

# The Righteous Life and Blessed Works of the Poet of the Holy Prophet ﷺ the Pious Erudite Imām al-Qādī Yūsuf al-Nabhānī (1265/1849-1350/1932)

by GF Haddad  
[Qasyoun@ziplip.com](mailto:Qasyoun@ziplip.com)



Al-Nabhānī wrote of himself in his first published book, *al-Sharaf al-Mu'abbad li-Āli Muḥammad* (1309/1891), in *Asbāb al-Ta'lif lil-'Abdi al-Ḍa'if*, and in *Jāmi' Karāmāt al-Awliyā'* (both 1329/1911):

I am the *faqīr* Yūsuf ibn Ismā'īl ibn Yūsuf ibn Ismā'īl ibn Muḥammad Nāṣir al-Dīn al-Nabhānī. We go back to the Banū Nabhān, an Arab desert folk who settled of old in the town of Ijzim<sup>1</sup> North of the Holy sites in the land of Palestine, presently part of the district (*qaḍā'*) of Ḥaifa in 'Akka, province of Beirut. I was born in Ijzim in 1265/1849 approximately.

I read the Qur'ān with my Master and father, the righteous Shaykh and meticulous memorizer of the Book of Allāh, Shaykh Ismā'īl al-Nabhānī who is now [in 1891] past eighty, in full possession of his senses, of strong build and excellent health, and who spends most of his time in works of obedience.

My father's daily devotion in every twenty-four hours was one third of the Qur'ān, then he would complete the Qur'ān three times every week. The praise for this belongs to Allāh! **﴿Say: In the bounty of Allāh and in His mercy: therein let them rejoice. It is better than what they hoard﴾** (10:58).

Then he sent me – Allāh save him and thank him on my behalf! – to Cairo for study. I entered the Mosque of al-Azhar the day of al-Sabt in early Muḥarram of the year 1283 [16 May 1866] and resided there until Rajab 1289 [October 1872]. During that time, I learnt all that Allāh destined for me to learn of the sciences of the *Sharī'a* and its preparatory disciplines at the hands of the accomplished teachers and major established masters of the time, any one of whom, if he were found in a place, would be the leader of its people to the gardens of Paradise and would meet their requirements in all of the sciences – the spoken and the rational.

One of them, or rather their peerless leader was the accomplished, erudite teacher, the refuge of meticulous understanding, the Shaykh of all Shaykhs, Teacher of all Teachers, *Sayyidī* al-Shaykh **Ibrāhīm al-Saqqā** al-Shāfi'ī who died in 1298 aged around ninety years. He spent his entire blessed long life reading lessons until most of the Ulema of our time became his students, either directly, or through an intermediary. I attended his classes – Allāh have mercy on him! – for three years and read with him the two commentaries – *al-Taḥrīr* and *al-Manhaj* – of Shaykh al-Islām Zakariyyā al-Anṣārī together with their marginalia by al-Sharqāwī and al-Bujayrimī respectively.

Also among my teachers is the venerable erudite Scholar, *Sayyidī* al-Shaykh **al-Sayyid Muḥammad al-Damanhūrī** al-Shāfi'ī who died in 1286 aged around ninety years.

Also the erudite Scholar *Sayyidī* al-Shaykh **Ibrāhīm al-Zurrū al-Khalīlī** al-Shāfi'ī who died in 1287 aged around seventy.

Also the erudite Scholar *Sayyidī* al-Shaykh **Aḥmad al-Ajhūrī al-Ḍarīr** al-Shāfi'ī who died in 1293 aged around sixty.

Also the erudite Scholar *Sayyidī* al-Shaykh **Ḥasan al-'Adawī** al-Mālikī who died in 1298 aged around eighty.

---

<sup>1</sup>28 kms. south of Haifa, Palestine on the Southern edge of Mount Carmel, 100 meters above sea level.

Also the erudite Scholar *Sayyidī* al-Shaykh **al-Sayyid ‘Abd al-Hādī Najā al-Abyārī** who died in 1305 aged just over seventy years.

Also Shaykh **Shams al-Dīn Muḥammad al-Anbābī** al-Shāfi‘ī the Master of al-Azhar Mosque, who died in 1313.

Also Shaykh **‘Abd al-Raḥmān al-Sharbīnī** al-Shāfi‘ī the Master of al-Azhar Mosque, who died in 1326.

Also Shaykh **‘Abd al-Qādir al-Rāfi‘ī** al-Ḥanafī al-Ṭarabulsī the Master of the Damascenes’ Porch (*Ruwāq al-Shawāmm*) in al-Azhar Mosque, who died in 1323.

