

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PART B: MY SHAYKH AL-HABIB AHMAD MASHHUR BIN TAHA AL-HADDAD تفصلاً IS BAHR AL-‘ILM (A SEA OF KNOWLEDGE)

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B1. My shaykh al-Habib Ahmad Mashhur al-Haddad رحمته الله explained about acquired knowledge and knowledge gifted by Allah ﷻ

Allah ﷻ loved al-Habib رحمته الله so He made him ash-Shaykh al-kamil (a perfect shaykh) and bahr al-‘ilm (a sea of knowledge). This Part B of the tadhkira (memoriam), as well as the rest of it is an attempt to show that al-Habib is a sea of knowledge.

Let us therefore begin by looking at what al-Habib said about knowledge. In the talk which he gave at the home of his disciple, ash-Shaykh Habib bin Abu Bakar al-Hatimi رحمته الله in Watamu, Kenya in 1409 A.H, al-Habib explained that there are two types of knowledge, acquired knowledge and knowledge gifted by Allah ﷻ. (Manba‘ u’l-Imdad, A Fountain of Help, p. 109).

Let us then benefit by listening to al-Habib about what he said concerning these types of knowledge. He said:

“There are two types of knowledge, acquired knowledge and gifted knowledge.

Acquired knowledge is what man seeks through his thinking, and his intelligence and by learning. For example, all the knowledge about this world, knowledge of sacred Muslim law, and knowledge of the Commands is obtained through learning and reading and understanding and intelligence, and you get it that way, that is why it is called acquired knowledge.

Gifted knowledge is that which is gifted from Allah ﷻ without learning. He teaches you and you find its understanding in your **heart**. It is knowledge about the meaning of the verses (of the Qur’an) and the meanings of the Asma’ (Names of Allah) and the Sifaat (Attributes) and the meanings of all knowledge. This is called gifted knowledge.

And it is also called “al-‘ilm u’l-ladunni” (knowledge bestowed directly from Allah ﷻ). This includes knowledge through kashf (spiritual unveiling). Ilm u’l-ilham (knowledge through inspiration) also enters into this category.

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

And We had taught him (special) inspired knowledge from Our Own Presence.” (18:65)

This part of the tadhkira as well as the rest of it shall attempt to illustrate that al-Habib was an accomplished master of acquired knowledge from the Qur’an Karim, from Ahadith (Sayings of the Prophet ﷺ), and their interpretation by his pious predecessors. Moreover, he also possessed knowledge that was gifted by Allah ﷻ directly to his heart.

سبحانه (Glorified is Allah ﷻ)!

Allah ﷻ made him bahr al-‘ilm and ad-Da‘i al-Kamil (an accomplished propagator of Islam) who invited everyone to Allah ﷻ and His Beloved Prophet ﷺ in his classical spiritual masterpiece Miftah u’l-Jannah (Key to the Garden, The Key to Paradise). It is based on ‘ilm u’t-

Tawhid (Pure Islamic Monotheism) that none is to be worshipped but Allah ﷻ and that our Beloved Prophet Muhammad ibn ‘Abdillah ﷺ is His Final Prophet.

اَلْحَمْدُ لِلّٰهِ (All Praise is for Allah ﷻ)!

Al-Habib loved Allah ﷻ. These are some of the things he did as ash-Shaykh al-kamil (a shaykh perfected by Allah).

- (i) He recited the Qur’an Karim in abundance and encouraged its learning and recitation.
- (ii) He gave tafsir (interpretation, exegesis) of the Qur’an.
- (iii) He encouraged the memorization of Asma’ u’l-Husna (the Most Beautiful Names of Allah ﷻ). He emphasised that Allah ﷻ is One in His Dhaat (Holiest Essence), Sifaat (Exalted Attributes) and Af’aal (Actions).
- (iv) He wished that everyone would immerse themselves in Dhikrullah (remembrance of Allah ﷻ).
- (v) He did fikr (meditation) about the creations of Allah ﷻ to demonstrate how we should do it.

اَكْبَرُ (Allah is Supremely Great)!

Al-Habib loved the Beloved Prophet ﷺ. Some examples immediately come to mind:

- (i) He lived his entire life according to his Sunnah (tradition).
- (ii) He gave sharh (explanation) of Ahadith (Sayings) of the Prophet ﷺ, as he wanted everyone to learn directly from his first and foremost ancestor.
- (iii) He encouraged the recitation of Salawaat ala’r-Rasul (invocations of blessings upon the Prophet ﷺ) everyday, as well as the Asma’ u’n-Nabi (the noble Attributive Names of our Prophet ﷺ).
- (iv) He composed and quoted many qasaaid (eulogies) in his honour and instituted the weekly congregational recitation of the world-famous Qasida al-Burda of Imam al-Busiri رحمته الله, in Mombasa and Nairobi.
- (v) He taught the proper manners of visiting the Prophet ﷺ in Madina al-Munawwarah. Such was his intimacy with the Prophet ﷺ that he advised that when we visit him, we should have an intimate conversation with him.

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessing on the Prophet ﷺ
May Allah bless him and grant him peace!

The Beloved Prophet ﷺ loved al-Habib نفعنا الله. In his earlier years in Mombasa, al-Habib’s companions used to stay with him till mid-night so al-Habib did not have much time left for worship and studies, and for his family. So, the Prophet ﷺ came to one of his companions in a dream and told him not to disturb his **son**, Ahmad Mashhur!

صَلُّوا عَلَى الرَّسُولِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on His Prophetic Messenger ﷺ
May Allah ﷻ bless him and grant him peace!

Once, someone who was in Masjid an-Nabawi wished to see the Prophet ﷺ in his dream, so he asked al-Habib نفعنا الله for guidance. Al-Habib advised him to recite a particular book about the history of the Prophet ﷺ. He recited the book the same night and came back very happy the next day to inform that he had seen the Prophet ﷺ in his dream.

صَلُّوا عَلَى الْحَبِيبِ الْأَعْظَمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Most Beloved Prophet ﷺ
May Allah ﷻ bless him and grant him peace!

Al-Habib was surely bahr al-'ilm (a sea of knowledge) to whom Allah ﷻ gifted knowledge directly to his heart.

- (i) He composed salawaat ala'r-Rasul ﷺ which are among the waaridaat al-Ilahiyyah (bestowed by Allah ﷻ to his heart).
- (ii) He explained how Allah ﷻ created water.
- (iii) He explained how the jinn and the angels talk to people.

When we read what he said about the tongue as a creation of Allah ﷻ, we realize that he was an intellectual at the highest level.

Al-Habib was all-embracing. He recommended the recitation of books of adhkaar (plural of dhikr, remembrance of Allah ﷻ) compiled by Hanafi as well Shafi'i 'ulama' (scholars). He recommended the recitation of classics of Islamic spirituality written by scholars of all the four madhaahib (schools of sacred Muslim law) of the Ahl-u's-Sunnah wa'l-Jama'ah. These examples show that he was not parochial.

Al-Habib talked at the level of ordinary people in such a way that they could easily understand spiritual matters which are otherwise difficult to comprehend.

Al-Habib practiced more that what he advised. This was a major dimension of his attribute as ad-Da'i al-kamil so that whatever he said went right to the heart.

Another major dimension of his teaching was through his noble character which is explained in the rest of this tadhkira (memoriam). Here in Part B, the emphasis is on his teachings as illustrated in his writings in both prose and poetry, and in his talks and study sessions. One example of his noble character is that he was humble to the final degree. He said that the knowledge that you and I possess is as much as what a bird gets when it pecks in the sea.

Many examples of his kashf (spiritual unveilings) have been given in the rest of this tadhkira. These show that Allah ﷻ had made him ash-Shaykh al-kamil and bahr al-'ilm by opening his heart to very many spiritual mysteries.

اللَّهُمَّ (May Allah ﷻ make us benefit from him)!

When we study al-Habib's writings and his talks, we realize that he had a special attachment (ta'alluq) with Allah ﷻ, an intimate attachment with the Prophet ﷺ, and a personal attachment with his shaykhs and the Awliya'Allah (Friends of Allah).

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

B2. Appreciation of Miftah u'l-Jannah, the spiritual masterpiece of my shaykh al-Habib تفعا لله

I shall be quoting from Miftah u'l-Jannah, the classic of Muslim spirituality of al-Habib تفعا لله to show both his acquired as well as gifted knowledge as a shaykh perfected by Allah تعالى and as a sea of knowledge. So it is appropriate to begin by quoting two shaykhs in its appreciation.

As mentioned in Part A of this memoriam, Miftah u'l-Jannah was translated as Key to the Garden by Dr. Mostafa al-Badawi رحمته الله of Madina al-Munawwarah. This is a part of the “Foreword” to Miftah u'l-Jannah in its appreciation by ash-Shaykh Muhammad Hasanayn Makhluḥ رحمته الله, formerly Grand Mufti of Egypt.

“In the name of God, the Compassionate and Merciful!

Praise is for God. May peace and blessings be invoked upon the Messenger of God, and upon his most noble Family and righteous Companions, and all those who follow them.

The book which follows, Key to the Garden, by the great scholar and summoner to God, al-Habib as-Sayyid Ahmad Mushhur al-Haddad is addressed to all his Muslim brethren, in the hope that God will open thereby the gates of the Garden of Joy for those who receive it with a sound heart, and make an effort to call others to Him in the upright Way which He has laid down.

In this little book, my good friend, the noble Sayyid, addresses himself to a number of important issues pertaining to the Testimony of Faith, which leads to salvation and happiness in this life and the next, and which, as one of the most important topics of theology, must be known thoroughly by all who desire sincerely to summon mankind to the Truth and the Way of the Believers”.

Now we come to a part of the “Preface” to Miftah u'l-Jannah by its translator Dr. Mostafa al-Badawi رحمته الله.

“*La ilaha Illallah* is the very essence of Islam, its highest principle. This book is a demonstration, by one of the greatest living recipients of the Prophet’s heritage of knowledge, of how the whole field of Islamic sciences unfolds naturally from these few words.

Al-Habib Ahmad Mashhur al-Haddad is a shaykh of the Banu ‘Alawi of Hadramawt, and thus a direct descendant of the Prophet (may blessings and peace be upon him and his family); a Sunni scholar and a jurist of the Shafi‘i school.

.....

This translation was completed with his help and under his guidance”.

Next we come to a part of the “Preface” to Miftah u’l-Jannah by its first translator ash-Shaykh Mohamed Mlamali Adam رحمته الله of Zanzibar, then of U.K. He translated it as The Key to Paradise.

“There need be no doubt that al-Habib Ahmad belongs to that rare class of accomplished communicators, in full command of the spoken as well as the written word.

And to read him is to be in discourse with a soul that is at once fecund and fecundating, sublime as it is sincere, lofty and uplifting. The apt phrase, the vivid metaphor, the apposite quotation are all marshalled to bring to bear upon his multi-discipline approach and erudition. He enlightens in the same breath as he humbles, carrying the reader shoulder high to the essence of things that he might there, as al-Imam al-Haddad رحمته الله says:

Wing in meadows
Of Paradise wide expanse
And among refulgent Lanterns
Take repose.”

B3. Miftah u'l-Jannah is about 'Ilm u't-Tawhid, Pure Islamic Monotheism

Let us then get the blessing of reciting the opening of the first chapter of Miftah u'l-Jannah. This is one example of the outward, manifest knowledge of my shaykh, al-Habib رحمته الله. One of his attributes as ash-Shaykh al-kamil (a shaykh perfected by Allah) is that he is ad-Da'i al-kamil (an accomplished inviter to Allah), and as ad-Da'i al-kamil, first and foremost, al-Habib invited everyone to worship Allah ﷻ.

(١) كلمة التوحيد و معناها

((لا إله إلا الله)): جملة جليلة في معناها، مختصرة في مبناها، عظيمة في أثرها، مشرفة في قدرها، مشرقة في نورها، فريضة في فضلها. أربع كلمات بها قامت الملة، و عليها وضعت القبلة، و بها جاء كل كتاب أنزله الله على كل رسول من رسله الكرام، و بها النجاة من النيران، والفوز بالنعيم الخالد في الجنان، قال تعالى:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

This is a suggested preliminary interpretation.

1. The Declaration of Pure Islamic Monotheism and its Meaning.

None is to be worshipped but Allah ﷻ. A declaration that is majestic in its meaning, concise in its construction, tremendous in its effect, noble in its esteem, brilliant in its light, and singularly unique in its benefit. Four words upon which the religion of Islam is established, the direction of Prayer instituted, and with it came all the Revealed Books which Allah ﷻ sent to each of His noble Prophetic Messengers عليهم السلام. With it is deliverance from the fires of hell, and success with eternal bliss in the Gardens of Paradise. Allah, the Exalted, says (in the Noble Qur'an):

Know that none is worthy of worship but Allah. (47:19)

Truly, I am Allah; none is worthy of worship but I, so worship Me. (20:14)

Allah! None is worthy of worship but He, the Ever Living, the Self-Existing, the Eternal. (2:255)

Allah! None is worthy of worship but He! To Him belong the Most Beautiful Names. (20:8)

Not a Prophetic Messenger did We send before you but We revealed to him that none is worthy of worship but I, therefore worship Me only. (21:25)

Miftah u'l-Jannah was also translated in Urdu by Syed Abdul Mun'im an-Nazir of Pakistan. His Urdu translation was reprinted and included in the curriculum of the Allamah Abdul Alim

Siddiqui Institute in Karachi, founded by Dr. Farida Ahmad Siddiqui رحمها الله. Part of it has been translated in Kiswahili by ash-Shaykh Mohamed Mlamali Adam رحمته الله. The translations of the above Introduction in Urdu and Kiswahili have been given in the Annex to this tadhkira.

It has also been translated as La clef du Paradis by Abdel Wadud Bour and others, as well as in German.

It is scholarly tradition in Arabic to write in rhyming prose as well, in which **the last word in each sentence rhymes**. In the paragraph quoted above, al-Habib رحمته الله has come up with an interesting type of rhyming prose. He has used **rhyming phrases** where each phrase **begins** with a rhyming word. For example, in the six phrases he has used to describe Kalima at-Tawhid, the rhyming words at the beginning of each phrase are:

jalilah (majestic),
mukhtasarah (concise),
'azimah (tremendous),
musharrafah (noble),
mushriqah (brilliant), and
faridah (singularly unique).

سبحان الله (Glorified is Allah سبحان الله)!

Al-Habib has also followed Muslim tradition by opening Miftah u'l-Jannah in rhyming prose. The rhyming words in the first paragraph of the Introduction are:

al-'alamin (the creations),
al-haairin (the confused),
al-munqati'in (the disconnected),
nasta'in (we seek help),
ad-din (the religion),
al-Amin (the Trustworthy),
at-Tabi'in (the Followers), and
Yawm i'd-din (the Day of Judgement).

Al-Habib goes on to complete his explanation in Chapter 9 where he says that a person only becomes a Muslim if he also sincerely declares with his tongue and believes in his heart that Prophet Muhammad صلى الله عليه وسلم is the Prophetic Messenger of Allah, and His Final Prophet. Thus the full declaration of Muslim Faith is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

None is to be worshipped but Allah
Muhammad is the Prophetic Messenger of Allah

In this connection, al-Habib quotes these verses.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we have sent you not except as a mercy for all the worlds. (21:107)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And (O Beloved Prophet), We have not sent you but for the entire mankind, as a Bearer of Glad Tidings (of Paradise), and a Warner (against hell). (34:28)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say (O Beloved Prophet)! O mankind! I am a Prophetic Messenger of Allah to you all... (7:158)

So, al-Habib adds, the Beloved Prophet ﷺ has been sent as a Prophet for both the Arabs as well as the non-Arabs, and for both mankind and jinn.

In one of his talks that al-Habib ^{نفعنا به} gave in Mombasa (Manba' u'l-Imdad, p. 41-42), he explained the Hadith (Saying) of the Prophet ﷺ that Faith has more than sixty branches. He said that among these branches are the good deeds of the heart, the good deeds of the body, and the good deeds of the tongue. And the most excellent among all these good deeds is the Declaration **laa ilaaha Illallah** (None is to be worshipped but Allah), because none of these good deeds are accepted except by adhering to Pure Islamic Monotheism. And the smallest of these good deeds, as has been mentioned in the Hadith, is the removal of what is harmful from the road.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

B4. The Declaration of Muslim Faith is the Key to Paradise

The Declaration of Muslim Faith (Kalima at-Tawhid) is the key to Paradise:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

None is to be worshipped but Allah
Muhammad is the Prophetic Messenger of Allah

In the previous chapter, we had the opportunity to recite verses of the Qur’an about the merits of the Declaration of Muslim Faith which al-Habib quoted in Miftah u’l-Jannah. In Chapter 18, al-Habib went on to explain its merits as narrated in Ahadith (Sayings of the Beloved Prophet ﷺ) so that we can learn directly from his first and foremost ancestor, Muhammad u’r-Rasulullah ﷺ. These are some of the Ahadith which he quoted.

(Page numbers, here, as elsewhere in this memoriam, are of the Arabic text published by Daru’l-Hawi, 1416 A.H, 1995)

“The one whose last words in the world are **laa ilaha Illallah** (none is worthy of worship but Allah) shall enter Paradise”.

