih but the Wahabis restricted the exemption (growing the beard) by the act of the narrator of the hadith.

1-Al-Albani said in Al-Daeefa no. 2355: “Taking off the size of the beard which is more than a fist is proven on the authority Ibn Umar and Abu Huraira who is the narrator of the hadith: ” **And trim your mustache and grow your beard”**. The narrator is more knowledgeable in his hadith than anyone else.

2-In Multaqi Ahlul Hadith 2nd edition 51/90 it is stated: “What is meant by growing a beard is to cut it and that the beard of the prophet did not reach his throat.”

Ruling on the Niqab

1-As for the niqab, there is no authentic hadith from the prophet making it obligatory. Rather, God Almighty said: **“And they should not exhibit their embellishment except what is visible from it”**

2-A translator of the Holy Quran, Ibn Abbas interpreted it as the face and the two palms. It was narrated by Ibn Abu Shaiba in his Musannaf (literary work) 4/283 with an authentic chain of transmission. There is evidence to that effect that it was narrated by Abu Dawud in Murasiluhu p.310-437.

3-The prophet “May the peace and blessings of God be upon him” said: **“When a woman reaches the age of menstruation, it is not good for any part of the body to be seen except her face and palms”**. It was narrated by Abu Dawud in sunanuhu 4104 Mursal and there is

evidence to that effect from Murasiluhu (his correspondent) 310-437 and then from Al-Baihaqi in Sunanuhu 2/226. As for the extremists who are determined to make the niqab compulsory, the contradictory response to them by Al-Albani in his book entitled Al-Rad Al-Mufham "The decisive response" suffices me; his response was sufficiently satisfactory and convincing enough to weaken all the hadiths they used as evidence

Raising of trousers

As for the lifting of trousers to half of the level of the shin, it was not mentioned in the Sunna at all; it is rather the measurement of a garment only. The prophet (May the peace and blessings of God be upon him) said: **"raise your garment to half the length of the shin, but if you cannot do so, raise it to the level of the ankles"**. This was narrated by Abu Dawud in vol 2 p.179 and Al-Tirmidhi in vol. 2 p.120 and others with an authentic chain of transmission.

Ahmed's hadith, vol. 3 p.140 reads: **"Let the length of the garment extend from half of the length of the shin to the ankles"** This was authenticated by Al-Albani the extremist in his Sahih no. 1765.

I remarked: If the prophet (May the peace and blessings of God be upon him) allowed it to be at the ankles, why do these extremists insist that all trousers should be up? Why will they not stop where the prophet (May the peace and blessings of God be upon him) stopped?

1-Know that there is a hadith saying: "The prophet (May the peace and blessings of God be upon him) used to wear trousers" Al-Haithimi said 5/150: Yusuf Ibn Ziyad the Egyptian is weak in this regard. They were unanimous on his weakness

2-And concerning the hadith: **"Oh Lord, forgive those who put on trousers,"** Ibrahim Ibn Zakariya Al-Muallim is weak. It was not proven that the prophet (May the peace and blessings of God be upon him) wore trousers, rather it was reported that he forbade it.

3-And in the Musannaf of Ibn Abu Shaiba 5/171 no.24859, then no.24864 he ordered that trousers should be discarded.

4- And in Al-Bukhari 5774 and Muslim 2085 the prophet Mohammed (May the peace and blessings of God be upon him) said: **"Whoever wears his trousers out of pride, God will not mind him on the day of Judgment"**. Then Abubakar said: "My garment is loose. I have no option than to tie it; then the prophet (May the peace and blessings of God be upon him) said: **"You are not one of those who wear it out of pride"**

I remarked: "This hadith has restricted every hadith that mentioned the prohibition, as it is known.

5-Note: The hadith: **“Leaving the length of a garment too long and loose may apply to a pair of trousers, a shirt or a turban”** This was narrated by Abu Dawud 4094 and others, including Ibn Abu Rawwad who disputed it.

6-And the hadith: “The prophet saw a man praying with a loose garment, so he ordered him to repeat the prayer”. This was narrated by Abu Dawud 638, and it includes Ja’far who is unknown.

7-And the hadith: **“Whoever leaves his garment loose out of pride during his prayer, it is neither permissible nor forbidden from God”** This was narrated by Abu Dawud 637 with an authentic chain of transmission attributed to Ibn Masawud.

I remarked: This suspension has also restricted the prohibition of pride. Praise unto him.

Bowing before a sheikh

We find some critics disapprove of the seeking of blessing through somebody and that it is tantamount to prostrating to them, which is disbelief.

I remarked: That is a complete lie. They have no hadith that states that bending is a form of polytheism. However, prostrating on the forehead is yes. God the most High said: **“Do not bow to the sun or the moon but rather bow before God who created them if you are really worshipping Him”**. And the prophet (May the peace and blessings of God be upon him) said: **If I were to give a command for a person to prostrate to another person, I would advise a woman to prostrate to her husband.** Al- Haithimi mentioned it in Al-Jam’i vol. 4 p.308.

I remarked: He has three weak authentic chains of transmissions but they strengthen one another so it becomes authentic for the others.

With respect to bowing, God the Blessed and the Most High said: **“Prostrate to Adam, and they prostrated”**. I mean prostration as interpreted by some scholars. He also said: **“Be humble to the believers, dear to the disbelievers.** Then he said: **“Lower the wing of humbleness to both of them”** He said also: **“So they bowed to him in prostration”** The prostration of bowing as some commentators indicated.

I remarked: Did these people associate partners with God or it is God that orders immorality?

Note: Perhaps the extremist is using this weak and objectionable hadith as evidence. It was said: “Oh Messenger of God, should any of us bow down when he meets his brother?”. The prophet (May the peace and blessings of God be upon him) said: **“No, he should rather shake hands with him”**. This was related by Al-Tirmidhi vol. 2 p. 121, then Ibn Majah 3702 and others. However, it is weak and objectionable as the totality of his paths revolves around the Handhala Al-Sadusi. Ibn A’di said in Al-Jarh wa Al-Ta’del vol. 3 p. 241: “weak and objectionable and this hadith has been singled out.

Al-Albani tried to correct it in his Sahih vol. 1 p.299 saying: “If Handhala was weak, then he was followed by Abu Bilal Al-Asha’ri and Katheer Ibn Abdullah”

I remarked: “You deviated from the truth and lied about Abu Bilal Al-Ash’ari because the word bowing was not mentioned in his hadith at all. This is first place. Secondly, he is weak, and he has been declared weak by Al-Dar Qutni as in Al-Mizan vol.4 p.57. Thirdly: (Katheer Ibn Abdullah). It is an unacknowledged hadith. Al-Bukhari said that whilst Ibn A’di said: Very weak and almost abandoned.

As for Abdul Aziz Ibn Abana, Al-Albani by himself admitted that he is weak and cannot be cited as evidence.

I remarked: Then how can the hadith be authenticated when the narrator is weak, unacknowledged as being unique to him? The claim of being followed does not come about because (Katheer) is almost abandoned. And (Ibn Aban) is sinister and worse because he is a liar. However, we see some extremists accusing people of disbelief with this weak hadith. We belong to God and to Him is our return.

I say after weakening this hadith:

1-In Bukhari 93, Muslim 2359: “...Then Umar blessed his knees and said: We are satisfied with God as our Lord, with Islam as our religion and with Mohammed as our Messenger”

2-“Oh you people, listen, reason and know that God has servants who are neither prophets nor martyrs. Martyrs and prophets may envy them for their status and closeness to God”.

Then a Bedouin man from the farthest corner of the people knelt down and turned his hand to the prophet and said: “Oh Messenger of God, grant them permission for us, make them lawful for us, so the face of the prophet (May the peace and blessings of God be upon him) was gladdened ...”