Also Shaykh **Yūsuf al-Barqāwī** al-Ḥanbalī the Master of the Ḥanbalīs’ Porch in al-Azhar Mosque.<sup>2</sup>

[And many others, some of whom are named in *Hādī al-Murīd* and *Jāmi‘ Karāmāt al-Awliyā’*.]

[After I graduated and returned home to Ijzim] I began to hold a number of religious courses in ‘Akka and my home town of Ijzim. Then I travelled frequently to Beirut, then Damascus where I met the eminent Ulema. Chief among them was the Jurist of Damascus at the time, our Master the erudite Imām, **al-Sayyid al-Sharīf Maḥmūd Effendī Ḥamza** – Allāh have mercy on him! – with whom I read the beginning of al-Bukhārī’s *Ṣaḥīḥ*, after which he gave me a general certificate comprising the rest of the *Ṣaḥīḥ* as well as all his other narrations and his own works. He wrote this long certificate in his superb style and handsome handwriting.

Then I headed for Constantinople twice and worked there for several years. I edited the periodical *al-Jawā’ib* until it folded. I also proofread the Arabic books that came out of its press. My monthly salary there was ten Līras for editing and proofreading. I worked on this for about two or three hours [daily] and did it on the insistant request of the paper’s owner, Aḥmad Effendī Fāris. He considered me his greatest blessing and showed great sadness at seeing me leave for my new position with the government [as a judge]. He offered me to work as his partner or a raise, but I refused.

I left Constantinople, the first time, for Iraq. I went to the district of Kawī Sanjaq in the province of Mosul. Then I returned to Constantinople. I left it a second time in 1300 when I was appointed head judge of al-Jaza’ court in al-Lādhīqiyya on the Syro-Palestinian sea-shore. After living there for five years the *Dawla* – Allāh grant her victory! – transferred me to the head judgeship of the court of al-Qudus al-Sharīf. This took place through those at whose hands Allāh decreed goodness for me, without request nor prior knowledge on my part. Then, after less than a year – eight months to be precise – they promoted me, without request nor prior knowledge on my part, to the chief judgeship of the Beirut Court of Justice. This was in 1305/1888.<sup>3</sup>

After al-Nabhānī retired he turned entirely to writing and worshipping. He travelled to al-Madīna al-Munawwara and lived in the Noble Neighborhood for a while. Then he returned to Beirut where he passed on to the mercy of His Lord in the beginning of the month of Ramaḍān 1350/1932.

## Bibliography of al-Qāḍī al-Nabhānī

*Afḍalu al-Ṣalawāt ‘alā Sayyid al-Sādāt* (“The Choicest Invocations of Blessings on the Master of Masters”) <1309>.

*Aḥsan al-Wasā’il fī Nazmi Asmā’i al-Nabiyyi al-Kāmil* (“The Best Means in Versifying the Names of the Perfect Prophet ﷺ”), in three hundred verses, in print. The Qāḍī wrote a brief history of the compilations of the Prophetic Names in his introduction to his commentary on al-Jazūlī’s *Dalā’il al-Khayrāt* titled *al-Dalālāt al-Wāḍiḥāt* in which he mentioned various recensions to date:

Al-Qāḍī ‘Iyāḍ’s superlative masterpiece *al-Shifā’*

Al-Fākihānī’s *al-Fajr al-Munīr*

Abū ‘Imrān al-Zanāfi’s compendium (201 names)

Al-Jazūlī’s devotional masterpiece *Dalā’il al-Khayrāt* in which he relied on al-Zanāfi

Al-Suyūṭī’s *al-Ḥadā’iq fī Asmā’i Khayr al-Khalā’iq* (300+ names)

Al-Suyūṭī’s *al-Riyāḍ al-Anīqa fī Asmā’i Khayr al-Khalīqa* listing sources for the *Ḥadā’iq*

Al-Suyūṭī’s *al-Baḥjat al-Saniyya* (500 names)

Al-Sakhāwī’s *al-Qawl al-Badī’ fīl-Ṣalāt ‘alāl-Ḥabīb al-Shafī’* (450 names)

<sup>2</sup> *Al-Sharaf al-Mu’abbad li-‘Alī Muḥammad* ﷺ (p. 140-142).

<sup>3</sup> *Asbāb al-Ta’līf* (p. 290, 332) and *Jāmi‘ Karāmāt al-Awliyā’* (2:52).