(Narrated by (Hadhrat) Mu‘adh bin Jabal رضي الله عنه, and compiled by Imam Abu Dawud and Imam Ahmad and Imam al-Haakim رحمتهما الله). (p. 69)

“The best dhikr is **laa ilaha Illallah**.”

(Narrated by (Hadhrat) Jabir bin ‘Abdallah رضي الله عنه, and compiled by Imam an-Nasai and Imam Ibn Majah and Imam al-Haakim رحمتهما الله). (p. 69)

“The best thing that I and the Prophets before me have said is **laa ilaha Illallah**”.

(Imam at-Tirmidhi رحمتهما الله). (p. 69)

And he ﷺ said, “Renew your Faith”. “And how do we renew our Faith?” he was asked, and he replied, “Increase the recitation of **laa ilaha Illallah**”.

(Narrated by (Hadhrat) Abu Hurayra, رضي الله عنه, and compiled by Imam Ahmad رحمتهما الله). (p. 70)

“SubhanAllah (Glorified is Allah) is half the Balance (of good deeds on the Day of Judgement), al-Hamdu Lillah, (All Praise is for Allah) fills it completely and there is no veil between **laa ilaha Illallah** and Allah Himself”.

(Narrated by (Hadhrat) ‘Abdallah bin ‘Umar رضي الله عنه, and compiled by Imam at-Tirmidhi رحمتهما الله). (p. 70)

“The one who bears witness that none is worthy of worship but Allah and that Muhammad is the Prophetic Messenger of Allah, and that Jesus is the devotee of Allah, and Allah bestowed His word on (Sayyidah) Maryam عليها السلام (the Blessed Virgin Mary, peace be upon her) and a Spirit from Him, and that Paradise is real and hell fire is real, Allah shall make him enter Paradise according to his deeds”.

(Narrated by (Hadhrat) ‘Ubadah bin as-Samit رضي الله عنه, and compiled by Imam al-Bukhari رحمته الله and Imam Muslim رحمته الله). (p. 70)

He ﷺ said, “Whosoever sincerely declares **laa ilaha Illallah** shall enter Paradise”. He was asked, “O Prophetic Messenger of Allah, what is the sincere manner?” He answered, “That it restrain from what Allah has forbidden”.

(Narrated by (Hadhrat) Zayd bin Arqam رضي الله عنه, and compiled by Imam at-Tabarani رحمته الله). (p. 70)

“Instruct your dying folk to repeat **laa ilaha Illallah**, for it indeed wipes away preceding misdeeds”.

(Narrated by (Hadhrat) Abu Sa‘id al-Khudri رضي الله عنه, and compiled by Imam Muslim and Imam Abu Dawud and Imam at-Tirmidhi, and Imam an-Nasai رحمته الله). (p. 70)

And he ﷺ said to Mu‘adh bin Jabal رضي الله عنه, “O Mu‘adh, no one sincerely and truthfully bears witness that none is to be worshipped but Allah and that Muhammad is His devotee and Prophetic Messenger, except that Allah renders hell fire forbidden to him”.

(Narrated by (Hadhrat) Mu‘adh bin Jabal رضي الله عنه, and compiled by Imam al-Bukhari رحمته الله and Imam Muslim رحمته الله). (p. 70)

It has been reported (in a Hadith) about (Nabi) Musa عليه السلام (peace be upon him) that he said, “O Lord, teach me something with which I can remember you and supplicate to you”. Allah said, “O Musa, say **laa ilaha Illallah**.” He (Nabi Musa عليه السلام) said, “O Lord, all your servants say that”. He (Allah) said, “If the seven heavens and their inhabitants and the seven earths were in one side of a balance and **laa ilaha Illallah** was in the other, **laa ilaha Illallah** would outweigh them”.

(Narrated by (Hadhrat) Abu Sa‘id al-Khudri رضي الله عنه, and compiled by Imam an-Nasai and Imam Ibn Hayyan and Imam al-Haakim رحمته الله). (p. 71)

In the first chapter of Mifah u’l-Jannah, al-Habib gives the fourteen attributive names of this **Kalima**. These are:

Kalimah at-Tawhid (the Declaration of Pure Islamic Monotheism),
Kalimah ash-Shahadah (the Testimony of Muslim Faith),
Kalimah al-Ikhlash (the Word of Sincerity),
Kalimah al-Haqq (the Word of Truth),
Kalimah as-Sidq (the Word of Truthfulness),
Kalimah al-‘Ahd (the Word of the Covenant),
Kalimah al-Iman (the Word of Faith),
Kalimah at-Taqwa (the Word of the reverential awe of Allah ﷻ),
Kalimah at-Tayyibah (the Pleasant Word),
Kalimah al-Baqiyah (the Abiding Word),
Katimatullah al-‘Ulya (Allah’s most Exalted Word),
Kalimah ash-Shafa‘ah (the Word of Intercession),
Thaman al-Jannah (equals the value of Paradise), and
Miftah u’l-Jannah (the Key to Paradise).

Let us recite the following paragraph about the Testimony of Muslim Faith from Chapter 12 of Miftah u'l-Jannah to let our hearts glow with the realization that al-Habib is indeed **bahr al-'ilm** (a sea of knowledge).

From among the subtle indications about the letters in the Testimony of Muslim Faith **لَا إِلَهَ إِلَّا اللَّهُ** is that all its letters come from the heart, none of them are formed by the lips. This is an indication that they come purely from the inner recesses, and that is the heart, not from the lips. And it does not have any letters with dots (nuqat, nuqtas). It is free of dots which indicates freedom from worshipping other than Allah.

And that **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** are seven words, and a servant of Allah has seven organs (in the body) and the fire of hell has seven doors, and therefore, each of these seven words closes one of the seven doors, corresponding to one of the seven organs.

(Glorified is Allah **سُبْحَانَ اللَّهِ**!)

So far, we have only looked at some examples of the acquired knowledge of al-Habib **تَفَعُّلًا لِلَّهِ** that is manifest. Later on, we shall come to some examples of the knowledge which Allah **رَبُّ الْعَالَمِينَ** gifted him directly to his heart.

(All Praise is for Allah **سُبْحَانَ اللَّهِ**!)

B5. My shaykh al-Habib نفعنا به loved the Qur'an Karim and he gave its tafsir (interpretation)

Al-Habib نفعنا به fulfilled his duty of giving the tafsir (interpretation, exegesis) of the Noble Qur'an, the Word of Allah ﷻ and he did it frequently as the occasion demanded. Many examples of his tafsir have been given throughout this tadhkira. Three more examples are given here to gain additional barakaat (blessings). These are:

- (a) Tafsir of Surah al-Fatiha, the Opening Chapter of the Qur'an Karim.
- (b) Tafsir of a paragraph of Surah al-Baqarah.
- (c) The difference between the words **rih** (wind) and **riyah** (winds) as mentioned in the Qur'an.
- (d) Tafsir about the creations of Allah ﷻ from Surah an-Naba'.

(a) Tafsir of Surah al-Fatiha

When al-Habib نفعنا به was only 22 years old, he took two whole weeks to give the tafsir (interpretation) of just one verse of Surah al-Fatiha, in the Jami' Masjid in Zanzibar. The verse is:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You only (O Allah) do we worship and to You only do we pray for help. (1:4)

This incident was narrated in Part A of this tadhkira and it suffices to illustrate that al-Habib نفعنا به was bahr al-'ilm (a sea of knowledge). Since we do not have a copy of the tafsir he gave in Zanzibar, we can at least benefit from a talk he gave in Mombasa as given in Manba' u'l-Imdad (A Fountain of Help, p. 138). He said:

“The best that has come down in the Qur'an and in the previous revealed Books such as the Tawraat (of Nabi Musa عليه السلام), the Injil (of Nabi 'Isa عليه السلام) and the Zabur (of Nabi Dawud عليه السلام) is al-Fatiha and Ayat u'l-Kursi. The Fatiha is as-Sab'al Mathani. Allah ﷻ says.

وَأَقَدَّ ءَاتِيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي

And We have given you (O Beloved Prophet) seven of the oft-repeated (verses). (15:87)

It is called “sab'al mathani”. It means it is repeated time and again. And in it are all the mysteries of the religion, and its interpretation requires a lengthy talk. However, (to summarize), it has been narrated in the Saying of the Prophet ﷺ that the wisdom and the mysteries that are in the Tawraat, the Zabur, the Injil and all the Suhuf (Scrolls that Nabi Ibrahim عليه السلام received) are in the Qur'an. And whatever is in the Qur'an is in al-Fatiha, and all that is in Surah al-Fatiha is in “Bismillah-ir-Rahman-ir-Rahim” (In the Name of Allah, the Beneficent, the Merciful). And when some of the predecessors were requested by too many people to recite al-Fatiha and make

du‘a’ (supplication to Allah ﷻ) for them, they used to recite for them “Bismillah-ir-Rahman-ir-Rahim” twenty one times, and tell them that it is sufficient”.

Let us then, at this juncture, get the blessing of reciting it 21 times. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(b) Tafsir of a ruku‘ (paragraph) of Surah al-Baqarah

Let us also benefit from a talk al-Habib gave about “Muslims, non-Muslims, hypocrites and the spiritual elite” in which he gave a tafsir of one ruku‘ (paragraph) of Surah al-Baqarah. (Manba‘ u’l-Imdad, p. 24-26). He said that four types of creation have been mentioned in this ruku‘. I shall summarize what he said.

The first is the non-believer about whom Allah ﷻ says:

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ

And there are some among mankind who say: “Our Lord! Give us in this world”, and for him there is no share in the Hereafter. (2:200)

The second is the Muslim believer who leans more towards goodness.

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ ۲۰۱ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

And there are some among them who say: “Our Lord! Give us good in this world and good in the Hereafter and save us from the punishment of hell-fire”. For them shall be a share of what they have earned (of good deeds), and Allah is Swift at reckoning. (2:201-202)

The third type is the hypocrite.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللّٰهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

And among mankind is he whose speech in the life of this world may please you and he (even) calls Allah to witness about what is in his heart, yet he is the most quarrelsome of opponents. (2:204)

وَإِذَا قِيلَ لَهُ اتَّقِ اللّٰهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِتْمَانِ فَحَسْبُ جَهَنَّمَ وَلَيْسَ الْمِهَادُ

And when it is said to him: “Have reverential awe of Allah”, pride leads him to sin. So hell is enough for him, and certainly it is a very bad resting place. (2:206)

The fourth is the obedient one who dedicates himself only for Allah ﷻ.

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And among mankind is he who sells himself (gives his whole life) to seek the Good Pleasure of Allah. (2:207)

Al-Habib نفعنا به expounds a little on each of these verses. For example, he expounds on verse (2:207) as follows:

“He sells (gives) himself, and his wealth and his whole life in the obedience of Allah, like the truthful ones, the martyrs, and the righteous, knowing that this world is only transitory and it is but a path to the (ultimate) abode (in the Hereafter), to return to meet Allah, and his reward is there. These are the most ascendant people.”

Al-Habib نفعنا به always exhorted everyone to emulate such people. His du‘a was:

اللَّهُمَّ اجْعَلْنَا مِنَ الصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

O Allah! Keep us among the truthful ones, the martyrs and the righteous.

Amin! Yaa Rabba'l-'alamin!

May it be so, O the Lord of the worlds!

Those of us who met al-Habib نفعنا به, saw him as someone who had given his whole life and everything that he had for the sake of Allah تعالى.

نفعنا به May Allah make us benefit from him! Amin!

(c) The difference in the use of the words “rih” and “riyah” as mentioned in the Qur’an

When al-Habib نفعنا به was asked about the difference between the words **rih** and **riyah**, as mentioned in the Qur’an, he explained that riyah is the plural of rih (wind) and that rih is the wind of punishment while riyah are the winds of mercy. (Manba‘ u'l-Imdad, p. 166). He quoted four verses of the Qur’an on rih (wind), by way of illustration.

رِيحٌ فِيهَا صِرٌّ أَصَابَتْ حَرَثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَنَّهُ

A wind in which there is intense cold which strikes the harvest of people who have wronged themselves (sinned) and destroys it. (3: 117)

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا

Then We sent against them (a strong) wind and an army (of angels) which you did not see. (33: 9)

إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

When We sent against them the barren wind. (51: 41)

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

And as for the ‘Aad, they were destroyed by a fierce roaring wind. (69: 6)

He quoted three verses of the Qur’an on riyah (winds).

يُرْسِلُ الرِّيحَ مُبَشِّرَاتٍ

He sends the winds as bearers of glad tidings. (30: 46)

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا

Allah is He Who sends the winds that lift the clouds. (30: 48)

وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

In the veering of the winds, and the clouds controlled between the heaven and the earth, surely all these are signs for people who use their intellect. (2:164)

We should remember that al-Habib نفعنا الله was giving these answers spontaneously. He followed Muslim scholarly tradition in giving his talks extempore, so vast was his knowledge, and so prodigious his memory, even in old age.

(Glorified is Allah سبحانه).

(d) Tafsir about the creations of Allah سبحانه from Surah an-Naba’

When al-Habib gave a dars (lesson) in Masjid Shaykh Jundan in Mombasa in 1410 A.H, as he explained about yaqin (certitude) to further elucidate what Imam al-Haddad نفعنا الله wrote in Risalat u’l-Mu’awanah (The Book of Assistance), he gave a tafsir (commentary) on some of the verses of the Noble Qur’an from Surah an-Naba’ about the creations of Allah سبحانه. This is what he said, as given in Manba’ u’l-Imdad (p. 171-173).

“The second reason from the matters which strengthen certitude in the heart is that you see with the eye of respect and it is spiritual inner sight, and esteeming what is in the Heavenly Kingdom and the earth; the heaven with the constellation of stars, and the earth with paths and what is in it of amazing things and marvels, and things running in an orderly way. And Who runs them? And which Ruler and which Wisdom runs it? There are many verses about this. There are no verses or Surahs except that they make you look at the creations of Allah سبحانه with respect and His Wisdom

in bringing them to existence. For example, in Surah an-Naba', Allah ﷻ relates to us some of His signs and marvels.

Allah ﷻ says:

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

Have we not made the earth as a bed? (78:6)

The earth on which we walk, go around and pray Salah. (What) If all of it was set up as a mountain? However, it has been spread out as a mat, for rest and to build upon.

وَالْجِبَالَ أَوْتَادًا

And the mountains as (its) pegs? (78:7)

That is pegs on the spread out earth, as the whole earth is a star from the stars. However, it is a star which is kept in order and leveled. And with that, it rotates. And the rotations give it a tilt. So our Lord had anchored it and stabilized it with mountains.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ

And He (Allah ﷻ) has affixed firm anchors (mountains) in the earth so that it may not shake with you. (16:15)

In general, He made mountains in every place to give firmness to the earth in its rotations and turns.

وَخَلَقْنَاكُمْ أَزْوَاجًا

And We have created you in pairs. (78:8)

From male and female. If He had created only one type, only a man would have remained without a woman, or only a woman without a man. However, he created them for reproduction in existence. And there is nothing except that it has its opposite. He created the female to find with her procreation, acquaintance, and lineage, and cohabitation, and tribes and kinsfolk. If there was one type, men only, how could the benefits from having women have come about? And if He had created women only, how could the benefits of having men have come about? Everyone has been assigned a duty. Men have been assigned their duties and women have been assigned their duties.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

And We have made your sleep for rest. (78:9)

As-sabat (rest) means removing the burdens and the loads of two days. So Allah ﷻ in His Mercy has made us sleep to rest the limbs and live in good health as wished.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

And We have made the night as a covering. (78:10)

He made the night as a covering to pass (over) the whole world and on the side of the earth, and on the people and the animals and on everything. Its covering is with black clothing. So the wild animals return to their caves, and the birds to their nests, and the children of Adam to their homes. And the night covers all of them and they are enveloped in it. And no one can be independent of the night. It is important as it cools and darkens.

وَجَعَلْنَا النَّهَارَ مَعَاشًا

And We have made the day for livelihood. (78:11)

He opens brightness for them in the day so they find livelihood and live their life.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

And We have built above you seven strong (heavens). (78:12)

My God made heaven upon heaven. No one knows about it except Allah ﷻ. And we depend upon the heaven. The whole of this earth is in need of the heaven. And its affairs are not established except by the heaven. Its rain is from the heaven, and its brightness is from the heaven, and its provision is from the heaven. And how many are the winds and how many are the rains and all of them are from heaven. Allah ﷻ made the heaven above us so that we are established in a place. For comparison, if a person has a roof in his house, his mind is at rest. And in the same way, if you look at the seven layers and the shining stars, and amazing proud colours, and amazing architectural engineering.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا

And We have set therein a shining lamp. (78:13)

The lamp is the sun. Al-Wahhaj is the bursting brightness to spread over the whole world. And when the shining lamp comes, all other lamps become worthless. No light bulb or lamp (is needed). In the morning, all the lamps are put out. What is the thing that gives it light? Is it petrol or gas?

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth. (24:35)

Allah ﷻ is the One Who illumines like that.