Al-Haithimi said in Al-Majma’ 10/297: “His men are trustworthy”. Al-Manzari also said in Al-Targeeb 4/84 “Good”. Then Al-Damiyati said in Al-Mutahjar no. 285: “His chain of transmission is good”. Then the man of contradiction said in Fiqh Al-Sira no.151: “Good”. He said in Sahih Al-Targeeb no.3027: “Authentic for others”

Seeing the prophet awake

As for seeing the prophet awake, it was explicitly mentioned in a hadith. Before proceeding, I will say: How possible is it for the prophet (May the peace and blessings of God be upon him) to see the prophets praying behind him but impossible for some followers to see anything? In spite of the evidence that what is a miracle to a prophet is a wonder to a saint? This is for those who admire strange things. What is the evidence of those who deny, except for the interpretations of the saying of the Most High? “You are mortal and they are mortal”. So we shall say: Then the Messenger of God (May the peace and blessings of God be upon him) did not see the prophets on the night of the Ascension. Aren’t they dead? Yes, this vision is isthmus.

2-In Al-Bukhari 6993, Muslim 2266 and others, the prophet (May the peace and blessings of God be upon him) said: **“Whoever sees me in their sleep will see me whilst awake”**

I remarked: We shall call it as the prophet (May peace and blessings of God be upon him) did; not from the predecessors from the beginning to the hereafter at all, and we demand that the deniers bring a hadith that restricted the hadith to the hereafter, but they will not be able to do so, even if they gather support for one other.

2-Dhamra IbnTha’la used to appear to the prophet, (May the peace and blessings of God be upon him) during battles... I investigated it in the chapter on the prophet’s attendance of zikr (remembrance) gatherings.

3-Ibn Musayyab used to hear murmurs (i.e. the call to prayer) from the prophet’s grave (May the peace and blessings of God be upon him), announcing the beginning of the prayer times, during the time of Ibn Zubair’s strife, when the mosque was empty of people. This story was weakened by Al-Albani the extremist so his students responded and corrected it. Refer to reader’s alert no. 260. To God be praises.

4-Ibn Taimiyyah said in the collection of his formal legal opinion 11/280: During the hot periods, Saeed Ibn Musayyab used to hear the call to prayer from the grave of the Messenger of God (May the peace and blessings of God be upon him).

And in Sahih Al-Targeeb by Al-Albani no.2517 with an authentic chain of transmission, it is written: Al-Awam Ibn Hawshab saw a man coming out of his grave...” And Ibn Taimiyyah said in Iqtidaa’ Al-Sirat vol.2 p.254: “What was narrated indicates that people heard a return of greetings from the grave of the prophet (May the peace and blessings of God be upon him), or the graves of other people who are righteous; and that Saeed Al-Musayyab used to hear the call to prayer from the grave on hot nights and on similar occasions. That is all true whilst it is not our major concern now. The issue is indeed greater and more important than that.

He threw more light on the collection of his formal legal opinion vol. 5 p.252. He said: “In the same vein, what people tell one another about matters of the unseen is equally so. They see things and listen to voices, but they differ in seeing and hearing. What is witnessed as clear by one person may not be clear to the other, to the extent that they may disagree, which confirms what the other does not confirm, so what about issues concerning what they were told about the unseen?”

I remarked: The place of the witness is his saying: “They are diverse in seeing and hearing. He said in the collection of his formal legal opinion vol.5 p.526: “This was what was considered as the situation of the dead person in his grave; for his soul sits, questions, enjoys, suffers and cries, and that is related to his body, even though he is lying in his grave. The situation may worsen until it manifests in his body. He may be seen coming out of his grave with torments and the angels of torment in charge of him; so that his body moves, walks and comes out of his grave.

More than one person has heard the voices of the tortured in their graves. Some were witnessed coming out of their graves; others were being tormented, whilst some had their bodies lying when the situation became critical..." The place of the witness is his statement **"He enjoys and undergoes torment...and someone was seen coming out of his grave"**

I remarked: So when Al-Albani saw his Sheikh Ibn Taimiyyah authenticating this, he also acknowledged it. He said in Musuatuhi vol. 3 p. 943: "It is not impossible for some people to see some recalcitrant ones in their graves being tormented. Ibn Taimiyyah also said in the collection of his formal legal opinion vol. 11 p. 313: "What is extraordinary about knowledge is sometimes about hearing" Sometimes the servant hears what others don't hear and sees what others don't see either awake or asleep. Sometimes also, he is conscious of what others don't know as a revelation or inspiration, or the revelation of knowledge that is necessary or a true insight which is called exposure, witnessing, discoveries, delivery of speech; therefore hearing is speech delivery, vision is witnessing and knowledge is discovery, all of which are called revelation"

In Al-Bidaya wa Al-Nihaya by Ibn Katheer 11/323 there is this narrative: "One day, whilst Ibn Sam'un was delivering a sermon on a pulpit under which sat Abu Al- Fathu Ibn Quwas, the latter started dozing, so Sam'un stopped the sermon until he woke up. When he woke up, Sam'un asked him:"Did you see the prophet (May the peace and blessings of God be upon him) in your sleep? He responded affirmatively. Then Sam'un said: "That is why I stopped the sermon, in order that I don't distract your attention from what you were experiencing"

Making a choice in supplication

Making a choice in supplication is permissible and allowed by law. The prophet (May the peace and blessings of God be upon him) has given the worshipper the right of choice of supplication but preferred what does not amount to polytheism, sin or severing of family ties.

1-Al-Bukhari reported in no.835, then Muslim in no.55-402 as follows: Musaddad told us. He said: "Yahya told us on the authority of Al- A'mash, Shaqeeq told me on the authority of Abdullah, saying: "Whenever we were with the prophet (May the peace and blessings of God be upon him) in prayer, we would say: Peace unto God from his servants, peace unto so-and -so. The prophet (May the peace and blessings of God be upon him) said: **"Do not say peace onto God, for God himself is peace. Instead, say: Salutations unto God, prayers and good deeds unto God. O prophet may His peace, mercy and blessings be unto you. May peace be unto us and the righteous servants of God. When you say this, every servant in heaven or between the heaven and earth is affected by it. I bear witness that there is god but Allah, and I bear witness that Mohammed is His servant and messenger. Then he chooses his preferred supplication and prays"**. The place of the witness here is his saying: **"Then he chooses his preferred supplication and prays"**

The Holy prophet (May the peace and blessings of God be unto him) heard a man supplicating in his prayer without glorifying God the Most High or praying for the prophet Mohammed “May the peace and blessings of God be unto him”, so he said: **“This has been too quick”**, then he called him or someone else, saying: **“If any one of you prays, he should begin by glorifying his Lord the Almighty and praising him, then he goes on to pray”**. In another narration it is stated: **“He should send blessings upon the prophet (May the peace and blessings of God be upon him), then he can pray for whatever he wants”**. This was reported by Abu Dawud 1481 and Al-Tirmidhi 3477 whilst the extremist authenticated it in the **Origin of the Description of his Prayer** 3/990 (Aslu Siffati Salatihi)

3- **“There is no muslim who supplicates with a supplication that does not involve sin or severing family ties of kinship except that God grants him one of these three: either to hasten his supplication for him, or to store it for him in the hereafter or to protect him from a similar evil”**

They said: “Then we are increasing it O Messenger of God”. He said: **“May God increase it”**Al-Haithimi said in Al- Majma’ 10/151: “His men are trustworthy”. This was authenticated by Al-Albani in Sahih Al-Targeeb 1633, as well as in Mushakatuhu 2199. It was also authenticated by Ibn Baz in his formal legal opinion 13/51.

4-This was reported by Muslim 2200 and Ibn Hibban in his Sahihi 6094 on the authority of Aufi Ibn Malik. He said: “We were involved in magical incantations during the pre-Islamic era. So we said: O messenger of God how do you think about that? He said: **“Show me your magical incantations. There is no despair in incantations as long as there is no polytheism in it”**

From these authentic hadiths, it is obvious that the Chosen One (May the peace and blessings of God be upon him) is the best muslim when it comes to supplicating for whatever they wish for and love at any time, provided it is not a sin, and does not involve polytheism or severing of family ties. Whoever claims after that that supplicating for something other than what he, may God bless him and grant him peace supplicated is an innovation and forbidden has denigrated the messenger of God (May the peace and blessings of God be upon him), The companions (May God be pleased with him). did not limit themselves to the noble supplications of the prophet “May the peace and blessings of God be upon him” they rather prayed according what they were inspired to do, and they are the most learned of people regarding what is permissible and forbidden.