The sun comes out every morning carrying its brightness. It is not only a lamp, nor is its brightness the only thing, but its heat benefits the flowers, its heat benefits the fruits, its heat kills microbes, its heat kills germs. How many are the benefits of the sun? And with all that is its great benefit of the brightness.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

And We cause the clouds to rain abundant water. (78:14)

Al-mu‘sirat means the cloud that is full of rain water just like the woman at the time of child birth.

The first thing that appears is a small cloud. When there are a few, they appear black. Some of the clouds that are full of rain water are within one another. When the cloud is full of water, it rains. And the water is from the sea. Some scholars have said that these are the seas up above. And **thajjaaja** means it does not pour all at once. If all the rain water poured all at once, it would drown the world. However, it comes drop by drop with His Wisdom, the Glorified and Exalted. And what is the benefit of this rain?

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝ ١٥ وَجَنَّاتٍ أَلْفَافًا ۝ ١٦

**That We may cause to bring forth thereby corn and vegetation.
And thick gardens of luxurious growth. (78:15-16)**

So this Surah (an-Naba’) has gathered for us news about this world, and news about life, and news about the Hereafter and news about the life to come. For this reason, looking and contemplating about the signs of Allah ﷻ, strengthens faith and certitude in the heart. And the Qur’an is an ocean.

أَلَا إِنَّهُ الْبَحْرُ الْمُحِيطُ وَ غَيْرُهُ مِنْ الْكُتُبِ أَنْهَارٌ تَمُدُّ مِنَ الْبَحْرِ

Indeed it (the Qur’an) is an encircling ocean
and the other books are rivers, an extension of this ocean.

O Allah! Make us benefit from the Qur’an and give us an understanding of the mysteries of the Qur’an and make the meanings of the Qur’an strengthen certitude in our hearts.”

Amin Yaa Rabba’l ‘alamin (may it be so, O Lord of the worlds)! Al-Habib speaks and we listen and taste, and shower in the Mercy of Allah ﷻ. (All Praise is for Allah ﷻ)!

These are examples of his kasbi (acquired) knowledge. Later on, we shall come to examples of his gifted knowledge which was bestowed by Allah ﷻ directly to his heart.

B6. Dhikrullah (remembrance of Allah ﷻ) recommended by al-Habib نفعنا به

One of the most important things that al-Habib نفعنا به shall be remembered for is promoting Dhikrullah (remembrance of Allah ﷻ). This is the legacy of RasulAllah ﷺ and of the pious predecessors. Al-Habib fulfilled his responsibility of handing it down to the next generation. Hence, it is mutawatir, in the sense that it has come down from one generation to another.

Al-Habib loved Allah ﷻ and, as ash-Shaykh al-kamil, he was obviously immersed in Dhikrullah. He set an example of doing Dhikrullah for his disciples to follow as we shall see in this chapter. His nasiha (counsel) to do Dhikrullah is in his writing in Miftah u'l-Jannah, and in his talks recorded in Manba' u'l-Imdad.

Al-Habib said that all turuq (tariqas, spiritual paths leading to Allah ﷻ), such as the Qadiriyyah, Shadhiliyyah, Naqshbandiyyah, and 'Alawiyyah are tariqas of Dhikrullah, only the names are different. Since all of us love Allah ﷻ and his Prophet ﷺ, we shall surely appreciate the comprehensiveness of al-Habib in teaching about Dhikrullah when we finish reading this chapter. We shall also appreciate that he is all-embracing, not parochial, and we shall appreciate the breadth and depth of knowledge which Allah ﷻ bestowed upon him.

Once someone came to al-Habib and said that he did not know Arabic or how to recite the Qur'an, but that he had memorized Surah al-Ikhlās and loved to recite it. Al-Habib encouraged him to continue with its regular recitation. He recommended Dhikrullah according to the capacity of each person who came to him. In the same way, we should do the Dhikrullah that our shaykh has assigned to us, and/or take for recitation from this chapter as much as we can easily do. An important teaching of the Prophet ﷺ which al-Habib has emphasised is that a little good deed done regularly is better than doing a lot and then abandoning it (Manba' u'l-Imdad, p. 44-45).

With these preliminary remarks, we are now ready to come to the contents of this chapter which consist of these five parts:

- (a) What al-Habib wrote about Dhikrullah.
- (b) What he said about Dhikrullah.
- (c) His authorization to do Dhikrullah.
- (d) His advice to his grandson to do Dhikrullah.
- (e) He loved the du'a that the Prophet ﷺ made before Fajr

(a) What al-Habib wrote about Dhikrullah

First and foremost, the remembrance of Allah ﷻ is with the recitation of the Name of Allah ﷻ.

Al-Habib devotes the whole of chapter 40 of Miftah u'l Jannah explaining the exaltedness of the proper name “Allah”, of the One and Only God Who is to be worshipped. He wrote that we may also say “Allahumma” meaning “O Allah.” He narrated that ash-Shaykh al-Hasan al-Basri نفعنا به said, “Allahumma is a comprehensive supplication.”

Many ad'iyā (plural of du'a', supplications to Allah ﷻ) begin with "Allahumma." We find that in Wird u'l-Latif of Imam al-Haddad رَضِيَ اللهُ عَنْهُ, 17 ad'iyā begin with "Allahumma." Almost all the Salawaat ala'r-Rasul (invocations of blessings on the Beloved Prophet Muhammad ﷺ) begin with "Allahumma."

Al-Habib is very profuse in quoting many of the Asma' Allah as well as more Sifaat (Attributes) of Allah ﷻ in many of the opening chapters of Miftah u'l Jannah.

In chapter 43 of Miftah u'l-Jannah, al-Habib mentions various types of dhikr.

Then he goes on to reveal some of the knowledge gifted to his heart by Allah ﷻ by informing us of the fruits to be reaped and the maqaamaat (spiritual stations) to be reached if we recite them.

He wrote that Tasbih is to glorify Allah ﷻ, that He is beyond comprehension in His Essence, Attributes, and Actions. Its fruit is to make one's Tawhid (Belief in the Oneness of Allah ﷻ) clear and unblemished, and to fill the heart with the belief that Allah ﷻ is Unique in His Perfection.

The fruit of Tahlil (Declaration of Muslim Faith, Kalima at-Tawhid) is renewal of Tawhid and Faith.

The fruit of Takbir (Allahu Akbar) is reverence for Dhu'l Jalal (The Possessor of Majesty).

Tahmid (Hamd, praise of Allah) and the Most Beautiful Names which signify His Benevolence and Mercy such as Ar-Rahim (The Merciful), Ar-Rahman (The Compassionate), Al-Karim (The Generous), Al-Ghaffar (The Oft-Forgiving) and similar Names lead to three maqaamaat (spiritual stations): ash-Shukr (gratitude to Allah), quwwat ar-rajā' (strong hope), and mahabba (love of Allah ﷻ).

Hawqala and Hasbala lead to the spiritual station of tawakkul (reliance on Allah ﷻ).

((Hawqala is the recitation of "Laa hawla wa laa quwwata illa Billahi'l 'Aliyyi'l 'Azim (There is no power, nor any strength except by Allah, the Exalted, the Almighty), Hasbala is the recitation of "HasbunAllahu was Ni'ma'l Wakil" (Allah is Sufficient for us and what an Excellent Trustee He is)),

The Most Beautiful Names of Allah ﷻ such as Al-'Alim (The All-Knowing), As-Sami' (The All-Hearing), Al-Basir (The All-Seeing), Al-Qarib (The Near) and Ash-Shahid (The Witness), lead to the spiritual station of muraqaba (vigilance).

Salawaat ala'n-Nabi ﷺ strengthen love for the Prophet ﷺ, a yearning to be near him and in following his Sunnah (tradition).

Al-Istighfaar (begging forgiveness from Allah ﷻ) leads to steadfastness in one's reverential awe of Allah ﷻ and removing oneself from sins.

Then al-Habib advises us that if we wish to reap all these fruits and attain all these spiritual stations, we can find these adhkaar in the awraad (regular voluntary sequenced recitations) of:

Imam ‘Abdallah bin ‘Alawi al-Haddad رحمته الله, such as Al-Wird u’l-Latif, Al-Wird al-Kabir, Ar-Ratib, Hizb u’l-Fath and Hizb u’n-Nasr;

Al-Habib ‘Umar bin ‘Abdar-Rahman al-‘Attas رحمته الله, such as the Ratib;

Imam Abu’l-Hasan ash-Shadhili رحمته الله, such as his Hizb;

Imam an-Nawawi رحمته الله, such as his Hizb, and his book titled Al-Adhkaar;

Mulla ‘Ali al-Qari رحمته الله, such as his Hizb al-Akbar;

and many other useful hizbs.

In mentioning all these books and booklets of adhkaar and awraad, al-Habib shows that he is all-embracing, not parochial. JazakAllahu Khayr, al-Habib, for informing us about these treasures.

رحمته الله (May Allah رحمته الله make us benefit from him)! Amin!

The “rawatib” (plural of Ratib), the “awraad” (plural of Wird) and the “ahzaab (plural of Hizb) are sequenced, voluntary, regular recitations of Dhikrullah and Salawaat ala’r-Rasul رحمته الله, invocations of blessings on the Beloved Prophet رحمته الله, based on the Qur’an and the Sunnah. Most of these have been translated in other languages while Al-Wird al-Latif and Ar-Ratib of Imam al-Haddad رحمته الله have been translated in multiple languages.

سبحان الله (Glorified is Allah رحمته الله)!

In just one recitation of Wird u’l-Kabir of Imam al-Haddad رحمته الله, we recite the Name of Allah (His Ism u’dh-Dhaat) 1867 times.

الحمد لله (All Praise is for Allah رحمته الله)!

Al-Habib goes on to say that Sayyidina Abu Bakr as-Siddiq رضي الله عنه used to intersperse his speech with “Laa ilaha Illallah” (None is worthy of worship but Allah), and Sayyidina Bilal رضي الله عنه said “Ahad Ahad” (One! One!) referring to Allah رحمته الله when he was tortured by the Quraysh non-believers for accepting Islam.

Al-Habib رحمته الله loves to give a complete explanation. In chapter 44 of Miftah u’l-Jannah, he explains that the dhikr moves from the tongue to the heart, that is from the outward to the inward aspect. He wrote:

And dhikr moves from the tongue to the hidden depth of the heart in which it becomes firmly established so that it dominates all the limbs. He knows of this sweetness who has tasted it, and

has given himself entirely to dhikr so that his skin and heart are softened. As Allah the Exalted says,

ثُمَّ تَلَيْنُ جُلُودَهُمْ وَقُلُوبَهُمْ إِلَى ذِكْرِ اللَّهِ

Then their skins and hearts soften to the remembrance of Allah. (39:23)

(b) What al-Habib said about Dhikrullah

In one of his dars (Manba‘ u’l-Imdad, p.61-62) titled “Exert against the base lower self to achieve spiritual excellence”, he recommends to recite “Laa ilaha Illallah” 360 times every day and it is even better to increase it to 1000 times or 1200 times.

(After every 100 times, we recite the complete Kalima):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

None is to be worshipped but Allah
Muhammad is the Prophetic Messenger of Allah.

So, al-Habib has encouraged us in general terms to do the Dhikr of Allah ﷻ as well as by specifying the number of times each type of dhikr is to be done.

In another dars in Manba‘ u’l-Imdad (p. 113) al-Habib quotes this well-known Hadith:

كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

Two phrases which are light on the tongue, heavy in the Scale (of good deeds on the Day of Judgement), and beloved to the Beneficent (Allah), are:
Glorified is Allah with His Praise. Glorified is Allah, the Exalted.

(Narrated by (Hadhrat) Abu Hurayra رضي الله عنه, and reported by Imam al-Bukhari رضي الله عنه and Imam Muslim رضي الله عنه).

(c) The authorization of al-Habib to do Dhikrullah

Al-Habib gave ijaza (authorization) to recite **Ya Latif** 139 times and **Ya Hafiz** 100 times every day, and in doing so, he explained that authorization is a blessing. (Manba‘ u’l-Imdad, p. 148)

“Authorization is a blessing, a great treasure between the Awliya’ (Friends of Allah) and the good people. Its meaning is: establishment of the thing in human beings and the exchange of mysteries (secrets) among the chosen ones. He gives a secret, and you are given a secret, and it is witnessed for you, and it is witnessed for him. This is the meaning of authorization in the awraad (regular voluntary invocations) and in the adhkaar (recitations to remember Allah ﷻ) and in good deeds and in the spiritual path, and in all things that bring you close to Allah ﷻ.

Our pious predecessors have advised us to recite two of the Asma' Allah al-Husna (the Most Beautiful Names of Allah ﷻ). They are: “Yaa Latif” (O The Subtly Gentle) 139 times, and “Yaa Hafiz” (O The Preserver) 100 times. In these two Names there is safety against mischief, and safety against the devil, and safety from the ruler, and safety from all trials. And with it, there is preservation of your good deeds and faith. The result is a combination of the means of protection and safety. We have obtained it from our pious predecessors and have practiced it. And I am authorizing it to you, you and your children”.

At this juncture, let us get the blessing of reciting “Yaa Latif” 139 times, and “Yaa Hafiz” 100 times.

(d) Al-Habib’s advice to his grandson to do Dhikrullah

Al-Habib نفعنا الله advised his grandson as-Sayyid Muhammad bin Mustafa Abu Numay رضي الله عنه never to leave the recitation of Surah YaaSeen, Ratib al-Haddad, and Al-Wird u’l-Latif. He also recommended him to pray eleven raka‘at Salat al-Witr, to exert in worship and to follow the Prophetic tradition from the time he woke up to the time he went to sleep as explained in Al-Maslak al-Qarib (The Near and Dear Way) written by al-Habib Tahir bin Husayn bin Tahir نفعنا الله.

His grandson wrote in his biography of al-Habib that in addition to all this, in his earlier years, al-Habib also recited a hundred pages every day, as well as Al-Wird u’l-Kabir of Imam al-Haddad نفعنا الله. We conclude that al-Habib practiced more than he advised.

أكبره (Allah ﷻ is Supremely Great)!

(e) Al-Habib loved the du‘a’ that the Prophet ﷺ made before Fajr

Al-Habib said that he loved the du‘a’ that is made before Salat al-Fajr. This du‘a’ is given in many books of awraad (regular voluntary recitations). Part of this du‘a is about (nur) light. Let us get the blessing of reciting it.

اللَّهُمَّ اجْعَلْ لِي نُوراً فِي قَلْبِي، وَنُوراً فِي قَبْرِي، وَنُوراً فِي سَمْعِي، وَنُوراً فِي بَصَرِي،
 وَنُوراً فِي شَعْرِي، وَنُوراً فِي بَشَرِي، وَنُوراً فِي لَحْمِي، وَنُوراً فِي دَمِي، وَنُوراً فِي
 عِظَامِي، وَنُوراً فِي عَصَبِي، وَنُوراً مِنْ بَيْنِ يَدَيَّ، وَنُوراً مِنْ خَلْفِي، وَنُوراً عَنْ يَمِينِي،
 وَنُوراً عَنْ شِمَالِي، وَنُوراً مِنْ تَحْتِي
 اللَّهُمَّ زِدْنِي نُوراً، وَأَعْطِنِي نُوراً، وَاجْعَلْ لِي نُوراً، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

(Mukhkhu’l ‘Ibadah, The Kernel of Worship, compiled by As-Sayyid ‘Abdallah bin Mustafa al-‘Aydarus). (p. 2)

O Allah! Bring light in my heart,
 light in my grave,

light in my hearing and sight,
light in my hair,
light in my skin,
light in my flesh and blood,
light in my bones and nerves,
light in front of me and behind me,
light to my right and to my left, and
light above me and below me.

O Allah! Increase the light for me, give me light, and put light in me.
With Your Mercy, O the Most Merciful.

Dhikrullah is a very vast subject. I have only quoted some of the writings and sayings of al-Habib on Dhikrullah for illustrative purposes. Verses of the Qur'an that al-Habib presented were quoted in a chapter in Part A of this tadhkira.

Chapter 42 of Miftah u'l-Jannah is about the recitation of the Qur'an which al-Habib said is among the best forms of dhikr. Al-Habib also recommended to recite Salawaat ala'r-Rasul (Invocations of blessings upon the Beloved Prophet ﷺ) in abundance. That is the subject of another chapter to come.

May Allah ﷻ fulfil the wish of al-Habib نفعنا الله to make us among the dhaakirin (those who remember Allah ﷻ). Amin!

B7. Al-Habib ﷺ loved the Most Beautiful Names of Allah ﷻ

This chapter is in four parts which are:

- (a) The merits of reciting and memorizing the Asma' Allah, the Most Beautiful Names of Allah ﷻ.
- (b) Some of the verses of the Qur'an (or parts thereof) quoted in Miftah u'l-Jannah which contain some of the Asma' u'l-Husna. When we recite these, we hope that Allah ﷻ shall increase us in yaqin (certainty).
- (c) The number of times each of the Asma' u'l-Husna occurs in Miftah u'l-Jannah. This shall also give us an opportunity to memorize the Asma' Allah if we have not already done so.
- (d) More Sifaat of Allah ﷻ in Miftah u'l-Jannah, following the sequence with which they have been mentioned in the book. Fifty have been mentioned, of which **Ta'ala** (The Exalted) occurs the greatest number of times. We hope that this bestows upon us Qurb Ilallah (Nearness to Allah ﷻ, in a qualitative sense) as He is Near and Dear to us.

(a) The merits of reciting and memorizing the Asma' Allah, the Most Beautiful Names of Allah ﷻ

Al-Habib was attached to the 99 Most Beautiful Names of Allah ﷻ. In one of his study sessions (Manba' u'l-Imdad, p. 29-30), he explains this Saying of our Beloved Prophet ﷺ.

“Indeed, Allah has ninety-nine Names. Whoever enumerates them, enters Paradise”.

(Narrated by Hadhrat Abu Hurayra رضي الله عنه, and compiled by Imam at-Tirmidhi رحمته الله, and Imam al-Bayhaqi رحمته الله). He explains that some scholars have said:

“Enumerated them: (meaning) memorized them, and recited them and followed them, and acted according to them, that is in accordance with their meanings because each Name (of Allah ﷻ) has a characteristic, and it has a manifestation from the ninety-nine manifestations”.

Al-Habib ended the study session (dars) with these words:

“The most dear to us are those who enumerate them and memorize them and recite them. There are some who have made them their daily (optional) additional recitation. They enter Paradise with them and with their meanings as faithful Muslim believers.”

سبحانه (Glorified is Allah ﷻ)!

We should make the niyyah (intention) to memorize the Asma' u'l-Husna if we have not already done so.

In one of his study sessions, al-Habib recommended that we should recite “Yaa Jami' (O the Gatherer) 104 times every day.

In another dars in Manba‘ u’l-Imdad (page 59), he recommends that we recite “Ya Latif” (O the Subtly Gentle) 139 times every day. He also recommends the recitation of “Ya Hafiz” (O the Preserver) 100 times. Let us benefit from the relevant paragraph from that dars.

“So whatever situation you are in, surrender the matter to Allah, as He is the Controller, the Glorified and the Exalted, and He is the Subtly Gentle, the All-Aware. For this reason, the pious predecessors, may Allah be pleased with them, advised their companions to recite **Ya Latif** (O the Subtly Gentle) by the count of the (Arabic) letters of **abjad**, and it is 139, and to recite **Ya Hafiz** (O the Preserver) 100 times. If a person recites it every day, he creates for himself a surety that makes easy for him the means, and opens for him the doors. And if a questioner asks: what is the benefit of repetition and what is the benefit of such a count, we say that indeed the Names are the keys. Each Name is a key to the treasure from the treasures of existence. It is not possible to open the treasure except with this key (just like you need the code number to open the safety deposit vault). So if you wish to open the treasure of Mercy, you recite **Ya Rahman** (O the Beneficent!), (and) of provision, (you recite) **Ya Razzaq** (O the Provider!), (and) of knowledge, (you recite) **Ya ‘Alim** (O the All-Knowing!).

Allah, the Exalted, says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And for Allah are the Most Beautiful Names, so call on Him by them. (7:180)

These are the keys which Allah has given to you and His treasures are full. Anyone who gets hold of the key, it will open for you a door with a Command from Him”.

(**Note:** An explanation about the count of the letters of **abjad** which al-Habib has mentioned.

Each Arabic letter has a number attached to it that represents its count. The letter **alif** has a number, the letter **ba** has a number, and so on till the letter **ya**. If we add the count of each letter in a word, we get the count of that word. In the same way, if we add the count of each letter in a sentence, we get the count of that sentence.)

In Chapter 27 of Miftah u’l-Jannah, al-Habib wrote about “Dinillahi wa Asma’ihi wa Sifaatihi” (the religion of Islam which is approved by Allah ﷻ, His 99 Most Beautiful Names, and His other Blessed Attributes). Miftah u’l-Jannah is full of Asma’ Allah, as well as more Sifaat of Allah ﷻ. These occur in verses of the Qur’an Karim that al-Habib has quoted as well as in his explanations. The Name Allah occurs in 49 of the 50 chapters of Miftah u’l-Jannah, a multiple number of times in some of them. The book begins with the Name of Allah ﷻ and ends with His Name, with Al-Hamdu Lillah (All Praise is for Allah ﷻ). The basic teaching is that only Allah ﷻ is to be worshipped, and that He is One, in His Dhaat (Holiest Essence), Sifaat (Exalted Attributes) and Af’aal (Actions). This leads us to the remaining three parts of this chapter.

(b) Some of the verses of the Qur'an with the Most Beautiful Names of Allah ﷻ in Miftah u'l-Jannah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful. (1:1)

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

(Allah is) the **Originator** of the heavens and the earth, and when He decrees a matter, He only says to it: “Be!” and there it is. (2:117)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! There is none worthy of worship but He, **The Ever-Living, The Self-Existing by whom all subsist.** (2:255)

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

His Seat encompasses the heavens and the earth and their preservation does not weary Him and He is **The Most High, The Incomparably Great.** (2:255)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدَّ جَمَعُوا لَكُمْ فَآخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (the believers) to whom the people (hypocrites) said, “The people (non-believers) have indeed gathered against you (a great army), so fear them.” But it (only) increased them in Faith, and they replied, “**Allah** (Alone) is Sufficient for us and what an Excellent **Trustee** (He is). (3:173)

إِنَّمَا اللَّهُ إِلَهٌ وَجِدٌ

Allah is certainly the only **One** God. (4:171)

أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

You are my **Protector** in this world and the Hereafter, cause me to die as a Muslim and unite me with the righteous ones. (12:101)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ اللَّهُ رَحْمَةً وَّوَدًّا

Surely, those who believe and do good deeds, **The Most Compassionate** (Allah) will certainly bestow love for them (in the hearts of the believers). (19:96)

يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ
اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ۗ مَا
قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

O people! A similitude is set forth, so listen to it (attentively). Surely, those (the idols) whom you call upon (worship) besides **Allah** can never create (even) a fly, even if all of them combined together for such a purpose. And if a fly were to snatch away anything from them, they cannot take it back from it, so weak are the seeker and the sought. They have not really esteemed Allah as He should be esteemed; surely, **Allah** is the **Most Strong**, the **Almighty**. (22:73-74).

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ

So, Exalted is **Allah, The True King**. There is no god (worthy of worship) but He. (23:116)

إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

Our Lord is indeed **Off-Forgiving, Most Appreciative**. (35:34)

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ
حَلِيمًا غَفُورًا

Indeed, **Allah** holds the heavens and the earth from deviating, and if they were to deviate, no one could hold them up after Him. Indeed, He is **Most Forbearing, Off-Forgiving**. (35:41)

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the Decree of **The Almighty, The All-Knowing**. (36:38)

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the **Creator** of everything, and He is the **Ultimate Trustee** over everything. (39:62)

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him, and He (Alone) is **The All-Hearing, The All-Seeing**. (42:11)

يَأْيُهَا الْإِنْسُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

O man! What has deceived (mised) you regarding your Lord, **The Most Generous**. (82:6)

(c) The number of times the Asma' Allah ﷻ occur in Miftah u'l-Jannah

Name	Translation	Number of times it occurs
اللَّهُ	Allah	Many times
الرَّحْمَنُ	The Most Compassionate, The Beneficent	6 times
الرَّحِيمُ	The Merciful	6
الْمَلِكُ	The King	5
الْقُدُّوسُ	The Most Holy	
السَّلَامُ	The All-Peaceful, The Creator of peace	
الْمُؤْمِنُ	The Granter of security	
الْمُهَيِّمُ	The Protector	1
الْعَزِيزُ	The Almighty	4
الْجَبَّارُ	The Compeller	1
الْمُتَكَبِّرُ	Supreme in Greatness, The Majestic	
الْخَالِقُ	The Creator	11
الْبَارِئُ	The Maker	2
الْمُصَوِّرُ	The Creator of form, The Shaper	2
الْعَفَّارُ	The Forgiver	2
الْقَهَّارُ	The Irresistible Subduer	1
الْوَهَّابُ	The Supreme Bestower	
الرزاقُ	The Provider	1
الْفَتَّاحُ	The Opener, The Judge	
الْعَلِيمُ	The All-Knowing	5
الْقَابِضُ	The Withholder	
الْبَاسِطُ	The Expander	
الْخَافِضُ	The One Who abases	
الرَّافِعُ	The Exalter	
الْمُعِزُّ	The Bestower of honour	
الْمُذِلُّ	The One Who humiliates	

الَّسَّمِيعُ	The All-Hearing	4
الْبَصِيرُ	The All-Seeing	5
الْحَكَمُ	The Judge	
الْعَدْلُ	The Just, The Equitable	
الْلَطِيفُ	The Gentle, The Knower of subtleties	1
الْخَبِيرُ	The All-Aware	1
الْحَلِيمُ	The Forbearing	2
الْعَظِيمُ	The Incomparably Great	5
الْغَفُورُ	The Forgiving	4
الشَّكُورُ	The Appreciative	2
الْعَلِيُّ	The Most High	4
الْكَبِيرُ	The Most Great	1
الْحَفِيفُ	The Preserver	1
الْمُقِيتُ	The Sustainer	
الْحَسِيبُ	The One Who reckons	
الْجَلِيلُ	The Majestic, The Revered, The Sublime	1
الْكَرِيمُ	The Generous	4
الرَّقِيبُ	The Watchful	1
الْمُجِيبُ	The Responsive	
الْوَاسِعُ	The All-Encompassing, The All-Embracing	
الْحَكِيمُ	The Wise	6
الْوَدُودُ	The Loving One	
الْمَجِيدُ	The Most Glorious	1
الْبَاعِثُ	The One Who shall resurrect	
الشَّهِيدُ	The Witness	2
الْحَقُّ	The Truth	5
الْوَكِيلُ	The Ultimate Trustee, The Disposer of affairs	1
الْقَوِيُّ	The Most Strong	4
الْمَتِينُ	The Firm One, The Authoritative	

الْوَالِيُّ	The Protector	
الْحَمِيدُ	The All-Praised, The Praiseworthy	
الْمُحْصِي	The One Who reckons	
الْمُبْدِيُّ	The Originator	
الْمُعِيدُ	The Restorer to life	
الْمُحْيِي	The Giver of life	1
الْمُمِيتُ	The Causer of death	1
الْحَيُّ	The Ever-Living	2
الْقَيُّومُ	The Self-Existing by Whom all subsist	2
الْوَاحِدُ	The Self-Sufficient, The All-Perceiving	
الْمَجِيدُ	The Glorified	
الْوَاحِدُ	The One	1
الْصَّمَدُ	The Eternally Besought	3
الْقَادِرُ	The Omnipotent, The Able	4
الْمُقْتَدِرُ	The Powerful	1
الْمُقَدِّمُ	The Expediter	
الْمُؤَخِّرُ	The Delayer	
الْأَوَّلُ	The First	
الْآخِرُ	The Last	
الظَّاهِرُ	The Manifest	
الْبَاطِنُ	The Hidden	
الْوَالِي	The Governor, The Protector	
الْمُتَعَالِي	The Most Exalted	1
الْبَرُّ	The Benign, The Source of all Goodness	1
الْتَّوَابُ	The Granter and Acceptor of repentance	1
الْمُنْتَقِمُ	The Lord of Retribution, The Avenger	
الْعَفُوُّ	The Pardoner	
الرَّءُوفُ	The Most Kind, The Clement	1

مَالِكُ الْمَلِكِ	Owner of the Kingdom	2
ذُو الْجَلَالِ وَالْإِكْرَامِ	Possessor of Majesty and Honour	1
الْمُقْسِطُ	The Just, The Equitable	
الْجَامِعُ	The Gatherer	
الْغِيُّ	The All-Sufficient	
الْمَغْنِي	The One Who enriches	
الْمَانِعُ	The Preventer of harm	
الضَّارُّ	The Afflicter	
النَّافِعُ	The Benefiter	
النُّورُ	The Light	
الْهَادِي	The Guide	1
الْبَدِيعُ	The Originator	2
الْبَاقِي	The Everlasting	
الْوَارِثُ	The Ultimate Inheritor	
الرَّشِيدُ	The Guide	
الصَّابِرُ	The Patient One	

Note: These Asma' u'l-Husna are from the Hadith Sharif (Blessed Saying) of the Beloved Prophet Muhammad al-Mustafa ﷺ, narrated by (Hadhrrat) Abu Hurayrah رَضِيَ اللهُ عَنْهُ, and reported in the Adhkaar of Imam an-Nawawi رَضِيَ اللهُ عَنْهُ.

(d) More Sifaat of Allah ﷻ in Miftah u'l-Jannah

Sifaat (Attributes)	Translation
رَبِّ الْعَالَمِينَ	The Lord of the worlds
الْجَوَاد	The Most Generous
الذَّاتِ الْأَقْدَسِ	The Holiest Essence
الْمُنْتَهَى	Free from being compared with anyone or anything
إِلَهَ	The Only One Worthy to be worshipped
أَحَدَ	One and Only
الْقَدِيرِ	The Most Powerful
جَلَّ جَلَالُهُ	Majestic is His Majesty
تَعَالَى	The Exalted
الْمُدِيرِ	The Supreme Director
الْأَزَلِيِّ	The Pre-Existent (without a beginning)
الْأَبَدِيِّ	The Everlasting, The Eternal
الْفَاعِلِ	The Sole Doer
الْمُخْتَارِ	The Independent Chooser
رَبُّ الْعَرْشِ	The Lord of the Throne
ذُو الْعَرْشِ	The Owner of the Throne
غَالِبِ	Predominant
الْقَائِمِ	He Who watches over everyone
مَعْبُودِ	The One Who is worshipped
صَانِعِ	The Creator
دَائِمِ	Everlasting, Eternal
مُنْفَرِدِ	Unique, without equal
ذِي كَرَمِ	The Bountiful
قَابِرِ	Irresistible, Overpowering
رَفِيعِ	Most Exalted
مُحْسِنِ	Benevolent
ذُو الْقُدْرَةِ	Possessor of all Power
خَلْقِ	Master Creator

الدَّيَّان	The Judge
ذَالْعَطَاء	The Giver
جَابِر	Restorer of broken bones
غِيَاثَ الْمُسْتَغِيثِينَ	Helper of those who cry for help
مَلْجَأً	Refuge
الْأَعْلَى	The Most High
مُحِيط	All-Encompassing, All-Encircling
قَدِيم	Eternal (without a beginning)
قَرِيب	The Near (in a qualitative sense)
مُتَكَلِّم	Speaker of a Speech from pre-eternity that is unlike human speech
الرَّازِق	The Provider
عَادِل	Just and Fair
قُدْسٍ كَمَالِهِ	Holiness of His Perfection
أَرْحَمَ الرَّحِمِينَ	The Most Merciful
مُقَلِّبَ الْقُلُوبِ	The Converter of hearts, The One Who brings about a change of hearts
جَلَّ وَ عَالَى	Majestic and Exalted is He
مَوْئِي	The Protector
أَحْسَنُ الْخَالِقِينَ	The Best to create
الْمَحْمُود	The Praiseworthy
الْمَقْصُود	The Besought
رَبِّ الْأَرْبَابِ	The Lord of lords
نِعْمَ الْوَكِيلُ	The Most Excellent Trustee

اللَّهُمَّ! (All Praise is for Allah ﷻ)

B8. Al-Habib نفعنا به encouraged everyone to do Dhikrullah, Istighfaar and to recite Salawaat ala'n-Nabi ﷺ

Al-Habib نفعنا به encouraged everyone to do Dhikrullah (Zikrullah) (remembrance of Allah ﷻ), and istighfaar (seeking forgiveness from Allah ﷻ); and to recite Salawaat ala'n-Nabi (invocations of blessings on the Prophet ﷺ). This is what he advised in one of his talks as given in Manba' u'l-Imdad, (p. 129).

“Allah ﷻ has given us deeds which are easy to perform in exchange for His Grace, and His Generosity, and His Magnanimity and His Paradise. If we perform them, we become entitled to these great bounties. He has never imposed upon us anything which burdens us or tires us in matters of religion.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not burden a person with more than he can bear. (2:286)

To sum up, among the easy things he has ennobled us with is His remembrance (dhikr). And dhikr is with the tongue and the heart. And there are various types of dhikr. Dhikr is with the recitation of the Qur'an, and dhikr with al-Hamd (the Praise of Allah ﷻ), and tasbih (the Glorification of Allah ﷻ), and shukr (thanking Him); and dhikr in seeking forgiveness from Him. It is called dhikr (remembrance of Allah ﷻ) because you are doing dhikr with Allah. And it is called dhikr because it gathers you with the One Who is remembered, and He is Allah ﷻ.

And al-istighfaar (seeking forgiveness from Allah ﷻ) is a momentous word and it has an exalted meaning. The Prophet ﷺ said: One who persisted in istighfaar, Allah removes from him all worries and all his constraints are removed. Istighfaar means to seek forgiveness from Allah ﷻ. And it means the concealing of sins and getting them erased (by Allah ﷻ). With istighfaar, relief is obtained.