5-The prophet (May the peace and blessings of God be upon him) heard a man say: O Lord, I ask that I bear witness that You are God, there is no god but You, You are the eternal one, the one who does not give birth, nor was He given birth to, and there is no one equal to Him. So he said: **“He indeed made a request from God by using His name by which if He is implored, He gives and by which when He is called, He answers.** This was reported by Al-Tirmidhi 3475

and authenticated by Al-Albani in **The Origin of the Description of His prayer (Aslu Sifati Salatihu)** 3/1016 and in Tawassul 33.

6-He heard another man say in his Tashahud: O Lord I ask that I say that praises belong to You, there is no god but You, You are One and You have no partner, You are the benefactor, the creator of the heavens and the earth, the possessor of sublimity and honour, the Ever living and Everlasting. I ask You to make me an inhabitant of heaven; I seek refuge from the fire of Hell. Then the prophet “May the peace and blessings of God be upon him said to his companions: **“Do you know what he prayed for?”** They said: “God and His messenger know best”. **He said: “By the One in Whose Hand is my soul, he has called upon God by His Greatest name”**. In a narration comes this: “The Greatest is the One who responds when called upon, gives when He is asked”. This was reported by Ibn Hibban no.893 and Al-Nisai’ no.1299 and authenticated by Al-Albani in His Commentary on the Book (ta’leequhu Al-Kitab) and in **The Description of His Prayer (Sifatu Salatihu)** no. 176.

Determining a specific number

It is important to know that even though God ordered us to frequently engage in remembrance in every situation, he did not fix or require a specific number for it as He did for prayer, zakat, fasting and the rest. Instead, He left this determination with every person reciting zikr, depending on his perception of what he views as difficult for him or otherwise, as people differ in their opinions in this respect. The prophet (May the peace and blessings of God be upon him) said: **“Assign to yourself as much work as you can do, for God never gets tired, even when you are; for the most beloved duty to the Most High is perseverance, no matter how small it is: “**. This was reported by Al-Bukhari 6465 and others. He, (May the peace and blessings of God be upon him) has entrusted this hadith to each one within his capacity, for he is the most learned and knowledgeable in it. Therefore whoever sets for himself a certain amount of remembrance, worship and recitation of the Quran and the likes of it that are easy to adhere to and really perseveres, like the sayings o Ahlul Turq. The prophet (May the peace and blessings of God be upon him) stated that he has brought the most beloved deeds to God Almighty. Whoever matches his capacity with the capacity of his brother and voluntarily does what is similar to his brother’s deed has rebelled against him; the issue is broad.

The supplications of the companions

In Al-Majma’ Al-Zawa’id 10/184, the chapter on the supplications of the companions-May God be pleased with them:- 17430-on the authority of Anas Ibn Malik. He said: Anytime we supplicated, we said: “O Lord make our prayer the prayer of the pious who are neither imams nor immoral people, but pray at night and fast during the day”. It was narrated by Bazar, including Uthman Ibn Sa’d and authenticated by Abu Naeem and others. It has been weakened by more than one person, and the rest of his men are good.

17431- On the authority of Abdullah Ibn Sabra, he said: “Whenever it was morning, Abdullah Ibn Umar would say: “Lord, make me one of your greatest servants who have a share in every good thing you distribute in the morning; a light that guides, mercy that You spread, riches that You spread, the harm that You take off, the affliction that You lift away and the temptation that You avert”

17432-On the authority of Saeed Ibn Jabeer; he said: Ibn Abbas used to say: O Lord, I ask You for the sake of the light of Your face which brightens the heavens and the earth that You keep me under Your guard, Your protection, close to You and under Your cover. This was narrated by Al-Bazar and his men are good.

17433-On the authority of Urwat Ibn Raweem, on the authority of Al-Arbad Ibn Sariya- who was a very old man among the companions of the prophet (May the peace and blessings of God be upon him) and loved to have his soul taken away- He used to supplicate as follows: “Oh God, I am advanced in age and my bones are weak, so take away my soul”. He said: One day whilst I was in a mosque in Damascus, a very handsome young man in a green Bandama outfit entered, then asked: “What is this supplication that you are doing?” I said: How do I supplicate my nephew?” He said: “Say oh God, make my deeds good and take away my soul”. I asked: “Who are you? May God have mercy on you” He said: “I am Raibaeel who takes away grief from the hearts of believers”. It was narrated by Al-Tabrani, Urwa and others; and he was trusted by several people and Saeed Ibn Miqlas whom I do not know; and the rest of his men are genuine.

17434-On the authority of Al-Aswad Ibn Yazid, he said: Abdullah read: “Except those who made a pledge with the Most Merciful” [Mariam 87]. He said: God the Most High says on the Day of Judgment: Whoever had a covenant with me, let him rise”. They said: “O you the father of Abdul Rahman, teach us. He said: “Say: O God the creator of the heavens and the earth, the One who knows what is hidden and visible, I am making a covenant with You in this World of life; that if You leave me to myself, You make me closer to evil and draw me away from good deeds. I have no trust save in Your Mercy, therefore make it a pledge for me from You that You will carry it to the Day of Judgment; indeed You never fail in Your promise” He said: And Zakariya added to it on the authority of Al-Qasim; “Gripped with fear, asking for forgiveness and yearning for You”. This was narrated by Al-Tabrani, including Al-Mas’udi who is trustworthy but was deranged, and the rest of his men are trustworthy.

17435-On the authority of Abu Al-Ahwas, he said: “I heard Abdullah- I mean Ibn Masawud- doing this supplication: O God I ask You through Your abundant grace which You bestow and by the trial you inflicted on me, by the grace that You bestowed on me, that You admit me to paradise. O God, admit me to paradise through Your grace and mercy. This was narrated by Al-Tabrani and his men are authentic.

17436-On the authority of Abu Qilabah, on the authority of Ibn Masawud; he used to say: “O God if You have written my name among the people who will encounter misery, exclude me

from it and confirm me among the people of bliss. It was narrated by Al-Tabrani, and his men are men of authenticity, except that Abu Qilabah didn't know Ibn Masawud.

17437: On the authority of Abdullah Ibn A'keem it is reported: Ibn Masawud used to supplicate as follows: "O God, increase me in faith, certitude and understanding, or he would say: knowledge". This was also narrated by Al-Tabrani whose chain of transmission is good.

17438-On the authority of Tharwa Ibn Yazid, he said: Whenever Muaz had to glorify God at night, he would say: O God, eyes have fallen asleep and the stars have penetrated deeply; You are the Everliving and Everlasting. O God, my request for paradise is slow and my escape from Hell is weak. O God, make me a gift that You will return on the Day of Judgment. You never break Your promise. It was narrated by Al-Tabrani but his chain of transmission was truncated.

17439: On the authority of Abdullah Ibn Qart. He said: I was crawling on a camel of mine whilst I was with Khalid Ibn Al-Walid; I wanted to leave it so I supplicated to God, and He made it stand for me, so I mounted it. This was narrated by Al-Tabrani, and his chain of transmission is good.

Drinking of written concoction from the Quran

- 1- Ibn Taimiyyah said: It is permissible to write verses from the Quran (Book of God) with an accepted substance which is washed and drank by an injured or sick person, as stated by Ahmed and others. Ahmed's chain of transmission is traced to Ibn Abbas with his permission.
- 2- He said: Abdullah Ibn Ahmed Ibn Hanbali said: "I saw my father writing for the woman in Jam"
- 3- It includes this: Ali said: He writes in kaghda (A material that hangs on a part of the body, usually for protection) and hangs it on the upper arm of the woman. Consult p.61-p63 in his book entitled Akbar Al-Jin wa Al-Shayateen (News about Jins and Devils) Darul Fadila edition 239092331, Cairo. Fax 262126. To God be praises.
- 4- They also made it permissible in their book Kaifa Nudawi p.77, edition of the Duran Foundation, Kingdom of Saudi Arabia, with no. M/3671AJ.

I remarked: Ibn Abu Shaiba said 7/386: The entirety of the people have made it permissible, as well as Al-Suyuti in Al- Ittiqan 4/166.