And with Salat ala'n-Nabi (invocation of blessing on the Prophet ﷺ), safety is obtained, as Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

And Allah would not punish them while you (O Beloved Prophet) are in their midst, and Allah will not punish them while they seek forgiveness (from Him). (8:33)

Entertain hope in this verse.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ

And Allah would not punish them, (8:33)

O (Prophet) Muhammad, your people and those whom you are inviting (to Islam),

وَأَنْتَ فِيهِمْ

while you are in their midst, (8:33)

with the blessing of you being with them.

They will not be punished like the previous nations of (Nabi) Nuh عليه السلام, (Nabi) Musa عليه السلام, (Nabi) Salih عليه السلام and (Nabi) Hud عليه السلام. Those (nations) were inflicted with punishment that destroyed them to the last of them.

فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ۚ وَلَا يَخَافُ عُقْبَاهَا

So their Lord destroyed them for their sin and leveled them (to the ground). And He has no concern about the aftermath. (91:14-15)

But the presence of the Prophet, may Allah bless him, in his community is a mercy. And he does not disappear from us, may Allah bless him, with his soul, and with his sacred Muslim law, and with the invocation of blessing on him. The invocation of blessing on him gathers you with him, and gathers you with his reply to the salam.

Then He (Allah سُبْحَانَهُ) says after that:

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

and Allah will not punish them while they seek forgiveness (from Him). (8:33)

So combining the Salat ala'n-Nabi and the istighfaar necessarily brings mercy and safety from the punishment (from Allah), and safety from calamity. And it brings all goodness. So a person should seek to do both the Salat ala'n-Nabi and the istighfaar because there is nothing that hastens the nearness to Allah in this age like the istighfaar and Salat ala'n-Nabi. So whoever intends it, he should recite this salat a hundred times to a thousand times every day.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَالْهِ وَسَلِّمْ تَسْلِيمًا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَأَتُوبُ إِلَيْهِ

O Allah! Bless and bestow total peace on our master Sayyidina Muhammad, the Prophet not taught by any human (but by You, O Allah), and on his descendants, and I beg forgiveness from Allah, The Incomparably Great, and turn to Him repentant.

This salat combines the Salat ala'n-Nabi and the istighfaar. And it was narrated to me by my shaykh al-Habib Ahmad bin Muhsin al-Haddaar ^{نفعنا الله}. And he said to me that it is an authorization from the shaykh, the murshid”.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

B9. The fikr (meditation) of al-Habib رَبِّهِ about the creations of Allah رَبِّهِ

After the chapters on Dhikrullah, we automatically come to this chapter about fikr (meditation).

Indeed, al-Habib رَبِّهِ explained about Dhikrullah and fikr in one breath when he explained about shari‘ah (sacred Muslim law), tariqa (spiritual path), and haqiqah (the Truth, spiritual reality) in chapter 37 of Miftah u’l-Jannah. In it, his advice is both succinct and comprehensive which we can all benefit from. He wrote:

“Such a path means that he shall strengthen his faith and certainty through Dhikr (Remembrance of Allah رَبِّهِ) and fikr (meditation). And he shall seriously follow the path by seeking useful knowledge through the senses, doing good deeds, and this is the Shari‘ah. And (he shall do it) with ikhlas (spiritual excellence), good manners and proper etiquette, and by keeping the company of the knowers of Allah (spiritual masters), and this is the Tariqa (the Path), so that he may reach the cool comfort of certainty, and this is the Haqiqah (the Truth). And that is the final aspiration of the travellers on the spiritual path.

Says (Allah) the Exalted:

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

And as for those who strive in Our Cause, We shall certainly guide them along Our Paths.
(29:69).

Here ends the explanation of al-Habib.

May Allah رَبِّهِ make us benefit from him! Amin!

Imam ‘Abdallah bin ‘Alawi al-Haddad رَبِّهِ advised in Risalat u’l-Mu‘awanah (The Book of Assistance) not to meditate about the Dhaat (Essence) of Allah رَبِّهِ because there are dangers of falling into error if you do that, but to meditate about His creations. So, al-Habib رَبِّهِ meditated about the creations of Allah رَبِّهِ.

This chapter gives some examples of his meditation. It consists of two parts:

- (a) The outward, manifest knowledge of al-Habib رَبِّهِ on this topic.
- (b) The inward, gifted and rare knowledge of al-Habib.

(a) The outward, manifest knowledge of al-Habib رَبِّهِ on this topic

Two examples are given here in this connection.

- (i) Some of the verses of the Qur’an about Allah رَبِّهِ that He is the Creator.
- (ii) Allah رَبِّهِ created the animals to be of use to people.

(i) Some of the verses of the Qur'an about Allah ﷻ that He is the Creator

In Chapter 10 of Miftah u'l-Jannah, al-Habib نفعنا الله quotes the following verses about Allah ﷻ that He is the Creator (Al-Khaliq). And when we recite these verses, our hearts glow lovingly for Allah ﷻ. This is outward, manifest knowledge. After this, we shall come to some examples of both the hidden as well as the rare knowledge of al-Habib.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ
أَقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Why do they not look into the Kingdom of the heavens and the earth, and all the things Allah has created? It may well be that their life-term is drawing to an end? Then, in what Message after this will they believe? (7:185)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ

And We have not created the heavens and the earth and what is between them in vain. (21:16)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

So let man but consider from what he is created. He is created from gushing water emitted which comes out from between the backbone and the ribs. (86:5-7)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Why do they not look at the camel, how it is created? And at the sky, how it is raised high? And at the mountains, how they are set up? And at the earth, how it has been spread out? So give admonition, for you are an Admonisher. (88:17-21)

أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then ponder upon the Qur'an, or are there locks upon their hearts? (47:24)

Al-Habib quoted verse number (88:19) about the mountains; and when he was passing by mount Kilimanjaro in Tanzania, he admired it as a magnificent creation of Allah ﷻ, in three couplets he composed at that time. Ash-Shaykh 'Abdal Qadir bin 'Abdar-Rahman al-Junaid رحمته الله included it in the 87 page biography of al-Habib نفعنا الله, among many other biographies, in his Al-'Uqud al-jaahizah wa'l-wu'udun-naajizah fi taraajimish-shakhsiyyaat i'l-baarizah (The ready-made document and the fulfilled promises in the biographies of prominent personalities), p. 290.

Al-Habib نفعنا به takes us all the way to mount Kilimajaro to admire its majestic beauty as it sits robed like a king, glorifying Allah سبحانه.

سبحانه (Glorified is Allah سبحانه)!

Al-Habib is comprehensive in his explanation. To give just one example, he asks this rhetorical question in Chapter 24 of Miftah u'l-Jannah: Who created hydrogen, oxygen, nitrogen, sodium and calcium? Al-Habib takes us to the sea shore and we breathe with him in the cool breeze of the sea.

(ii) Allah سبحانه created the animals to be of use to people

In chapter 36 of Miftah u'l-Jannah, al-Habib نفعنا به gave some examples of how to meditate on the creations of Allah سبحانه which he said are gifts of Allah سبحانه to the people. One example he gave is that Allah سبحانه created the animals to be of use to people. Al-Habib نفعنا به wrote:

“He (Allah سبحانه) made animals tractable to you to use. And he created livestock tame for your needs.

As Allah, the Exalted says:

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

And We made them (the livestock) subservient to them (the people) so that some of them they ride on, and from some of them they eat (their meat). (36:72)

And He (Allah) the Exalted says:

وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَثْعَا إِلَىٰ حِينٍ

and from their wool and their fur and their hair, articles of domestic use to serve you for a while. (16:80)

And He provides for you to drink.

مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّرْبِ بَيْنَ

of what is in their bellies, from between excretion and blood, pure milk, pleasant to those who drink it. (16:66)

He did not endow them with intellect lest they contend against their owners and refuse to serve them”.

Al-Habib نفعنا به fulfils the Sunnah of RasulAllah ﷺ by giving us a glass of milk which we find so cool, refreshing and nourishing.

(b) The inward, gifted and rare knowledge of al-Habib نفعنا به as bahr al-‘ilm (a sea of knowledge)

Three examples are given here:

- (i) How Allah ﷻ created water.
- (ii) The human body is a marvelous creation of Allah ﷻ.
- (iii) The tongue is an amazing creation of Allah ﷻ.

(i) How Allah ﷻ created water

Now we come to the hidden knowledge of al-Habib in the talks he gave in Mombasa. In one such talk, he explained how Allah ﷻ created water, as reported in Manba‘ u’l-Imdad (p. 167). He said,

“Water is an exalted jewel from light. So The Truth (Allah) ﷻ looked at it with the look of intention, and it became liquefied and became water, and it filled the vast space, and it filled all the existence, and He placed His Throne on it,

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

and His Throne is on water. (11:7)

Al-Habib speaks and we listen, and drink from his pure fount. O Allah! We are grateful to You for bestowing upon us such a great shaykh as al-Habib نفعنا به to whom you gifted all this knowledge so he could give us so much to drink from the spiritual fount.

(ii) The human body is a marvelous creation of Allah ﷻ

In one of his study sessions, al-Habib نفعنا به quoted this couplet of Sayyidina ‘Ali al-Murtada رضي الله عنه, then gave its sharh (explanation).

أَتَحْسَبُ أَنَّكَ جِزْمٌ صَغِيرٌ وَفِيكَ انْطَوَى الْعَالَمُ الْأَكْبَرُ

Do you think that you are just a small body
while in you is rolled up the whole great world

“The whole universe is in the person. (In) his eyes are the stars, the celestial spheres, the trees, the sun and the moon. The hair are the mats and the gardens. The hearing is the traditions and the news. The blood and the sweat are the seas and the rivers”. (Manba‘ u’l-Imdad, p. 103)

We are grateful to you al-Habib نفعنا به for taking us all the way to Sayyidina ‘Ali رضي الله عنه, the Gate of Knowledge, and for opening his gate for us.

In another study session, al-Habib said that Allah ﷻ created the eyes, as well as the eye in the heart (‘ayn al-yaqin, the eye of certainty) which beholds all spiritual mysteries as living reality!

(iii) The tongue is an amazing creation of Allah ﷻ

In another talk, given in Manba‘ u’l-Imdad (p. 92), al-Habib رحمته الله marvelled at the tongue. He said:

“I am amazed about the tongue. It is a small piece of flesh. You talk with it day and night. Man eats with it things hot and cold, and sweet and bitter, and all of them are different in taste. And the whole world is in this piece (of flesh). It is in it in talk and in it in the food.”

Even though al-Habib has used few words, he has spoken volumes here. Al-Habib speaks and we listen and taste!

رحمته الله May Allah رحمته الله make us benefit from him! Amin!

B10. Al-Habib نفعنا به wrote: The Sunnah is the second source of Law

In Chapter 20 of Miftah u'l-Jannah, al-Habib explains that the Sunnah is what the Prophet ﷺ said, did or approved of. In verse (4:113), **al-Kitab** (the Book) refers to the Qur'an and **al-Hikmah** (the Wisdom) refers to the Ahadith (Sayings of the Prophet ﷺ). Many Commands in the Qur'an are in general terms and the Ahadith explain these in detail. So we have to follow both the Qur'an and the Sunnah. For this reason, the Qur'an is the first source of Law and the Sunnah is the second.

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet ﷺ
May Allah ﷻ bless him and grant him peace!

In Chapter 20, he quotes the following verses on this subject. When we recite these verses, our hearts glow lovingly for our Beloved Prophet Muhammad al-Mustafa, Makki, Madani ﷺ.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

And he does not speak of his own desire. It is only revelation that is revealed. (53:3-4)

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And Allah has revealed to you (O Beloved Prophet) the Book (the Qur'an) and the Wisdom, and He taught you what you did not know, and great is the Grace of Allah upon you. (4:113)

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We have sent down to you (O Beloved Prophet) the Remembrance (the Qur'an) that you may explain to the people what has been sent down to them and that perhaps they might ponder. (16:44)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

Certainly, you have an excellent example in following the Prophetic Messenger of Allah, for him whose hope is in Allah and the Final Day. (33:21)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّبْكُمْ اللَّهُ

Say (O Beloved Prophet)! If you truly love Allah, then you should follow me, (and) Allah will love you. (3:31)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ

And obey Allah and obey the Prophetic Messenger, but if you turn away, then upon Our Prophetic Messenger is only the responsibility to deliver the Message clearly. (64:12)

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Prophetic Messenger has indeed obeyed Allah. (4:80)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Prophetic Messenger grants you, take it, and refrain yourselves from what he forbids you. (59:7)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Then (O Beloved Prophet), by your Lord, they shall not be true Muslim believers until they make you judge in disputes between them, and afterward, they do not find any objection in their hearts concerning whatever you decide, and accept it totally. (4:65)

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Therefore, let those beware who go against his command (the command of the Prophet), lest some trial afflict them, or a painful torment strike them. (24:63)

Then, al-Habib goes on to warn against a literal translation of the Qur'an and belittling the Ahadith (Sayings) of the Prophet ﷺ. Some unthinking Muslims belittle the Ahadith. This gives the non-Muslims an opportunity to run down the Ahadith. May Allah ﷻ protect us against that. Amin!

B11. The teaching of al-Habib نفعنا به is also based on Ahadith

The teaching of al-Habib نفعنا به is also based on Ahadith (Sayings) of our Beloved Prophet Muhammad ibn ‘Abdillah, nurin min Nurillah ﷺ.

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Prophet ﷺ
May Allah ﷻ bless him and grant him peace!

Al-Habib is profuse in quoting Ahadith in Miftah u’l-Jannah and for most of them, he provides a sharh (explanation) as well. He wants us to learn directly from the noble Prophet ﷺ, and when we do that, our learning curve shoots up to the heaven. So let us benefit from some of the Ahadith which al-Habib has quoted in Miftah u’l-Jannah to gain more blessings. They are given here as they have been quoted in Miftah u’l-Jannah and in the sequence they have been quoted. Page numbers are of the Dar u’l-Hawi edition.

(a) Even inanimate things glorify (glorified) Allah ﷻ and greeted the Prophet ﷺ

The Prophetic Messenger ﷺ said, “When Jibril عليه السلام came to me with the Message, there was no stone or tree that I passed by that did not say, “Peace be upon you, O Prophetic Messenger of Allah”.

(Narrated by Sayyidatina ‘Aisha رضي الله عنها, and compiled by Imam al-Bazzar رحمته الله and Imam Abu Nu‘aym رحمته الله, in Dalail u’n-Nubuwwah, The Proofs of Prophethood). (p. 40)

(Hadhrat) ‘Abdallah ibn Mas’ud رضي الله عنه said, “We used to eat with the Prophetic Messenger ﷺ and we would hear the food glorifying Allah ﷻ.”

(Imam al-Bukhari رحمته الله). (p. 40)

(Hadhrat) Anas رضي الله عنه said, “The Prophet ﷺ once picked up a handful of pebbles which I could hear glorifying Allah ﷻ in his hand. Then he put them in the hand of Abu Bakr رضي الله عنه and they continued to glorify Allah ﷻ. He then put them in our hands, whereupon they stopped.”

(Imam Ibn ‘Asakir رحمته الله). (p. 41)

(b) Muslims are one brotherhood

(Hadhrat) Anas رضي الله عنه narrated that the Prophet ﷺ said, “The root of faith is (firstly) to refrain from harming anyone who says **laa ilaha illallah** (none is to be worshipped but Allah). We do not accuse him of kufr (disbelief) because of a sin, and we do not expel him from Islam because of his actions. (Secondly) Jihad continues from the time Allah sent me until the time when the last of my Ummah (world-wide Muslim community) shall fight the Dajjal. It shall not be abolished by the tyranny of a tyrant or the justice of a just ruler. And (thirdly) belief in destiny.”

(Imam Abu Dawud رحمته الله). (p. 103)

(Through the bond of Islam, Muslims are) “as one body such that when one limb is sick, the rest of the body suffers with it in sleeplessness and fever.”

(Narrated by (Hadhrat) an-Nu‘man ibn Bashir رضي الله عنه, and compiled by Imam al-Bukhari رضي الله عنه and Imam Muslim رضي الله عنه and Imam an-Nawawi رضي الله عنه in Riyadh u’s-Salihin, The Gardens of the Righteous). (p. 104)

(The Muslims are) “like a building, each part of which supports the rest.”

(Narrated by (Hadhrat) Abu Musa al-Ash‘ari رضي الله عنه, and compiled by Imam al-Bukhari رضي الله عنه and Imam Muslim رضي الله عنه and Imam an-Nawawi رضي الله عنه in Riyadh u’s-Salihin). (p. 104)

(c) Istiqamah (Steadfastness) and Ihsan (Spiritual Excellence)

“When a believer is questioned in the grave, he will testify that **laa ilaha illallah Muhammadu’r Rasulullah**” (None is worthy of worship but Allah, Muhammad is the Prophetic Messenger of Allah), this being the meaning of His words, Exalted is He!

يُنَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ

Allah will keep firm those who believe with the Firm Word (of the Declaration of Muslim Faith). (14:27)

(Narrated by (Hadhrat) al-Bara’ bin ‘Azib رضي الله عنه, and compiled by the Imams al-Arba‘a رضي الله عنهم and Imam Ahmad رضي الله عنه and Imam al-Bayhaqi رضي الله عنه). (p. 112)

“O The One Who keeps hearts firm, keep my heart firmly upon your (approved) religion!”
(Narrated by (Hadhrat) Anas رضي الله عنه, and compiled by Imam at-Tirmidhi رضي الله عنه). (p. 112)

“Ihsan is that you worship Allah as if you were seeing Him.”

(Narrated by Sayyidina ‘Umar al-Farooq رضي الله عنه, and compiled by Imam Muslim رضي الله عنه). (p. 113)

“The truest thing that Labid ever said was: ‘Behold, everything except Allah is vain.’”

(Narrated by (Hadhrat) Abu Hurayra رضي الله عنه, and compiled by Imam Abu Dawud رضي الله عنه). (p. 114)
(**Note:** Labid was a pre-Islamic poet who accepted Islam.)

“Meditate on the Signs of Allah and do not meditate on His Essence, for you will never be able to esteem Him as He should be esteemed”,

(Narrated by (Hadhrat) Abu Dharr al-Ghifari رضي الله عنه, and compiled by Imam al-Bayhaqi رضي الله عنه in Shu‘b u’l-Iman (Branches of Faith). (p. 123)

(d) The merits of Dhikrullah (Remembrance of Allah ذِكْرُ اللَّهِ)

The Prophet ﷺ said, “Allah the Exalted says, “I am with My devotee when he thinks of Me, and I am with him when he remembers Me. If he remembers Me within himself, I remember him Myself. And if he mentions me in an assembly, I mention him in a better assembly”.

(Narrated by (Hadhrat) Abu Hurayra رضي الله عنه, and compiled by Imam al-Bukhari رضي الله عنه and Imam Muslim رضي الله عنه). (p. 137)

And he ﷺ said, “Shall I tell you which of your deeds are the best and the purest in the sight of your Sovereign (Allah) and are most elevating to your (spiritual) ranks, and which are better for you than giving away gold and silver, and better than encountering your enemies so that you strike at their necks and they strike at yours?” They said, “Yes, O Prophetic Messenger of Allah.” He said, “Dhikrullah (the remembrance of Allah ﷻ).” (Narrated by (Hadhrat) Abu ad-Darda’ رضي الله عنه, and compiled by Imam Ahmad, and Imam at-Tirmidhi and Imam Ibn Majah and Imam al-Haakim رحمتهم الله). (p. 138)

(e) The merits of Qur’an recitation

“Anyone who recites the Qur’an, and then thinks that someone else has been given something better than what he has been given, has belittled what Allah has magnified” (Narrated by (Hadhrat) ‘Abdallah bin ‘Umar رضي الله عنه, and compiled by Imam at-Tabarani رحمتهم الله). (p. 141)

And he ﷺ said, “Allah has said, ‘When someone is too occupied with the Qur’an to mention Me and ask Me for something, I shall give him something better than what I give those who ask’. And the superiority of the speech of Allah ﷻ over all other speech is as the superiority of Allah ﷻ over all His creation.” (Narrated by (Hadhrat) Abu Sa’id al-Khudri رضي الله عنه, and compiled by Imam at-Tirmidhi رحمتهم الله). (p. 141)

“The best of my Ummah’s acts of worship is the recitation of the Qur’an.” (Narrated by (Hadhrat) an-Nu‘man bin Bashir رضي الله عنه, and compiled by Imam al-Bayhaqi رحمتهم الله in Shu‘b u’l-Iman. (p. 141)

“Illuminate your houses with the Prayer (Salah) and the recitation of the Qur’an.” (Narrated by (Hadhrat) Anas رضي الله عنه, and compiled by Imam al-Bayhaqi رحمتهم الله in Shu‘b u’l-Iman). (p. 141)

“Adorn the Qur’an with your voices.” (Narrated by (Hadhrat) al-Bara’ bin ‘Azib رضي الله عنه, and compiled by Imam Ahmad, Imam Abu Dawud, Imam Ibn Majah and Imam ad-Darimi رحمتهم الله). (p. 152)

The Prophet ﷺ said after listening to the recitation of Abu Musa al-Ash‘ari رضي الله عنه, “He has been given one of the flutes of the House of Nabi Dawud عليه السلام, (Prophet David, peace be upon him). When this was reported to Abu Musa رضي الله عنه he said, “O Prophetic Messenger of Allah! Had I known that you were listening, I would have recited it more melodiously!” (Narrated by (Hadhrat) Abu Musa al-Ash‘ari رضي الله عنه, and compiled by Imam Muslim رحمتهم الله). (p. 152)

(f) The merits of the recitation of religious poetry

The Prophet ﷺ had a pulpit set up in the masjid on which Hadhrat Hassaan ibn Thabit رضي الله عنه would stand to recite (poetry) about how proud he was about the Prophetic Messenger of Allah

ﷺ or to defend him so that the Prophet ﷺ said, “Allah aids Hassaan with the Holy Spirit whenever he defends or praises the Prophetic Messenger of Allah.” (Narrated by Sayyidatina Aisha رضى الله عنها, and compiled by Imam Ahmad رضى الله عليه and Imam at-Tirmidhi رضى الله عليه). (p. 152)

When the Prophet ﷺ shifted bricks during the construction of his Masjid (Nabawi) with his Companions رضى الله عنهم, he recited (this couplet).

هَذَا الْجَمَالُ لَا جَمَالَ حَيْبَرٍ هَذَا أَبْرَرْنَا وَأَطْهَرَ

This is the loading, not that of Khaybar
this is more faithful, our Lord, and purer.”

(No reference has been given in the Dar u'l-Hawi edition of Miftah u'l-Jannah. Al-Habib رضى الله عنه has quoted it himself). (p. 153)

(g) Emulate the Prophet ﷺ and be of good counsel

“Convey from me (my Message) even if it be one verse”.

(Narrated by (Hadhrat) ‘Abdallah ibn ‘Umar رضى الله عنهما, and compiled by Imam al-Bukhari and Imam at-Tirmidhi and Imam Ahmad رضى الله عنهم). (p. 155)

“Take your rites (of the Hajj Pilgrimage) from me.”

(Narrated by (Hadhrat) Jabir bin ‘Abdallah رضى الله عنه, and compiled by Imam an-Nasa’i رضى الله عليه). (p. 156)

“Pray as you see me pray.”

(Narrated by (Hadhrat) Malik bin al-Huwayrith رضى الله عنه, and compiled by Imam an-Nasa’i رضى الله عليه and Imam Ahmad رضى الله عليه). (p. 156)

(Hadhrat) Jarir bin ‘Abdallah al-Bajali رضى الله عنه said, “I gave my pledge (bay‘a) to the Prophetic Messenger of Allah ﷺ to establish the Prayer and give the Zakat (obligatory charity), and to be of good counsel to every Muslim.”

(Imam al-Bukhari رضى الله عنه and Imam Muslim رضى الله عليه and Imam an-Nawawi in Riyadh u’s-Salihin). (p. 162)

And he ﷺ said, ‘Religion is good counsel,’ repeating this phrase three times. We asked, “For whose sake, O Prophetic Messenger of Allah?” He replied, “For the sake of Allah and His Prophetic Messenger and His Book and the Imams (leaders) of the Muslims, and their general public.”

(Narrated by (Hadhrat) Tamim ad-Daari رضى الله عنه, and compiled by Imam Muslim رضى الله عليه). (p. 162)

“Whoever among you sees something bad, he should change it with his hand. If he cannot do this, then with his tongue (through admonition, advice), and if he cannot, then with his heart, and that is the weakest degree of faith.”

(Narrated by (Hadhrat) Abu Sa‘id al-Khudri رضي الله عنه, and compiled by Imam Muslim رضي الله عنه and Imam Ahmad رضي الله عنه). (p. 163)

“Whenever Allah gives a learned man knowledge, He takes a covenant from him similar to that which He took from the Prophets, whereby they were obliged to make it clear to the people and not to hide it.”

(Narrated by (Hadhrat) Ibn Mas‘ud رضي الله عنه, and compiled by Imam Abu Nu‘aym رضي الله عنه). (p. 163)

(h) The merits of fighting against non-believers and the merits of martyrdom

“Whoever passed away without having participated in battle (in the path of Allah ﷻ) and without even thinking about it, dies with some hypocrisy in him.”

(Narrated by (Hadhrat) Abu Hurayra رضي الله عنه, and compiled by Imam Muslim رضي الله عنه and Imam an-Nasai رضي الله عنه). (p. 168)

“Whoever sincerely asks Allah for martyrdom, Allah shall raise him to the status of a martyr even if he dies in his bed.”

(Narrated by (Hadhrat) Sahl bin Hunayf رضي الله عنه, and compiled by Imam Muslim رضي الله عنه). (p. 168)

“The martyr longs to return to this world to be slain ten times over when he sees the great merit of martyrdom.”

(Narrated by (Hadhrat) Anas رضي الله عنه, and compiled by Imam al-Bukhari رضي الله عنه and Imam Muslim رضي الله عنه). (p. 169)

(i) Muslims should never wage battle against other Muslims

The Prophet ﷺ said in his sermon at the Farewell Pilgrimage, “Indeed, Allah has made your blood, and your wealth and your honour inviolable, just as He has made inviolable this day of yours, and this month of yours, and this land of yours. Be careful, and do not, when I am gone, turn into disbelievers and strike at one another’s necks”.

(Narrated by Sayyidina Abu Bakr as-Siddiq رضي الله عنه, and compiled by Imam al-Bukhari رضي الله عنه and Imam Muslim رضي الله عنه). (p. 170)

“The mujahid (fighter) is someone who fights his passions and a muhajir (emigrant) is someone who flees from what Allah has forbidden.”

(Narrated by (Hadhrat) ‘Abdallah ibn ‘Umar رضي الله عنه, and compiled by Imam al-Bukhari رضي الله عنه). (p. 172)

B12. Al-Habib نفعنا به explained the Ahadith (Sayings of the Prophet ﷺ)

This chapter is in two parts:

- (a) An example of his explanation of a Hadith Qudsi (Sacred Saying).
- (b) He explained a Hadith with the help of another Hadith.

(a) An example of his explanation of a Hadith Qudsi

Al-Habib نفعنا به quoted the Ahadith of the Prophet ﷺ and gave their sharh (explanation). He also quoted and gave explanations of Ahadith Qudsi, Sacred Sayings in which the Prophet ﷺ narrated what Allah ﷻ said. So let us benefit from his explanation of one of the Hadith Qudsi given in Manba‘ u’l-Imdad (p. 27-29). I shall quote a large part of his explanation to gain blessings. We begin with the Hadith Qudsi, followed by the explanation of al-Habib.

Whoever draws near to Me among those drawn near, by fulfilling what I have made obligatory on them, and a devotee does not cease to draw near to Me with nawafil (additional worship) until I love him. So when I love him, I become his hearing with which he hears, and his eyesight with which he sees, and his tongue with which he talks, and his hand with which he strikes, and his feet with which he walks. (Narrated by (Hadhrat) Abu Hurayra رضي الله عنه and compiled in Sahih al-Bukhari).

You do not draw near to Allah except by fulfilling the obligatory duties which Allah has made obligatory on you; (that is) the obligatory duties from the obligatory duties (Faraid) such as Prayers, and Zakat (obligatory charity), and Hajj, and Fasting and being good to parents, and all these obligatory duties on you draw you near to Allah ﷻ. And the faraid (obligatory duties) are the first things that draw you near to Allah. You do not reach the door of nearness nor do you reach to the presence of nearness except by fulfilling the obligatory duties. This is the first thing that draws you near to Allah ﷻ, and you are in His Presence.

And a devotee does not cease to draw near to Me with nawafil (additional worship) until I love him.

A devotee does not cease to taste (nearness) and witness the benevolence of Allah and to get the taste of worship and nearness to Allah ﷻ with nawafil until He helps him with the (spiritual) light and He helps him by giving him knowledge directly to his heart.

And what are the nawafil? People are not permitted to abandon the faraid (obligatory duties) or to leave them out continuously. It is incumbent upon him to perform it like the five times daily Prayers, and zakat (obligatory charity), and fasting, and the obligatory duties which Allah has made obligatory. These are the faraid. So when he has performed them, he comes to the nawafil (the additional worship). And the nawafil follow the faraid and help to restore the faraid. For example, the Sunnah (Prayer) helps to restore whatever is your shortcoming in (the performance of) the faraid (obligatory). For example, when you have prayed the Zuhr Prayer and there is a shortcoming (in your performance) in its necessary and Prophetic tradition, then afterwards you

pray two rak‘ah additional Sunnah, it covers the shortcoming in the Fard. Then it draws you near to His Presence until you are near to Him (in a qualitative sense). Then Allah loves you.

O my brethren! In the Hadith, something marvelous is seen in its meanings. All of us wish for the love of Allah. Is there anyone of you who does not love (to obtain) the love of Allah? If Allah loves you, your affairs are made easy. If Allah loves you, your chest is expanded (with love). If Allah loves you, doors (of goodness) are opened for you. If Allah loves you, you are tied to the Friends of Allah (the Awliya’ Allah). If Allah loves you, you are bound to His Good Pleasure.

.....

And what is the result if Allah loves you? He (Allah) made it clear for us and He said:

So when I love him, I become his hearing with which he hears.

How does He become his hearing with which he hears? He gives you the power of hearing from His hearing, so you hear from far. You are here in Mombasa, and you hear people talking in Hadhramaut, and you hear the voices of the angels in the first row. Whatever you hear, you are given the power to hear it.

And his sight with which he sees.

He gives you sight from His sight. Allah does not hide from him the hidden. And you see the matter from far.

As it happened with Sayyidina ‘Umar رضي الله عنه, when he said:

“O the military troop on the mountain! O the military troop on the mountain!” From Madina (where Sayyidina ‘Umar was) to Syria (where the military was). (And they heard him and obeyed his command). And how many are the miracles that have been performed by the awliya’ (Friends of Allah)? And it is not (only) for any one specific person (anyone can aspire to it). So if you wish for this privilege, then draw near to Allah by fulfilling the faraid (obligatory duties) to completion and the nawafil (additional duties) to completion”.

Al-Habib تفعاية الله explains such difficult matters so clearly that it becomes easy to understand such spiritual realities.

To explain this further, al-Habib تفعاية الله gave the example of ash-Shaykh Abu Bakr bin Salim تفعاية الله on whom Allah سبحه وتعالى bestowed hidden knowledge directly to his heart so that he could see from far. In one of his study sessions, (Manba‘ u’l-Imdad, p. 91) al-Habib said, and I quote him in full.

“Ash-Shaykh Abu Bakr bin Salim said, ‘The whole world is like a large bowl in my hand’.

It so happened that once the camel of a bedouin disappeared from him, and he searched for it day and night as it was his only capital investment.

So the servant of ash-Shaykh Abu Bakr told him, “Go to ash-Shaykh Abu Bakr and tell him that you have received information about him that he said, ‘the whole world is like a large bowl in my hand’”. So the bedouin came to ash-Shaykh Abu Bakr and said to him: “O Shaykh Abu Bakr. My camel has disappeared from me and I want you to guide me to it.”

So ash-Shaykh Abu Bakr told him, “The Guide is Allah. I am supplicating for you that may Allah protect it for you.” So he said, “But I am not leaving you”. So ash-Shaykh Abu Bakr said to him, “I am only a human being like you”. So he said to him, “But your servant told me that ash-Shaykh Abu Bakr said, ‘the whole world is like a large bowl in my hand’, and this camel is in this large bowl”.

So when ash-Shaykh Abu Bakr discerned that he was sincere, he said to him, “Go to this person’s place to get your camel which is grazing there”. So he went and he obtained it.

Then ash-Shaykh Abu Bakr called his servant, censured him, and told him never to do anything like that again”.

سبحان الله (Glorified is Allah ﷻ)!

(b) Al-Habib نفعنا الله explained a Hadith with the help of another Hadith

Al-Habib نفعنا الله explained Hadith bi'l-Hadith, that is, he explained one Hadith with the help of another Hadith in one of his dars (study session) in Manba' u'l-Imdad (p. 45-48) titled “Good traditions and bad innovations”. I shall quote a part of this dars.

The most truthful speech is the Book of Allah, and the best guidance is the guidance of (our master) Muhammad (may Allah bless him and grant him peace) and the worst matters are those that have been newly introduced and every newly introduced matter is an innovation, and every innovation is misguidance, and every misguidance is in hell-fire.

(Narrated by (Hadhrat) Jabir bin ‘Abdallah رضي الله عنه, and compiled by Imam an-Nasai رحمته الله).

.....

And every innovation is a misguidance.