5-The Wahabis said in their book Fathu Al-Majeed p.103 that they don't find anything wrong with hanging Tamiya that contains the names of God. Aishatu, Abdullah Ibn Umar, Abu Ja'far Al-Bakir and Imam Ahmed Ibn Hanbali (May God be pleased with them) made it permissible.

I remarked: If we were the ones who said this, they would have said that it is polytheism and disbelief which has no place in religion.

What is Sufism?

Ibn Qayyim stated in his Madarij 2/302. He said: “Sufism is one of the corners of true behaviour, purifying the soul and disciplining it to prepare for its journey into the fellowship of the highest companion and those below...” Mohammed Ibn Abdul Wahab said in Al-Durar Al-Sanniyya vol. 1 p.241: “We do not object to the Sufi approach and the purging of the inner self among the sins related to the hearts and limbs, no matter how upright the adherent is in the face of the sharia law and the right approach in place, except that we do not burden him with interpretations of his words or actions, and we do not rely on him, neither do we seek help and victory or put our trust in all our affairs except in God the Most High”

Asking for forgiveness one thousand times

In Al-Uqudu Al-Durriyya, manuscript in Al-Maktabah Al- Shamila p. 22: Ibn Taimiyyah said:” When my mind settles on an issue, I ask for God’s forgiveness a thousand times until my heart is cleared and my problems are solved...

...

A secret that cannot be explained

In Al-Uqudu Al-Durriyya p.326 it is written: If you know him, I mean Ibn Taimiyyah, from the point of view of the sharia, then there are people who know him from another perspective which is from within...and his influence from the outside and within, and from the world of creation to the world of command, and other things that cannot be explained in a book like this. Such a Connoisseur may discern that the matter flows between the layers of heaven and earth...

The light of prophethood finds expression in Ibn Taimiyyah

In Al-Uqudu p.328, the following is written: In this era of ours we haven’t seen a person whose words and deeds are a manifestation of Mohammed’s prophecy and the Sunna except this man...

A similar perfect recommendation was said about Mohammed Ibn Abdul Wahab as in Al-Durar Al-Sanniyya vol.1 p.322.

In vol.16 p.359 as well, they said as follows: Oh Abdul Aziz, assigned to the gate of God in the court of Ghaffar (The God who is inclined to forgive)

The particularity of Ibn Taimiyyah

In Al-Uqudu p.328, it is written: Protect his heart, for such a person may be called great in the kingdom of heaven; strive to please him in every possible way, seek to win his love and affection for you, whatever your ability may be; and if that affection comes upon you, I wish for you that particularity. I conceal it and do not mention it...and that particularity is that you are provided with a portion of Muhammad’s special share with God Almighty, for this only applies through

the sheikh's love for the follower and the follower's desire to attract the sheikh's love...And I hope that if you build a strong relationship between yourselves and your Lord Almighty by staying awake at night, you will have the opportunity to know the truth about this man, God willing.

The verdict on one who sees imperfection in Ibn Taimiyyah

In Al-Uqudu p.332, it is written: When their hearts – meaning the students – changed towards him - meaning Ibn Taimiyyah – and they saw an imperfection in him, they were deprived of his apparent and hidden benefits, and they feared hatred from God first, and then secondly from their Sheikh...

His Highness

In Al-Uqudu p.373 is this: It is ascribed to something, the likes of which cannot be ascribed to him, and to dwell on His Highness is inappropriate, for if there is a leading personality in this world, then strictly speaking he is the one.

Ibn Taimiyyah didn't die

In Al-Shahadatu Al-Zakiyya, Manuscript, Al-Maktabah Al-Shamila p.66, it is written: So he died and did not die but is rather alive...And they said, concerning Mohammed Ibn Wahab as in Al-Durar Al-Sanniyyah vol 6 p.344: And he did not die but rather ascended to the highest heaven...

The polarity of Ibn Taimiyyah

1-In Al-Uqudu Al-Durriyya, p. 486, it is stated:

So who was the pole of the universe in his time

It makes no difference whether he was the one who won the exchange

Who concealed the crown of the connoisseurs of our time

And Sheikh of mortals, tell me without ardour

He is the ink and pole that is commonly mentioned

His fragrance exhales a pleasant odour like a perfume

I drank wine from the cup of learned people

Its reality is one of the secrets of the essence of truth

2-He said the following in p. 491:

The sea of knowledge was lost from the beginning

People of importance and masters of outcomes

The pole of truths raved about his virtues

Adherents of Sufism and people of religious devotion

3- He said in p.500:

And he has triumph from the unseen gods

Sadness, perseverance and words

Sufism, ascetism and recitation

Worship and fasting

He has numerous and numerous miracles.

And he has perseverance throughout the ages.

4-Then in p. 526, he said:

The Sheikh of Tariqa is and truth is knowledgeable

He inherited the imamate and knowledge and achieved success

5-And in p.487:

I have identified an entity whose attributes are exalted

And I saw a beloved with the eye of foresight

6-He said in 491:

The pole of time and the crown of all people

The spirit of meanings encompasses all acts of worship

7-In p.456, he said:

You are the spirit of existence in your era now

The heart of mortals and the eye of time

This is what he said in p.463:

8-In the era in which he is a singular pole

9-Then in p. 430, he said:

He was a pole, a scholar and an imam.

Had our Sheikh restricted it to pride

10-He remarked in p.425:

The virtuous one took away the garments

And yet he never defiled himself with sin by his denial

You see what they say: when we talk about the existence of a pole, a succor and an infallible person who is not impure, and the witness of the self...they say: heresy and superstition and that this name has not been proven in an authentic hadith.

Revelation and inner knowledge

And in Al-A'lam Al-Ulya in the exploits of Ibn Taimiyyah (Al-Maktabatu Al-Islami- Beirut, third edition, 1400, edited by Zuhair Al-Shawish) in the ninth chapter; concerning some of his miracles and discernment, he said:

“Several trustworthy people informed me about some of his miracles they witnessed but I will mention some of them briefly by beginning with the few that I witnessed...Out of these are two. There was an argument between me and some eminent people regarding several issues, which we talked about for a long time. We decided to stop talking about each issue, but to return to the sheikh to listen to what he preferred to say about it. When we were about to talk, the sheikh (May Allah be pleased with him) preceded us and proceeded to reveal what we were discussing, based on issues. He mentioned Ghalib whom we mentioned in every issue, including his statements. Then he stated the views of scholars and the evidence they put forward, until he came to the last issue on which we intended to seek clarification in order to learn from him. My companion and I, including those who attended first remained stupefied and amazed at what was revealed to us, and the fact that God had made our thoughts known to him. In chapter nine, mention is made of some of his miracles and discernments, as he said at the end of the chapter; “And the most apparent of his miracles was that he never heard of anyone who was hostile to it and turned a blind eye to it except that he was afflicted with many calamities, most of which were due to his religion, which is a well known phenomenon. Muhammad Ibn Abdul Wahab said in Al-Durar Al-Sanniyya, vol. I p. 32: “And I acknowledge the miracles of the saints and their revelations...” And he said in vol 1 p.231: “We do not deny the miracles of the saints. We

recognize them as right and that they are guided by their Lord, no matter how they walked on the path of the sharia....

Al-Fana' (Cessation of being)

Ibn Taimiyyah was asked about Al-Fana' so he said: There are three types of Al-Fana'. The first one is the annihilation of one's wish for the will of God... The second one is the nonexistence of witnessing something other than Him, which happens to many of those who follow the path, because of the excessive attraction of their hearts to the remembrance of God, including His worship and the weakness of their hearts to bear witness to something other than what they worship. Nothing attracts their hearts besides God and they do not perceive anything other than Him. Refer to slavery in the chapter on Al-Fana' 1/126 and in his book, Al-Istiqama (uprightness) 2/142, he added: What is witnessed is absent from its witnesses. Ibn Qayyim explained it in his Madarij in a concise and satisfactory manner. Consult 1/466.

Levels of certainty

Ibn Taimiyyah was asked about knowledge of certainty, the essence of certainty and the truth of certainty. He said: The first three degrees of knowledge of this are those who are informed by a sheikh whom they trust or who are informed about what acquaintances have said about themselves, or who find evidence of that from someone who relates their experiences which point to that. The second one: whoever witnesses this and examines it is like observing the experiences of the people of knowledge, honesty and certainty, by which he knows their existence and tastes, even if in reality, he did not witness what they tasted and found, but he is more informed than the one who is being informed and uses this information as proof or evidence of what he has been told. Consult Al-Zuhd wa Al-Wara' wa Al-Ibada 1/77

Education and Achievement

Ibn Qayyim said: Whoever wants to have an understanding of this, I mean getting closer to God, must understand the name of the Most High- The Hidden- and to understand His name-Close- by filling the heart with his love and filling the tongue with His remembrance. From here, the servant is taken to Al-Fana'. Refer to Madarij Al-Salikeen 1/381, Edition of Mukhtar Foundation, with the manuscript in Al-Maktabatu Al-Shamila 465.

The primacy of the prophet (May the peace and blessings of God be upon him)

Differences abound in respect of the primacy of the prophet (May the peace and blessings of God be upon him). Our Sufi brothers have proven it from the first to the last person whilst the extremist rejected it and claimed that it is an exaggeration and flattery, so I wanted to gather hadiths that state the primacy of the prophet. (May the peace and blessings of God be upon him) so that the honourable reader can judge for himself. Before I begin, I crave the indulgence of the extremists to say: It has been proven in a Wahabi book entitled Al-Uqudu Al-Durriyya vol.1 p.456. They said with respect to Ibn Taimiyyah: If one was to make a critical observation, all beings would be considered as one body, with Ibn Taimiyyah serving as the soul of that body. Here, they have proven that every created being emerged from Ibn Taimiyyah. This, they do not consider as flattery in respect of Ibn Taimiyyah. However, concerning the prophet, (May the peace and blessings of God be upon him), it is exaggeration and flattery. God willing there is no comment.

And now we are beginning the topic so I will say: **There is a question to be asked:** If the prophet May the peace and blessings of God be upon him was the first of creatures, how do we explain his very important saying? **“Indeed I am only a human being like you”**

Answer: This verse refers to his honourable person, born in Mecca in the year of the elephant; and we are talking about his greatest spirit, created before all things, as follows: An objecting Lord, God Almighty said: **“And we made every living thing from water”**

The answer: We are saying that some things must be excluded from it, because God Almighty says: **“And we created the Jin from poisonous fire”** and the angels from light. We shall come with the rest of the objections after mentioning the hadiths, God willing.

On the authority of Abu Huraira, (May God be pleased with him), he said: (The prophet May the peace and blessings of God be upon him) said: **“I was the first prophet to be created and the last to be sent”** This was reported by the following: Al-Baghawi in his exegesis vol.3 p.610, Abu Naeem in Al-Dalael vol 1 p. p.42, Al-Tha’labi in his exegesis vol.8 p. 10 and Ibn Abu Hatim in his exegesis vol. 9 p.3116. Al-Albani wanted to weaken it in his Daeeafa no.661. He said: It has two deficiencies: The first one is the repeated reference to the authority of Al-Hassan in the chain of transmission. The second one is that Saeed Ibn Bashir is weak.

I remarked: Al-Albani forgot that he was the one who said in his Sahiha vol.5 p.87 as stated: “Saeed Ibn Bashir is like Suwaid. Al-Dhahabi said in Al-Kashif: Al-Bukhari said: They talk about his memorisation, which is probable. Dahim said: he is trustworthy. Our sheikhs used to trust him, and the hadith is good. Al-Albani’s words have come to an end. He said in respect of him in vol.7 p.237: Saeed Ibn Bashir is weak. Calling on one to testify to it is unpreventable. In no. 1778, Saeed attested to Mursal’s hadith and classified it as good.

If you want to find out the truth about Saeed Ibn Bashir and know that he is trustworthy and proven, refer to the book entitled – Among the Most Controversial Scholars and Critics of the hadith by Ibn Shaheen vol.1 p.87. Praise be unto God.

2-There is a witness to the hadith who was mentioned in the exegesis of Ibn Jareer Al-Tabri vol. 14 p.224. He said: Ali Ibn Sahl Thana Hajjaj told us: Abu Ja'far Al-Razi told us on the authority of Al-Rabi Ibn Anass, on the authority of Abu Al-Aliyah Al-Riyahi, on the authority of Abu Huraira or someone else.: **"I made you the first of the prophets to be created and the last to be sent...and I made you an opener and a seal"**

I remarked: His men are men of authenticity, except Abu Ja'far Al-Razi and he was trusted by many critics. Many also labeled him as weak, especially, if it was reported on the authority of Magira, as in Al-Tahzeeb vol. 33 p. 194. He did not narrate this hadith on the authority of Magira, but he rather narrated it on the authority of Al- Rabi Ibn Anass. Based on this hadith, it is proven and valid for others.

Remarks: In the narration, Abu Ja'far hesitated and said: On the authority of Abu Al-Aliya or someone else. And the authentic one is the one proven by Ibn Jareer here vol.14 p.224. Abu Ja'far said: On the authority of Abu Huraira or someone else. Having doubt about the companions does no hurt because they are persons of good reputation.

3-There is also a witness to the hadith as well, as proven in Muhklisiyat by Abu Tahir vol.3 p.207, no185. He said: Mohammed informed us; Yahya told us; Abu Abidu Lahi Yahya Ibn Mohammed Ibn Al--Sukan Al-Bazar told us: Hibban Ibn Halal told us: Mubarak Ibn Fadala told us: Abidu Lahi Ibn Umar Ibn Khabib Ibn Abdul Rahman told us on the authority of Hafad Ibn A'sim on the authority of Abu Huraira that the prophet (may peace and blessings be upon him) said: **"When God created Adam, (May the peace and blessings of God be upon him), he informed him about his sons, so he began to see the virtues of some of them over the others, then he saw a bright light beneath them, so he asked: Oh Lord, who is this? He said: This is your son Ahmed; he is the first, the last and the first to intercede"** This was reported by Ibn Abu A'sim from the very beginning of no.5: Yahya Ibn Mohammed Ibn Al- Sukan informed us... to the end of the chain of transmission. Al-Baihaqi also reported it in Dalael no. 44 with this chain of transmission.

I remarked: The whole of his men are trustworthy among the men of Al-Tahzeeb except Mubarak Ibn Fadala who was trusted by the entirety of the critics except Al-Nisa'i and Abu Zur'ah who deemed him weak for distortion (using something that is not proven and solid in the chain of transmission) and Ibn Ma'in and Ibn Al-Madini who contradicted him. Refer to Tahzeeb Al-Kamal vol.27 p.186.

If it is proven that he makes distortions, this will not take away the validity of this chain of transmission, because he updated it, therefore the ambiguity is cleared. Praise be to God.

I further remarked: As you can see, the hadith explains that the prophet (May the peace and blessings of God be upon him), is the first; and the prophet of God, Adam (May peace be upon him) bears witness to that, for he was told that Mohammed is his son. This statement doesn't need any interpretation.

4-It has been proven in the Missing Part of the Musannaf of Abdul Razak vol. 1 p.63: Muammar informed us on the authority of Mohammed Ibn Mankadir, on the authority of Jabir Ibn Abdul Lahi (May God be pleased with him) that the Messenger of God (May the peace and blessings of God be upon him) said: **“The first of God’s creations was the light of your prophet Oh Jabir, then from it, he created all things...”** until the end of the hadith.

I remarked: The authenticity of the chain of transmission is evident and the hadith is authentic. Before the missing part was found, ancient scholars such as Al-Kastalani, who were in Al-Mawahib and Ajlouni to uncover the missing part and others continued to attribute the hadith to the Musannaf (literary work) by Abdul Razak. Researchers such as Asqalani, Al-Suyuti and Al-Ghamari carried out a research in the Musannaf (literary work) but didn’t find it, so they said: The hadith has no chain of transmission to rely on. Now, with praises and gratitude to God, they have found the missing part of Abdul Razak’s Musannaf (literary work) and found the hadith in it with its chain of transmission. In spite of that, the extremists still vehemently reject this part. If we were to go back to their comprehensive library, we would see the missing parts they eventually found.