Why is it a misguidance? Because it is not on the path of the Prophet, nor on the path of his Companions, nor on the path of the pious predecessors. It is only on the path of the devils and the enemies of the religion. This is the innovation in which there is no good. But if there is an innovation in which there is goodness as when Sayyidina ‘Umar said about Salat at-Tarawih: **“What a blessed bid‘a (innovation) this is!”**, because it was not prayed in the time of the Prophet, like we pray the twenty raka‘aat. How many raka‘aat did he pray with them (his Companions) for some period of time? And afterwards, the Prophet, may Allah bless him, left it, fearing that it might be declared compulsory on them (by Allah ﷻ), and he prayed them by himself. Until there came the time of Sayyidina ‘Umar, so he consulted with the Companions and he found that he (the Prophet ﷺ) used to pray twenty raka‘aat according to some narrations. So he gathered them for this in the masjid and he appointed Ubayy ibn Ka‘b as their imam

(leader). So when Sayyidina ‘Umar saw this situation, he said, “**What a blessed bid‘a (innovation) this is!**”

And the Prophet said, may Allah bless him:

Anyone who introduces in Islam a good practice, then for him is its reward and the reward of whoever acts on it. And whoever introduces in Islam a bad practice, then on him is its sin and the sin of whoever acts on it till the Day of Judgment.

(Narrated by (Hadhrat) Jabir bin ‘Abdallah رضي الله عنه, and compiled by Imam Muslim رحمته الله عليه).

So bid‘a, the blameworthy, bad and erroneous innovation is that which does not return to goodness. But (how about) the innovation that connects you to religion like the binding of copies of the Qur’an? This copy of the Qur’an with thirty parts, printed with its parts and in its form and with its marks (of fat-ha, kasra, and so on), was not there in the time of the Prophet. Are we going to call this a bid‘a (an innovation)? If we say it is an innovation, then none of this will remain in the copy of the Qur’an. And an example is the knowledge we learn, like the learning of grammar and the learning of tafsir (exegesis of the Qur’an), and the learning of the language. None of it existed in the time of the Prophet ﷺ. Are we going to call that a bid‘a (an innovation)? They come and say this is an innovation (as) it did not exist in the time of the Prophet. Yes, it was not there in the time of the Prophet but there is an indication towards it and it enters into goodness.

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

And do good, so that you may be successful. (22:77)

B13. The counsel of al-Habib نفعنا به about the proper manners of visiting the Beloved Prophet ﷺ

Al-Habib نفعنا به wrote a wasiyyah (counsel) for ash-Shaykh al-Fadhil Ahmad ‘Umar Ba Zar‘ah about the aadaab (proper manners) of visiting the Prophet ﷺ in Madina al-Munawwarah. Al-Habib’s son, as-Sayyid Hamid رحمته عليه received this wasiyyah which had been published in a book, and included it in Safahaat (biography of al-Habib, p. 298-304). In it, al-Habib emphasized the multiple blessings of visiting the Prophet ﷺ.

I will not do a word for word translation, but will only give a summary of al-Habib’s advice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful.

First he quoted three Ahadith, the opening one of which is:

(Hadhrat) ‘Abdallah ibn ‘Umar رضي الله عنه narrated that Allah’s Prophetic Messenger ﷺ said: “Whoever visits my grave, my intercession becomes obligatory for him”. (Imam Darqutni)

Then he quoted the religious poetry of various anonymous shu‘ara’ (poets). I shall interpret only the two couplets of Imam al-Haddad نفعنا به whom he also quoted.

فَاتَكَ لَا تَجْزِي نَبِيَّكَ يَا فَتَى وَ لَوْ جِئْتَهُ سَعْيًا عَلَى الْعَيْنِ سَائِرِ
زِيَارَتُهُ فَوْزٌ وَ نَجْحٌ وَ مَعْنَمٌ لِأَهْلِ الْقُلُوبِ الْمُخْلِصَاتِ الطَّوَاهِرِ

So indeed you can never repay your Prophet, O young man
Even if you journeyed to him walking on your eyes

Visiting him is a triumph, success and bounty
for possessors of pure and sincere hearts

Then al-Habib نفعنا به wrote:

“As you approach Madina al-Munawwarah, you should increase the recitation of Salawaat ala’r Rasul ﷺ (invocations of blessings on the Prophetic Messenger ﷺ). You should supplicate to Allah ﷻ to make you firmly established on this.

First visit the Masjid an-Nabawi. Pray rak‘atayn Tahiyyatul Masjid with Surah al-Kafirun in the first rak‘ah and Surah al-Ikhlās in the second. Thank Allah ﷻ for bestowing upon you this blessed visit.

When you come to the Rawdha (Garden of Paradise of the Prophet ﷺ), you should sit face to face with the Prophet ﷺ, the noble face by which clouds deliver rain. It is proper adab (etiquette) to keep at least a distance of four arms length. Speak intimately with the Prophet ﷺ

as your tears flow with love. Recite Salawaat ala'r-Rasul ﷺ that mention his shamail (noble attributes) such as his kamaal (perfection), jamaal (beauty), rahmah (mercy) and anwaar (spiritual lights). Allah ﷻ created everything for his sake. Say salaam to him and convey the salaams of others. You should know that he is alive in his grave and that you are talking with him intimately. You should seek forgiveness from Allah ﷻ in his presence.

You should not be preoccupied by the decorations, the design and the construction of the present Masjid an-Nabawi, rather your whole attention should be on the Prophet ﷺ. You should remember that his masjid and house were made of date palm branches.

Make sure you perform all the Prayers in congregation in Masjid an-Nabawi, especially in the Rawdha. Visit the Prophet ﷺ after every Prayer. Give something in charity, even if a small amount, before every Prayer and intimate discourse with him because Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰكُم صَدَقَةً

O You who believe! When you come to speak privately with the Prophetic Messenger, offer something in charity before your conversation. (58:12)

Recite some of the qasaaid (religious poetry) in his honour composed by qawm al-'arifin (spiritual masters in the sufi tradition). It is better if you get a chance in the mihrab (niche) of the Prophet ﷺ. If you are there on Thursday evening, recite Mawlid Dayba'i as it is blessed.

Then say "salaam" to Sayyidina Abu Bakr as-Siddiq رضى الله عنه and Sayyidina 'Umar al-Faruq رضى الله عنه facing them completely. Then say "salaam" to Sayyidatina Fatima az-Zahra رضى الله عنها where her room used to be, that is, near the Rawdha because she is more likely to be with her father than in Jannatu'l Baqi'. Say "salaam" to her husband (Sayyidina 'Ali رضى الله عنه) and their two sons (Sayyidina al-Hasan رضى الله عنه and Sayyidina al-Husayn رضى الله عنه). Do tawassul (supplicate to Allah ﷻ) through their means. It is better if you pray rak'atayn (two rak'ah) here.

Visit the seven well-known wells from which the Prophet ﷺ drank. Do wudhu and ghusl with their water.

Visit the noble and pious people in Jannatu'l Baqi' everyday as well as the Shuhada' of Uhud, as Mount Uhud is blessed and the whole of Madina al-Munawwarah is holy. Climb Uhud if you can and eat of its fruits. Even if you get to eat only its shrubs, do that as it has been narrated: 'Uhud is at the door of Paradise, so whoever eats of its belly, Allah will make the fire (of hell) forbidden for his belly'.

How can anyone tread on such exalted places:

- (i) where the lights of Prophecy and Revelation descended,
- (ii) where Jibril and Michael frequented and the Spirit and the angels ascended,

- (iii) whose courtyards cried at being sanctified and on hearing the glorification of Allah ﷻ,
- (iv) whose earth contains the body of the Master of humanity,
- (v) from where the religion approved by Allah ﷻ and the tradition of His Prophetic Messenger ﷺ spread,
- (vi) where the verses of the Qur'an were studied,
- (vii) that have the masjid in which Prayer was established,
- (viii) that witnessed virtues, goodness, proofs and miracles,
- (ix) that have the manasik (rites) of religion and the stations of Pilgrimage, and
- (x) where the seal of the Prophets settled, and which are the cradle of the Prophetic Message?

So we should esteem its courtyards; inhale its fragrant breaths; kiss its lands, walls and soil; and rub our cheeks in it.

Be generous and lenient whenever you buy anything in Madina al-Munawwarah. Fulfil the rights of your neighbour so that you succeed with complete heavenly reward.

In Madina, there are special (pious) people who are hidden. Look for them, and you will find them.

If possible, take home to your land in a container some Zarqa water (from a well that is west of Masjid Quba). The Prophet ﷺ said that there is healing in it.

Tears flow when you are about to take leave of the Beloved Prophet ﷺ. This is a sign of your love that will carry onto the Day of Meeting at the Assembly (in the Hereafter) when you will arrive under his banner and come to his Fountain. Give charity generously. Increase in seeking your forgiveness from Allah ﷻ and in thanking Him for what He has favoured you with. Supplicate to Him to bring you back, grant you the Prophet's intercession, and accept your ziyarah (visit).

When you enter Makkah al-Mukarramah, do not delay the visit to Jannatu'l Ma'lah.

I hope you reach safely and successfully, and return safely and successfully, carrying for yourself and your children, fathers and loved ones, the gifts of pleasure, well-being and happiness, by which you are felicitous in this world and the Hereafter.

I hope you will supplicate for me there. Peace and blessings be upon our Master Sayyidina Muhammad and his Family”.

From this short, succinct and comprehensive advice of al-Habib نفعنا الله, we learn about

(i) his intimate personal relationship with the Beloved Prophet ﷺ,

(ii) his esteem for the Ahl al-Bayt ﷺ (the Family of the Prophet) and the Sahaba (his Companions ﷺ),

(iii) his esteem for Madinatun Nabi ﷺ, and

(iv) his all-embracing manifest knowledge, as well as his hidden knowledge for which Allah ﷻ had opened his heart.

These are some of the indications which manifest him as ash-Shaykh al-kaamil (a shaykh perfected by Allah ﷻ), and bahr al-‘ilm (a sea of knowledge).

سُبْحَانَكَ (Glorified is Allah ﷻ)!

Even so, he said in one of his durus (in Manba‘ u’l-Imdad, p. 156): “The sea of knowledge and the gate of knowledge is vast. My knowledge and your knowledge is as much as what a bird gets when it pecks from the sea”. As a sea of knowledge and as a Shaykh perfected by Allah ﷻ, Allah ﷻ had given him the ultimate in humility to go with it.

الْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

B14. Al-Habib نفعنا به loved our Beloved Prophet ﷺ, and our Beloved Prophet ﷺ loved him

This chapter consists of three parts:

- (a) The love of al-Habib نفعنا به for our Beloved Prophet ﷺ as manifested in his three qasaaid (eulogies) in the honour of the Prophet ﷺ.
- (b) The intimacy of al-Habib with the noble Prophet ﷺ.
- (c) Our Beloved Prophet ﷺ loved al-Habib.

(a) The love of al-Habib نفعنا به for our Beloved Prophet ﷺ as manifested in his three qasaaid in the honour of the Prophet ﷺ in Safahaat

As mentioned earlier, Safahaat is the biography of al-Habib نفعنا به by his eldest son as-Sayyid Hamid رحمته عليه. I shall attempt only to summarize some of what al-Habib said in these three heart-warming qasaaid.

- (i) The first qasida is a haaiyyah with 34 couplets in which the qawaafi (rhyming words) end in the letter haa'. (Safahaat, p. 362)

This qasida goes right to our hearts. Al-Habib begins by mentioning the creations of Allah ﷻ such as the sun, the moon, the rain, the clouds, the sky and the wind, and says that al-Mustafa, the Chosen Prophet ﷺ is the soul of existence of all these. If it was not for him, Allah ﷻ would not have created any of them and no light would shine from the heavens. If it was not for the **Rahmatulli'l 'alamin** (mercy for all the worlds), our hearts would not have been illuminated with **iman** (faith), as he is the source that gives it life. If it was not for him, we would not have known Allah ﷻ, and idol worship would have continued. We would not have prayed, fasted or given Zakat (obligatory charity). We would not have come to know the ranks of Muslims or of the angels. If it was not for him, knowledge about Islam would not have spread and people would not have realized its fruits. If it was not for him, no masjid would have been built and there would be no congregational Prayers. If it was not for him, we would not have the Book (the Qur'an) from our Lord which guides with its Light.

He is the Clear Light who heals sick hearts. He combined in himself all the subtleties, graces and knowledge. He is eloquent in Arabic and indeed in all the languages. His noble attributes have been mentioned in the Qur'an, otherwise how would we have known in truth about his personality. Seek companionship in his light and wisdom, as he is manifest in this world as well as in the Hereafter.

صَلُّوا عَلَى النَّبِيِّ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah's blessings on the Prophet ﷺ!
O Allah! Bless him and grant him peace.

- (ii) A lamiyyah with 63 couplets. This is the longest qasida of al-Habib in the Safahaat. (p. 364)

In it, he talks about the Green Dome of the Prophet ﷺ in Madina al-Munawwarah, from which he says, light emanates. The Prophet ﷺ is the full moon whose rays spread far and wide, from where the proof of Prophethood becomes radiant, and where hopes are tied to his generosity, grace and guidance. The angels and the Prophets عليهم السلام surround him in his majestic presence. He is the first Prophet, raised up as the final. With his birth, Makkah al-Mukarramah and the Haram (Sanctuary) of Makkah were lit up. He stood with piety on justice. He set things right here, as he will in the Hereafter for those in need of help. He took care of people as a shepherd, judged as the Chief Justice, and helped as a Patron. He completed the explanation of the Sacred Law of Islam and established it as unique with his victory (and entry into Makkah al-Mukarramah). He is the best Prophetic Messenger of Allah ﷺ who set an example, and from him are the aqtab (spiritual pillars), the abdal (spiritual substitutes), and the extraordinary rulers and the brave.

He concludes the poem with an intimate conversation with the Beloved Prophet ﷺ. He says:

“O Helper! You help those who are in the depths of wretchedness. Look towards me with the eyes of a father and of Prophethood! Here in Kampala are your loving followers, like your majestic companion, Sayyiduna Bilal رضى الله عنه. May Allah’s salutation be on you every minute and on your Companions and Family رضى الله عنهم .

صَلُّوا عَلَى الرَّسُولِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Prophetic Messenger of Allah!
O Allah! Bless him and bestow peace upon him.

- (iii) A daaliyyah with 15 couplets. (Safahaat, p.368)

In this qasida, al-Habib نفعنا الله says that the Prophet ﷺ was raised as someone pleasant, pure and merciful, and that he is not capable of sufficiently expressing his esteem for him. He can only thank him and sacrifice himself for him.

The moon split in two parts in obeying his indication. In the gathering on Laylatul Mi‘raj (the night of his heavenly ascension), the Prophets عليهم السلام and the angels stood in rows, seeing his majesty. He is singularly unique in all the worlds. He was raised to such a station that he saw his Lord with his own eyes.

صَلُّوا عَلَى الْحَبِيبِ الْأَعْظَمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessings on the Most Beloved Prophet ﷺ!
O Allah! Bless him and grant him peace!

(b) The intimacy of al-Habib نفعنا به الله with the noble Prophet ﷺ

Al-Habib's grandson as-Sayyid Muhammad bin Mustafa Abu Numay رحمته الله narrated an anecdote in Manba' u'l-Imdad (p. 197) which shows the intimacy of al-Habib نفعنا به الله with our Beloved Prophet ﷺ. He wrote:

“When I mentioned to my master, my grandfather, may Allah make us benefit from his spiritual mysteries, that we heard that al-Habib al-‘Arif Billah Muhammad bin ‘Adnan al-Ahdal نفعنا به الله, Sahib Lamu, said: “Al-Haddad does not leave Hadhramaut for the coast of Kenya with his own wish until he is instructed by al-Habib u'l-A‘zam, Allah’s Most Beloved (Muhammad al-Mustafa ﷺ)”. My master, may Allah be pleased with him, said: “That is so”.

(c) The Beloved Prophet ﷺ loved al-Habib نفعنا به الله

One incident that happened in the earlier years of al-Habib's stay in Mombasa in the 1960's suffices to illustrate this.

Manba' u'l-Imdad has a narration on page 197 that the Beloved Prophet ﷺ came to ash-Shaykh ‘Abbas al-Jahdhamy رحمته الله in a dream to advise him not to stay too long at night with al-Habib نفعنا به الله so that he could have more time for himself and his family. Al-Habib نفعنا به الله narrated in his own words:

“Brothers as-Sayyid Muhammad ash-Shatiry, ‘Abbas al-Jahdhamy, Muhammad al-Jahdhamy, Saleh Eleyyan, Mbarak Washo and others (رحمته الله عليهم) used to sit for very long when they came to visit me at my home. They sat till 11 p.m. or till mid-night. This was heavy on me as I was deprived of time for my studies and worship, and time to sit with the family. So one day, ‘Abbas al-Jahdhamy came to me at dawn and said to me: “O Habib Ahmad! What did you say to your ancestor the Most Beloved Prophet ﷺ? I saw him yesterday and he said to me: ‘Why do you sit for so long with my son Ahmad Mashhur?’” So after this dream, they offered Salat al-‘Isha’ and left”.

اللَّحْمَدُ لِلَّهِ (All Praise is for Allah ﷻ)!

B15. Al-Habib نفعنا به الله had been identified as bahr al-‘ilm (a sea of knowledge)

Al-Habib نفعنا به الله had been identified as a sea of knowledge, so many people asked him questions about matters which they felt only he could answer. Let us benefit from these three examples:

- (a) The knowledge of the Prophet ﷺ before he proclaimed his Mission.
- (b) Seeing the Beloved Prophet Muhammad al-Mustafa ﷺ in a dream.
- (c) How the jinn and the angels talk to people.