Even if we were to look at Al-Albani’s books like the authentic chains, we would see him using the missing part of Al-Tabari called Tahzeeb Al-Athar as evidence, whilst in respect of the weak chains, he uses the missing part of Al-Tabrani as evidence. I say this in order that we do not allow the argument to be based on missing parts for one party and then disallow it in the case of another party.

5-It is worthy of mention here what Abdullah Ibn Shaqeeq narrated on the authority of a man who said: I said oh messenger of God when were you made a prophet. In a narration when were you? Then in a narration when were you written? In another narration when were you duty-bound? It is also indicated in a narration, when did you make your covenant? Then, when were you sent? He said: **“And Adam is between the spirit and the body.”** This was reported by Ahmed 5/59 and Bukhari in Tarih Al-Kabeer 7/374 no.1606, Al-Hakim 2/665 no. 4209. He wrote a lot which were authenticated by Al-Albani in his Da’eef under hadith 661. Al-Albani tried to give preference to the wording “When were you written?” in his Sahih no. 1856 without a reliable proof. As a result of that, I responded to him as follows:

1-Al-Albani knows that the chains of transmission which came with the wording: “when were you written?” is the one which contained the wording: “Where were you?” and “when were you made?” It is also the same.

2- Then the wording: “When were you and made and sent?” are more in terms of numbers than the wording: “When were you written?” Then why does he give preference to the least than the most. Whoever has doubt in that must refer to the sources of the hadith.

3-Praise be to God. We are using these authentic hadiths as proof of the primacy of the prophet (May peace and blessings of God be upon him). As for the extremists who refuse to

acknowledge us on this issue, they differed greatly among themselves as to whether the Throne, the pen, darkness or the light was the first to be created. In the collection of the formal legal opinion (Fatawa) and Rasael by Atheemain vol.7 p.260, he said: “Should I differ in respect of who was created first? So it was said the pen, then after the pen the thin clouds and the one inhabited by masses: That the Throne before... and they claimed that the first thing to be created by God is the pen (that is to say from this world). The others said that rather, God created water before the Throne. And it was said that the first thing to be created by God is light and darkness...

4-Al-Albani responded to all of that and said in his Sahih no. 133 that the pen is the first. Then in the formal legal opinion of the permanent committee, 2nd edition, p.408, no.17749, that Ibn Taimiyyah stated the primacy of the Throne.

Here I remarked: Do not forget that Ibn Taimiyyah was the one who said in the collection of his formal legal opinion 11/96: “Likewise the saying of the one who says: If it were not for such-and-such, he would not have created such-and-such does not mean that there isn’t another great wisdom in it. Rather, it means if the best of the righteous among the children of Adam was Mohammed, and his creation had a sought-after purpose and highly intended wisdom greater than anyone else’s, then the completion of creation and the end of perfection would have occurred with Mohammed (May the peace and blessings of God be upon him)”

The luminosity of the prophet (May the peace and blessings of God be upon him)

God Almighty said: “**A light and a clear Book have come to you from God**” Commentators have said that the light is the prophet (May the peace and blessings of God be upon him)

1-In Athalabi’s exegesis, 4/39, it is stated: The light is the prophet May the peace and blessings of God be upon him.

2-And in the Meanings of the Holy Quran by Al-Zajjaj 2/161, it is written: “The light is Mohammed before anyone else”

3-In the exegesis of Al-Maturidi 3/485; “And somebody other than Al-Hassan said: Mohammed May the peace and blessings of God be upon him”

4-And in Fath Al-Qadeer by Al-Shawkani 2/28, “Mohammed is the light before anyone else”

5-In Zad Al-Masir by Ibn Al-Jawzi 1/529 Mohammed, on the authority of Qatada.

6-In the exegesis of Al-Tabari 6/161: “Mohammed is the light. (May the peace and blessings of God be upon him)

7-In Al-Wajeez by Al-Wahidi 1/313: “Mohammed is the light, may God bless him and grant him peace”

8-In the exegesis of Al-Nusfi 1/435: “The Quran or the prophet as he was called a lamp”

9-And in the exegesis of Ibn Jazi, 1/226: “Mohammed may the peace and blessings of God be upon him is the light”

10-In the exegesis of Al-Khazim 2/24: “Mohammed may the peace and blessings of God be upon him is the light before peace”

11-In the exegesis of Al-Razi 11/327, it reads: “Mohammed, may the peace and blessings of God be upon him, but the statement to suggest that Al- Nuru (The light) is referring to Al- Kitab (The Quran) is weak because the conjunction (and) necessitates the contrary(something else).

12-And in the exegesis of Al-Az Ibn Abdul Salam 1/376: The light: Mohammed may the peace and blessings of God be upon him” In Al- Bahri Al-Muhit 4/208: “It was said, the messenger, may the peace and blessings of God be upon him”

13-And in Nawahid Al-Ibkar 3/251: “The light: Mohammed, may the peace and blessings of God be upon him”

14- In the exegesis of Al-Maragi 6/80: “The light: Mohammed may the peace and blessings of God be upon him”

15-In the exegesis of Al-Sha’rawi 5/3025: “By the entirety of the Quran and the messenger”

16-In Darj Al-Durar by Jurjani 2/659: “Mohammed before the book”

17-In the exegesis of Al-Sama’ni 2/23: by summing up the messenger and the Quran together.

18- In the exegesis of Al-Bagwi 2/32: “Mohammed before Islam”

19-In the exegesis of Ibn Atiya 2/171: “Mohammed is the manifestation”

20-In Tazkira Al-Areeb by Ibn Al-Jawzi 1/80: “Mohammed the decisive one”

This is what I have pursued by myself so far.

21- Then I said again: To the Wahabis who say that Mohammed is a human being and not a light I responded: Is Mohammed Ibn Abdul Wahab not a human being who has light that shines in the city of Najad. As in Fath Al-Majeed Sharh Al-Tawheed ed, p.15, Dar Al-Fikr. And in Al-Durar Al-Sanniyya, vol.16 p.325: “Najd has beamed with the light of radiance” Meaning with the light of Mohammed Ibn Abdul Wahhab. He repeated it in vol. 16 p.344.

22-Indeed the Wahabis have acknowledged that the prophet is the light of guidance with which God guided the vision of those whom God wishes among his servants. Refer to Fatawa Al-Lijna Ist edition vol. 1 P.446 No.189.

23-In 1/463 no. 5782: “Indeed a light from your God has come to you...Mohammed may the peace and blessings of God be upon him”

The presence of the prophet (May the peace and blessings of God be upon him)

As for the attendance of the prophet (may the peace and blessings of God be upon him) of the gathering of the council of remembrance, Munsif doesn't deny it because of the absence of impossibility.

1-In Al-Bukhari 1338, in Muslim 2870 and others it is written: **“When a servant is laid in their grave, two angels will come to them and make them sit, then say to them; what did you use to say about this man Mohammed may the peace and blessings of God be upon you...?”** The place of the witness is his saying (this man) in the language of the Arabs, pointing to attendant..

2- In Al-Bukhari 3887 and others in the Journey of the Night it is written: **“I saw Adam in the First heaven...and I saw Issah (Jesus) in the Second heaven...and I saw Yusuf (Joseph) in the Third heaven...and I saw Idris in the Fourth heaven...and I saw Haruna (Aaron) in the Fifth heaven...and I saw Musa (Moses) in the Sixth heaven...then I saw Ibrahim (Abraham) in the Seventh heaven...** This hadith indicates that the prophets are not confined in their graves as some people think: The prophets are alive in their graves praying. Who can prevent the spirit of the prophet (May the peace and blessings of God be upon him) from attending the gathering of the council of remembrance (zikr) if he wishes to be present?

It has indeed been proven in Zuhd Ibn Mubarak no. 429 where he said: Abu Umar Ibn Huyuya and Abubakar Al-Waraq informed you as follows: “Yahya told us” He said: “Al-Husein told us” He said: “Sufiyan Ibn Uyaynah told us on the authority of Yahya Ibn Saeed and Ali Ibn Zaid Ibn Jad'an, on the authority of Saeed Ibn Musayyab. He said: “We met Salman and Abdullah Ibn Salam, then one of them said to his companion: “If you die before me, meet me and tell me what

your Lord meted out to you, and if I die before you, I will meet you and tell you what happened to me” Then Abdullah said: “Oh you father of Abdullah how possible is this? “Or can this be possible?” He said: “Yes, the souls of believers are in a barrier between death and resurrection (isthmus) and they go wherever they want, whilst the soul of the infidel is in prison” Here, we have learnt that the souls of believers go wherever they wish and whenever they desire so.

3-Al-Tabrani narrated in Musnad Al-Shamiyyeen no. 1378 on the authority of Damra Ibn Tha’laba Al-Sulami that he came to the prophet (May the peace and blessings of God be upon him) and said: “Pray for me to bear martyrdom, so the prophet (May the peace and blessings of God be upon him) said: **“Oh God, I forbid the blood of Ibn Tha’laba in the hands of the polytheists and infidels”** He said: “I found myself in the midst of the infidels, then I sighted the image of the prophet (May the peace and blessings of God be upon him) behind them whilst I was attacking them, until I caught up with him; I sighted him again with my companions, then I attacked until I was with my companions. He said: “then he lived a longer life” He also reported it in Al-Kabeer no.8155-8156, and it was considered authentic by Ibn Katheer in Al-Jami’ Al- Musanid no. 5414. Al-Haithimi said in Al-Majma’ 9/379: His chain of transmission is authentic”. So Al-Albani made a mistake in his Daeefa 6388 and said:

- 1- There is some left, for he indeed adopted a long chain of transmission, reported on the authority of many narrators.
- 2- And I didn’t know Amru Ibn Ishaq
- 3- And Ibrahim Ibn Al-Ala’. Abu Daud said: He is nothing. I don’t know of anybody that followed up on his biography.

I remarked:

- 1- In Al-Tabrani’s narration no.8155 he did not report on the authorities of many narrators i.e., a long chain of transmission, but rather said: “He told us...
- 2- And Amru Ibn Ishaq is known. Refer to Tarihi Dimashq (History of Damascus) 55/4, and concerning Irshad Al-Qasi wa Al-Dani 1/452 he said: Al-Albani’s frequent narration about him takes away the ignorance of his eye.

I remarked: If the ignorance was lifted, he became known. The controversial man has said variously (p.8) that what is known includes what is known to the eye and the situational knowledge.

I remarked again: Ahmed Ibn Nadr Al-Askari followed him in Al-Mu’jam Al-Kabeer no. 8155 and he is trustworthy as in Al-Tahzeeb.

3-Ibrahim Ibn Al- Ala’ is trustworthy. Nobody spoke about him in a hurtful manner, and in Tahzeeb Al-Kamal, 2/163 Ibrahim is a trustworthy person whose grandson Amru reported on his authority. Ibn Auf said: He is not an accused person...And in Tarih Al-Islam by Al-Dhahabi 5/772: Abu Hatim said: He is reliable and his grandson Amru reports on his authority.

And in Al-Mizan 2/447 in the biography of his son Mohammed: Ibn Auf said: As for his father, he is not an accused person, and the same is true in Al-Tarih Al-Islam 5/1210.

4-The one whom Abu Dawud spoke about saying “he is nothing,” his son is Ishaq, not Ibrahim the father. Refer to Al-Mizan 1/181 and Tarih Al-Islam 5/788. And in the footnote of Tahzeeb Al- Kamal 2/370, they rejected Abu Dawud’s claim that Ishaq Ibn Ibrahim is weak and limited his weakness to what was narrated on the authority of Amru Ibn Al-Harith, including the History of Islam 5/788. Abu Hatim said: They are truthful but they envied

Addressing a person as master or Lord

Is it permissible for a person to be addressed as master? The messenger of God (May the peace and blessings of God be upon him) said: **“Rise to your master and bring him down”** Then Umar said: Our lord God, then he said: **“Bring him down, so they brought him down”**. Al-Albani authenticated it in his Sahih no. 67. He also authenticated the hadith: **“Every soul from the sons of Adam is a master...”** in his Sahih no. 2041 and in Uqudu Al-Durriyya p.284 he said: “When we sat down, the Sheikh, meaning Ibn Taimiyyah lay down at his back... Then someone said to him: Oh my Lord, the people have outnumbered you...so he brought a horse which he mounted whilst he was being obstructed by his long hair

And in p. 17: “Going forward, this a brief overview of the situation of our master” In page 324: “And thank God for having raised for you a personality like our master in such an era, a sheikh whom God used as a means to open the locks of hearts...” And in p.24: “Our role model is Sheikh the master...the master of scholars”. Then in p.25, it reads: The master of servants.... In 302: “So the people followed in succession to him and some of them said to him, Oh my master, a creation has come”. In p. 303: “He stood up and walked to the mosque, and it was said to him: Oh my master...” And in p.308, he was addressed as: “The master of the appointed time...” In p.309 they address him as: The master, the brother...” Additionally, in p.310, he was addressed as follows: “Our Sheikh the Master, the leader who combines the apparent and the hidden”. In p.396: “That young man Taimiyyah is the best master...”

I remarked: All of these are from one book. What would be your thought if we were to peruse their books altogether?

The pictures of the prophets and saints

It has been proven that the companions of the messenger of God (May the peace and blessings of God be upon him) saw the pictures of prophets in the possession of the rabbis at Sham. These include the picture of the prophet (May the peace and blessings of God be upon him, Abubakar and Umar. Refer to Ibn Katheer in his exegesis 3/481 with a chain of transmission devoid of shortfalls, which was reported by Al-Tabrani 2/125 no. 1537,

Al-Bidaya wa Al-Nihaya 6/63, Al-Baihaqi in Al-Dalael 1/384 with three chains of transmission, then Abu Naeem in Al-Dalael 1/49 no. 12-13 with two chains of transmission. Refer to Al-Haithimi in Al-Jam' 8/234 no. 1388 as well. This shows that the appearance of pictures of some prophets on a wall is possible.

The salvation of the prophet's parents

Regarding the parents of the prophet, (May the peace and blessings of God be upon him) they passed away during that period. God Almighty said: **"We do not torment until we have sent a prophet"** There is no exception to this verse except an exception which has been proven and authenticated on the authority of the prophet (May the peace and blessings of God be unto him), and no hadith has proven and authenticated that the parents of the prophet are exempted from this verse.

Ibn Abbas (May God the Most High be pleased with him) said concerning the saying of the Most High **"And he accepted you among those who prostrate"**. He said: From prophet to prophet until he brought you out as a prophet. This was reported by Ibn Abu Hatim in his exegesis no.16028 and 16029 with two different chains of transmission, as well as Al-Thalabi in his exegesis vol.7 p184 with two different chains of transmission other than Ibn Hatim's chain of transmission. Al-Tabrani narrated it in Al-Kabeer no. 12021 and Al-Haithimi authenticated it in Al-Majma' vol.7 p.86, no.11248. Ibn Hajar Al-Asqalani said, as in Al-Hawi by Al-Suyuti vol.2 p.251: that both of them, meaning both parents of the prophet (May the peace and blessings of God be upon him) have salvation, based on the hadith of Ibn Masawud that the prophet (May the peace and blessings of God be upon him) was asked about his parents and he said: **"I have never asked my Lord to give me information about them without getting it, and on that day I will stand in a praiseworthy position"** Ibn Hajar said that this hadith was narrated and authenticated by Al-Hakim.

I remarked: But as for those using Muslim's hadith 978 as an evidence that he didn't permit Al-Istigfar(asking for forgiveness) for his mother (May God be Pleased with her), we say: It has not been proven in this hadith-Yazid Ibn Kaisan- Al-Qatan said that he is not one of the people to rely on. Ibn Abu Hatim said he does not use his hadith as evidence whilst many scholars declared it weak. Refer to Tahzeeb Al-Kamal vol.32 p.230 no.7041. Ibn Hajar said in Al-Taqreeb: Saduq errs.