(a) The knowledge of the Prophet ﷺ before he proclaimed his Mission

Once, someone asked him about this. He replied,

“All the knowledge of Prophethood is gifted, not acquired.

مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ

from the Presence of One Who is All-Wise, All-Knowing. (27:6)

This is without an intermediary and without recitation but from the preceding, eternally pre-existing knowledge (of Allah ﷻ).

(Here, al-Habib نفعنا به الله quoted a couplet from the qasida Hamziyyah of Imam al-Busiri رحمته).

لَكَ ذَاتُ الْعُلُومِ مِنْ عَالِمٍ أَلْغَيْبِ وَمِنْهَا لِأَدَمَ الْأَسْمَاءُ

For you from the essence of knowledge from the Hidden Realm
and included in it are the Names that Nabi Adam عليه السلام received

He taught Nabi Adam عليه السلام the Names, while the essence of all knowledge and the real meaning of all knowledge is with the Prophet, may Allah bless him. That is why he has been praised as the Ummyy (not taught by anyone but directly by Allah ﷻ). It is an attribute of his perfection. However, if someone else is described as Ummyy (unlettered), it indicates his inadequacy, because he (the Prophet ﷺ) was given (by Allah ﷻ) as an Ummyy which not even the greatest scholars are given.

The composer of Qasida al-Burda said:

كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجَزَةً فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيُتْمِ

His (all encompassing) knowledge suffices you as a miracle
even though he was not taught by anyone in the Age of Ignorance,
as well as his good manners and noble character
even though he was an orphan

It suffices you from his miracles to know that he was not taught by anyone, that he did not read or write, but he came to us with the Qur'an and he came to us with the knowledge of the first and the last." (Manba' u'l-Imdad, p. 109)

سُبْحَانَكَ (Glorified is Allah ﷻ)!

(b) Seeing the beloved Prophet, Muhammad al-Mustafa ﷺ in a dream

Now we come to another incident appropriate to the topic of this chapter.

I have in my possession a kitab titled Kayfiyyatu'l wusul li ru'yati Sayyidina'r-Rasul ﷺ (How to obtain the vision of our beloved Master, the Prophetic Messenger of Allah) by ash-Shaykh Hasan Muhammad Shaddad 'Umar Ba 'Umar رحمته الله of Madina al-Munawwarah. He sent it to me as a gift.

In it, he has given 134 examples of the 'ulama' (scholars) and the mashayikh (spiritual masters) who recited various chapters of the Qur'an, or du'as, or Salawaat ala'r-Rasul ﷺ after which they saw the Prophet ﷺ in their dream or in waking vision. He obtained these examples from books, or from various scholars or spiritual masters. Those who are in the Sufi tradition are blessed with the company of such luminaries.

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ).

In this kitab, he has given some examples about al-Habib نفعنا به الله as well, of which I quote one which relates to the topic under discussion.

"Once, while I was sitting with as-Sayyidu'l barakah al-Habib al-Fadhil al-Waliyy al-kamil Sayyidi Ahmad Mashhur al-Haddad نفعنا به الله in Masjid an-Nabawi in Madina al-Munawwarah, a young man came to al-Habib and said, 'Yaa Habibi, I wish to see RasulAllah ﷺ in my dream. What shall I recite?' He told him, 'Recite Faydh u'l-anwaar fi Sirati'n-Nabiyyi'l-Mukhtar ﷺ (Emanations of Spiritual Lights in the Biography of the Chosen Prophet ﷺ) which has been written by our son Hasan Muhammad (Shaddad bin 'Umar Ba 'Umar)'. He took the kitab, recited it at night and came back the next morning to the Haram (Sanctuary of Masjid an-Nabawi) very happy and said that he recited the kitab at night and saw the Chosen Prophet ﷺ in his dream. (Kayfiyyatu'l wusul li ru'yati Sayyidina'r-Rasul ﷺ, p. 81).

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

(c) How the jinn and the angels talk to people

Al-Habib had already been identified as ash-Shaykh al-kamil (a shaykh perfected by Allah ﷻ) who possessed both outward as well as inward knowledge. That is why when he was in Makkah al-Mukarramah, a man came and asked him how the jinn talk to one another, and how the jinn talk to the angels, and how the jinn and the angels talk to people. His answer is given in Manba' u'l-Imdad, (p. 85-86). I quote part of his answer which is another example of his hidden

knowledge which is not learned from books but is bestowed by Allah ﷻ directly to the hearts of the Awliya' Allah. Let us then listen to al-Habib.

“So I said that this is talk and talking is in many ways. For example, communication with things like the telephone and the telex and other things is different. The address by some souls to others happens in the world of the souls. If he is with the angels, he understands their speech and they understand what he says. Allah makes them understand, and each one addresses what is in the mind of another. But as far as bodies are concerned, Allah has restricted them to following. And the root of the talk is in the heart, and as far as the tongue is concerned, it is a proof.

.....

When the angels talk to you or address you, they talk to you with the soul from the heart. And when a person's heart is clean, the angels who are with him come and talk to him. And some souls understand the talk of other souls with letters, or with indications, just as some birds talk to others, just as Sayyidina Sulayman عليه السلام said, (as mentioned in the Qur'an).

يَأْتِيهَا النَّاسُ عُلْمًا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

O people, we have been taught the language of birds, and we have been given all things. Most surely, this is a manifest Grace (from Allah). (27:16)

And this talk is known by Friends of Allah authorized by Him, who turn to Allah in repentance”.

This is the language of al-Habib.

اللهم (may Allah ﷻ make us benefit from him)! Amin!

B16. Some examples of the rare knowledge of al-Habib نفعنا به which Allah ﷻ gifted to his heart

Some examples are given here about the rare knowledge which Allah ﷻ gifted to the heart of al-Habib نفعنا به:

- (a) About Allah ﷻ.
- (b) About the Prophet ﷺ.
- (c) About the Awliya' Allah (Friends of Allah).
- (d) About Iman (Faith).

(a) About Allah ﷻ

Al-Habib explained the realities of al-Ahadiyyah, al-Wahdaaniyyah and al-Waahidiyyah.

Al-Ahadiyyah: the Essence of the Holiness of Allah ﷻ who has the totality of all Perfections.
Al-Wahdaaniyyah: the Names and Attributes of Allah ﷻ. He is the Creator, the Provider, the Originator, the Bestower and the Withholder. Al-Waahidiyyah: the manifestation of the Acts of Allah ﷻ. He is the Bestower of life, the Causer of death, the One who Benefits and causes harm, prohibits, and gives.

Only al-Habib al-A'zam Muhammad ﷺ saw the lights of al-Ahadiyyah.

The 'Arifin (Illuminated knowers of Allah ﷻ) see the lights of Wahdaaniyyah. They know through their heart, the effects of the Asma' and Sifat of Allah ﷻ in everything. They even know the tasbih (Glorification of Allah ﷻ) by the minerals.

By the Will of Allah ﷻ, the Arifin and the Awliya' Allah (Friends of Allah ﷻ) see the lights of al-Waahidiyyah. The effects of the Acts of Allah ﷻ are seen by the heart of a WaliyyAllah (Friend of Allah ﷻ) in the servants of Allah ﷻ in their obedience and disobedience in this world. (Safahaat, p. 134-135)

How many of us can fathom any of this?

(In quoting this, the compiler of Safahaat, as-Sayyid Hamid رحمته, the son of al-Habib نفعنا به, has referenced the kitab of ash-Shaykh 'Abdal Qadir bin 'Abdar-Rahman al-Junaid رحمته of Tanzania, titled Al-'Uqud u'l-jaahizah wa'l-wu'udun-naajizah fi taraajimish-shakhsiyyaat i'l-baarizah, The ready-made document and the fulfilled promises in the biographies of prominent personalities, p. 271-272).

In an earlier chapter, we looked at al-Habib's inward knowledge about the fruits to be reaped and the maqaamaat (spiritual stations) to be reached if we do the Dhikr of Allah ﷻ (remember Him), so it is not repeated here.

(b) About the Prophet ﷺ

Some examples of the rare knowledge of al-Habib تغمنا الله about the Prophet ﷺ have already been given earlier, so they are not repeated here. Now we come to some more examples.

(i) About Nur u'n-Nabi (the light of the Prophet ﷺ)

“Everyone drinks from the stream of Sayyiduna Muhammad ﷺ, so the stream is flowing and his help is like the stream. If you wish to obtain it, stretch out your hand. The stream is there and the help is flowing. The help is help for well-being and safety, and knowledge and faith, and goodness and provision and light. His lamp is always shining as mentioned in the verse.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ٤٦

O (Beloved) Prophet! Surely, We have sent you as a Witness and a Bearer of glad tidings and a Warner. And as an Inviter to Allah by His Command and as a bright shining lamp spreading the light. (33:45-46)

Al-Habib ‘Ali (bin Muhammad al-Habashi تغمنا الله) said, “It means the moon does not disappear and you do not disappear from it. And some of the Awliya’ Allah (Friends of Allah) always see the Nur u'n-Nabi (the light of the Prophet ﷺ) in front of them, even the angels and the jinn (see it).

Everything wants the help of al-Mustafa (the Chosen Prophet ﷺ) and the deprived is the one who is deprived of his help. The one who does not remember the Prophet ﷺ, and is not affected by his remembrance is far from Allah ﷻ and far from the Prophet ﷺ.

So from where are you going to seek the light of the Prophet ﷺ and how are we going to obtain it? We are going to obtain it from the ‘ulama’ (scholars), the sulaha’ (the pious), and the Awliya’ (Friends of Allah) and with abundant recitation of as-Salat (invocation of blessing) upon him ﷺ. As-Salat ala’n-Nabi ﷺ (the invocation of blessing on the Prophet ﷺ) is a blessing and a means of obtaining provision. You increase your provision by increasing the invocation of blessings on the Prophet ﷺ. (Manba’ u’l-Imdad, p. 89)

صَلُّوا عَلَى الرَّسُولِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessing on the Prophetic Messenger!
May Allah ﷻ bless him and grant him peace!

(ii) When Allah ﷻ created the souls

When Allah ﷻ created the souls,

“Allah ﷻ asked them, ‘Am I not your Lord?’ So they heard the voice of al-Haqq (Allah ﷻ) but they did not know to reply to their Lord, so, ar-Ruh al-Muhammadiyah (the soul of Prophet

Muhammad ﷺ) preceded in saying, “Yes, You are our Lord!” So, all the souls then said, ‘Yes, yes, yes.’” (Manba‘ u’l-Imdad, p. 185)

(iii) About Qasida al-Burdah and Qasida al-Mudariyyah of Imam al-Busiri رضى الله عنه

About Qasida al-Burda, al-Habib نفعنا الله said:

“And each letter in this Burdah is light from the light of the Prophet, may Allah bless him and his Family and grant him peace”. (Manba‘ u’l-Imdad, p. 77-79)

Al-Habib نفعنا الله said at a gathering that was convened to recite Qasida al-Mudariyyah in the house of his loving disciple Mas‘ud Musa رضى الله عنه that the soul of the Chosen Prophet ﷺ is present at its recitation; He related that al-Habib Ahmad bin Hasan al-‘Attas نفعنا الله said that the soul of the Chosen Prophet ﷺ is present when Qasida al-Mudariyyah is recited. And that they recited it until the soul of the Chosen Prophet ﷺ became present. (Manba‘ u’l-Imdad, p. 93)

صَلُّوا عَلَى الْحَبِيبِ الْأَعْظَمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ

Invoke Allah’s blessing on the Most Beloved Prophet ﷺ!
May Allah ﷻ bless him and grant him peace!

(c) About the Awliya’ Allah (Friends of Allah)

Al-Habib نفعنا الله said in one of his study sessions that Allah ﷻ authorizes the qutb (spiritual pillar) with some special powers. He said, may Allah be pleased with him:

“The Syriac language (al-lughatu’s-Suryaniyyah) is exclusively for some people, even the souls know it. And authorized people know it. In His creation, Allah ﷻ has human beings to whom He manifests what He is doing, and the angels inform them. So, when they come to know about it, they seek the mediation of Allah ﷻ, and they propagate the matters with their determination and management. And their head is the qutb (spiritual pillar) and under him are Folk in every region from the regions, and from every country from the countries, and they do not dispense matters in what Allah has brought into existence except with the Command of Allah ﷻ. And they are attentive to Allah. And Allah gives them the power, some of the time, of authorization, to avert calamities, and to avert trials and tribulations. And this is well known in books of Sunnah. In every era, people who are called “the people of the circle” and “people of authorization” do not disappear, and their leader is the qutb (spiritual pillar).

One of them asked, “What is your evidence from the Qur’an about this circle?” So he was answered with what Allah the Exalted said in the Qur’an.

حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ٢٣

Until when bewilderment is removed from their hearts, they ask, “What is it that your Lord said?” They say, “Only the truth. And He is the Most High, the Most Great”. (34:23)

They take the Command from the world of Absolute Authority (of Allah ﷻ). It descends to the heavens and it reverberates in the heavens and when it comes to the heavens, it is greeted on earth by the great authorized angels. And what has been said on this topic is with the people, and they possess intelligence. Let us stop here. And Allah ﷻ knows best”. (Manba‘ u’l-Imdad, p. 158)

سُبْحَانَكَ (Glorified is Allah ﷻ)!

In another study session al-Habib نفعنا الله said:

“Among the Awliya’ (Friends of Allah, sufi masters) are those who fly. For example, if he intends to go to Makkah, he comes out, recites one or two verses of the Qur’an, and all of a sudden, he steps in the door of the Haram (Sanctuary of Makkah)”. (Manba‘ u’l-Imdad, p. 99)

أَلْحَمْدُ لِلَّهِ (All Praise is for Allah ﷻ)!

Some examples of the rare knowledge of al-Habib have already been mentioned in earlier chapters. Examples of his kashf (spiritual unveiling) and of the miracles which Allah ﷻ gave him to perform, are other examples of his rare knowledge which have been mentioned in other chapters. They are not repeated here to avoid overlap. There are some more examples of his rare knowledge from Manba‘ u’l-Imdad which I shall not mention as they are difficult to understand.

Once, I was talking with al-Habib نفعنا الله on the phone while he was in Jeddah. I overheard him tell someone who was with him that he has an excuse (as he had lost his eyesight in the last years of his life). So, that person said, “Who will say that you have an excuse?”, meaning that the eye in your heart (‘ayn u’l-yaqin), the “eye of certainty” is more powerful than the eyes that we have.

(d) About Iman (Faith)

“And Iman (Faith) is a light that Allah casts in the heart of His devotee which makes its glass shine so that it perceives what Allah Wills it to perceive of hidden knowledge and spiritual mysteries, as if it were actually seeing and witnessing them”. (Miftah u’l-Jannah, Chapter 2).

الله أكبر Allah is Supremely great!

B17. The rare knowledge of al-Habib نفعنا الله about what happens in Paradise

Let us conclude with one more example of ‘ilm ladunni which Allah سُبْحَانَكَ bestowed directly to the heart of al-Habib نفعنا الله. In one of his study sessions (Manba‘ u’l-Imdad, p. 6-7), al-Habib explained what happens in Paradise, when he gave a tasfir (interpretation) of this verse:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

But for him who fears to stand before his Lord (on the Day of Judgement), there are two Paradises. (55:46)

“Two Paradises. (55:46)

A Paradise in this world received in advance and a Paradise in the Hereafter and that is the Paradise of Delight. The Paradise in this world that is received in advance is the knowledge about Allah, and about the Prophetic Messenger of Allah, and about the unveiling of spiritual mysteries and spiritual realities, and faith and certitude, and the love that fills the heart with spiritual delight, and being contented with Allah (as Lord). And it is to expect the whole world to perish (one day), and it is to adorn oneself as if he is in Paradise.

One of the sages has gone so far as to say: “If the people of Paradise were like we are in this world, they would live a pleasant life”. And the Paradise of the Hereafter unveils matters into reality. In it, there is neither blame nor grief, nor any burden. In it, there is neither anxiety nor sorrow. In it, there is neither prescribed Prayer nor prescribed worship. There is only delight.

And the people of Paradise visit one another. And they visit their Lord, and that day is called the Day of Increase. The Prophets and the Messengers of Allah and all the people of Paradise are on pulpits of light and gold.

Then Allah, The True unveils Himself to them. When He unveils Himself to them, Allah, The True commands Sayyidina Dawud عليه السلام to recite something from the Zabur. So Sayyidina Dawud عليه السلام recites. And when he recites, their chairs sway and they are all delighted. And it is said to the Prophet صلى الله عليه وسلم: O Muhammad! Recite something from the Qur’an. So the Prophet recites, may Allah bless him. This increases their joy and happiness.

Then, Allah, The True سُبْحَانَكَ, unveils Himself and recites for them something from the Qur’an. So they begin to fly like birds in their chairs. They do not have the strength to bear it.

When they return to their homes, their families find that they are in a strange state of amazement and have a pleasant aroma”.

Al-Fatiha!