But as for the hadith in Muslim 203 which reads as follows: **"That my father and your father are in hell"**, it is also a weak hadith or abnormal and rejected in his chain of transmission-Hamad Ibn Salma- narrates objectionable hadiths. Refer to Al-Hawi by Al-Sabouti, vol.2 p, 273 quoting the introduction by Hakim. In spite of Hamad's weakness, he indeed disagreed with Muammar in the wording of the hadith; and Muammar is more proven than Hamad. Muammar said: "Whenever you are passing by an infidel's grave, inform him about hell". "My father and your father" aren't included in it. Refer to the Sunan

of Ibn Majah no.1573 and Jami' Muammar Ibn Rashid, vol 1 p.454, and Al-Bazzar , vol. 3 p.299, including Al-Diya' in Al- Mukhtara vol. 3 p204, as well as Al-Tabrani in Al-Kabeer, vol.1 p.145 and Al-Haithimi in Al-Majma' vol. 1 p.118. He said: His men are authentic, and not all of these narrations contain the wording: "my father and your father," as Hamad erred, so praise be to God.

The salvation of Abu Talib

Scholars indeed disagree with one another on the salvation of Abu Talib (May God be pleased with him) whilst some authenticated it, others denied it. Sheikh Ibrahim Anyas (May God be pleased with him) mentioned these differences in his exegesis-Rayad Al- Tafsir. He said in vol.3 p.63: "The hadith didn't authenticate Abu Talib's acceptance of Islam." In vol. 1 p. 61 he said: Abu Talib believed in his heart but didn't pronounce it with his tongue"

I remarked: Those who say that he received salvation have a stronger argument and my evidence in respect of this is the following statement by Abu Talib (May God be pleased with him) "Indeed I have learnt that Mohammed's religion is one of the best religions of creation". Ibn Katheer mentioned it in Al-Isaba vol. 7p.236. Another argument in favour of this is this statement from Abu Talib: "And God never declared my cousin a liar." This was reported in the following: Abu Ya'la in vol. 12 p.176, Al-Baihaqi in Al-Dalael in vol. 2 p. 186, Al-Tabrani in Al-Kabeer vol. 17 p. 191, then it was authenticated by Al-Haithimi in Al-Jam' vol. 6 p.14, as well as by Hajar in Mutalib Al-Aliya vol. 4 p.192 no. 4278.

But as for Al-Bukhari's hadith 3884 and Muslim's hadith 23 which read: "Because Abu Talib was restrained from reciting the Kalimat Shahada (There is no god but Allah and Mohammed is his messenger) at his death, this was revealed: **"No prophet or those who believe have..."** And this was revealed: **"Verily you do not guide whom you love but God..."** This hadith has not also been acknowledged as weak and a deviation. Asqalani said in Al-Fath vol. 7 p. 195: "Does the revelation of this verse referring to Abu Talib contain anything to reflect on?" He said in vol.8 p.508: "There is ambiguity in it because the death of Abu Talib occurred in Mecca before the Hijra; meanwhile the verse was revealed in Medina..."

I remarked: What makes the hadith more confusing is Professor Al- Bukhari's disagreement with him in respect of the reason for the revelation of the verse, I mean Imam Ahmed, for he said in his Musnad vol.1 p.99 -130: On the authority of our Master Ali (May God honour him) he said: I heard a man seeking forgiveness for his parents who were polytheists, so I mentioned this to the prophet (May the peace and blessings of God be upon him), so God revealed this: **"It is not for the prophet to ..."** This was reported by Al-Tirmidhi 3101 and Al-Nisa'i vol. 4 p.91, and Abu Ya'la vol.1 p.458, with his authentic chains of transmission. As for Muslim's hadith 25 with the verse: **"Do not guide whom you love,"** which was revealed because of Abu Talib, it is a weak hadith in its chain of transmission-Yazid Kaysan

and it is weak as mentioned earlier, regarding the salvation of the parents of the prophet (May the peace and blessings of God be upon him)

And the hadith in respect of Bukhari 3883 and Muslim 209: **“That Abu Talib is in the shallow depth, but for me he would have been in the deepest depth of fire”** And in respect of him 3885 and Muslim 210 with the wording: **“Perhaps my intercession will profit him on the Day of Resurrection” and he will be placed at the surface level of hell**” There is a contradiction in it: The first one came in an adverbial form. **“He is at the surface level”** The second one comes in the future tense. **“Perhaps...he will be at the surface level”**

The first hadith: In his chain of transmission-Abdul Malik Ibn Umar- has proven in Tahzeeb Al-Kamal, vol. 18 p.370 no3546 that Ahmed declared it weak and said: “There is disorder in his hadiths, and many scholars have declared it weak” Included in it as well-Abdullah Ibn Al-Harith- He was narrating on the authority of Ka’b Al-Ahbar. Perhaps this is from him. You may consult Tahzeeb Al-Kamal, vol. 14 p.395.

The second hadith: In the chain of transmission-Ibn Khabab-Ibn Adi classified it as weak in Al-Kamil vol. 5 p.390 no.1064 and said: “He is unknown and unintelligent” and he is not Abdullah Ibn Khabab Ibn Al-Art.

As for the hadith: “Your uncle, the misguided sheikh, is weak...” and in the narration: “That he died as a polytheist,” this hadith is weak. It was reported by Abu Dawud 3214, Ahmed vol.1 p.131, and Al-Nisa’i in Al-Kubra, vol. 1 p.107. His path is based on- Najia Ibn Ka’b who is weak and unknown and Sheikh...” You may consult Tahzeeb Al-Kamal, vol. 10 p.356. The correct wording does not include “The misguided sheikh who died as polytheist” It was revised by Musnad Ahmed, vol.1 p. 129, then by Al-Baihaqi in Al-Kubra, vol.1 p.304; followed by Al-Bazzar in vol.2 p.276 and others with a good chain of transmission.

And the hadith that says: “Abu Talib refused to pray and said: “I cannot carry my back upwards ...” A weak hadith in respect of it. Saif Ibn Mohammed’s narration is weak and scholars are unanimous in this regard.

May God honour him

We find some extremists, followers of Ibn Taimiyyah who forbid the use of the accolade: “May God honour him or may peace be upon him” on our Master Ali Ibn Abu Talib I said: Where is the proof for that, my brothers? If we were to refer to the book -Al-Badr Al-Munir- vol.1 p.627, we would see an authentic hadith which confirms the wording: “May God honour him” referring to Imam Ali.

In the same way, if we were to consult Hilyat Al-Awliya vol.4 p.206, we would see: “May God honour him as a reference to Imam Ali. In the Musnad of Ahmed, vol 1.p. 46 as well, “May God honour him” appears with an authentic chain of transmission, then in the following: In Sahih Al-Nisa’i by Al-Albani no. 833, “May God honour him” can be found with

an authentic chain of transmission; Al-Targeeb vol. 2 p.372 with trustworthy narrators contain: “May God honour him”

The following contain the accolade “May peace be upon him”, referring to Imam Ali: Silsilatu Al-Sahih by Al-Albani vol.4 p. 200, Majma’ Al-Zawaed vol. 6 p.78. As for Al-Bukhari, in no. 5492, in the interpretation of a verse of Al-Maida: “Fishing in the sea is permissible for you,” there is this accolade: “And Al-Hassan (May peace be upon him) rode”. Then, in the following numbers: “Fatima, may peace be upon her,” has been used after mentioning Fatima; Nos. 520, 3092,371, 3854, 4075, 4433, 5248, 5362, 6285, 7347. Al-Bukhari used to write the following when addressing Ali and Fatima or Husein and Hassan: “May peace be upon both of them”

In order to please the sheikhs, instead of using “May God have Mercy”, if we were to refer to the book of the Salafists, I mean Al-Uqudu Al-Durriyya, we would find “May God be pleased with the sheikhs” eleven times, whilst “May God sanctify his soul” is mentioned eight times, then in A’lamu Al-Ulya, “May God be pleased with the sheikh” is mentioned twenty-six times whilst “May God sanctify his soul” occurs thrice. If we were to refer to Al-Durar Al-Sanniyya, we would find “May God sanctify his soul and illuminate his tomb,” repeated one hundred and nine times. However, in books written by Ibn Taimiyyah himself and Ibn Qayyim, they are countless.

All praises are due God from the beginning to the end