Al-Qaṣṭallānī's *al-Mawāhib al-Lāduniyya* in which he relied on al-Sakhāwī  
 Al-Zurqānī's *Sharḥ al-Mawāhib* (800+ names)  
 Al-Nabhānī's *Aḥsan al-Wasā'il* in verse and  
*al-Asmā fīmā li-Rasūlillāhi* ﷺ *min al-Asmā* in prose (830 names)

A trilingual recension was recently published by Shaykh Anīs Ludhianvī *raḥimahullāh*.

*Al-Aḥādīth al-Arba 'īn fī Faḍā'il Sayyid al-Mursalīn* ("Forty Narrations on the Excellent Traits of the Master of Messengers ﷺ"), in print.

*Al-Aḥādīth al-Arba 'īn fī Faḍl al-Jihād wal-Mujāhidīn* ("Forty Narrations on the Immense Merit of Jihād and Mujāhidīn"), in print.

*Al-Aḥādīth al-Arba 'īn fī Wujūbi Tā'at Amīr al-Mu'minīn* ("Forty Narrations on the Obligatoriness of Obeying the Commander of the Believers"), in print.

*Al-Aḥādīth al-Arba 'īn min Amthāl Afṣaḥ al-Mursalīn* ("Forty Narrations Containing Similes Made by the Most Eloquent of All Messengers ﷺ"), in print.

*Al-Anwār al-Muḥammadiyya* ("The Muḥammadan Lights"), an abridgment of al-Qaṣṭallānī's *al-Mawāhib al-Lāduniyya* ("The Otherworldly Bestowals") <1310> in 632 pages.

*Al-Arba 'īna Arba 'īn min Aḥādīthi Sayyid al-Mursalīn* ("Forty Times Forty Narrations from the Master of Messengers") <1329>.

*Arba 'ūna Ḥadīthan fī Arba 'īna Ṣiḡhatin fīl-Ṣalāti 'alā al-Nabī* ("Forty Narrations on Forty Wordings of Invocations of Blessings on the Prophet ﷺ").

*Arba 'ūna Ḥadīthan fī Faḍā'ili Ahl al-Bayt* ("Forty Narrations on the High Merits of the People of the Prophetic House").

*Arba 'ūna Ḥadīthan fī Faḍli Abī Bakr* ("Forty Narrations on the Excellence of Abū Bakr").

*Arba 'ūna Ḥadīthan fī Faḍli Abī Bakrīn wa-'Umar* ("Forty Narrations on the Excellence of Abū Bakr and 'Umar").

*Arba 'ūna Ḥadīthan fī Faḍli 'Alī* ("Forty Narrations on the Excellence of 'Alī").

*Arba 'ūna Ḥadīthan fī Faḍli Arba 'īna Ṣaḥābiyyan* ("Forty Ḥadīths on the Hight Merits of Forty Prophetic Companions").

*Arba 'ūna Ḥadīthan fī Faḍli Lā Ilāha Illā Allāh* ("Forty Narrations on the Excellence of *Lā Ilāha Illā Allāh*").

*Arba 'ūna Ḥadīthan fī Faḍli 'Umar* ("Forty Narrations on the Excellence of 'Umar").

*Arba 'ūna Ḥadīthan fī Faḍli 'Uthmān* ("Forty Narrations on the Excellence of 'Uthmān").

*Al-Asālīb al-Badī'a fī Faḍl al-Ṣaḥāba wa-Iqnā'i al-Shī'a* ("The Beautiful Methods in [Presenting] the High Merits of the Companions and Persuading the Shī'īs")

*Asbāb al-Ta'līf min al-'Ajiz al-Ḍa'īf* ("The Reasons Why This Helpless Poorling Writes"), appended to the *Jāmi' Karāmāt al-Awliyā'*.

*Al-Asmā fīmā li-Rasūlillāhi* ﷺ *min al-Asmā* ("The Apex in Knowledge of the Names of the Prophet ﷺ") in which the Qāḍī listed about 830 to 860 names of the Prophet ﷺ in a 300-verse poem.

*Al-Bashā'ir al-Īmāniyya fīl-Mubashshirāt al-Manāmiyya* ("The Faith-Informed Glad Tidings in the Mercy-Telling Dreams"), in print.

*Al-Burhān al-Musaddad fī Ithbāti Nubuwwati Sayyidinā Muḥammad* ﷺ ("The Ironclad Demonstration of the Prophethood of our Master Muḥammad ﷺ"), in print.

*Dalīl al-Tujjār ilā Akhlāq al-Akhyār* ("The Guide of Traders in the High Manners of the Elect"), in print.

*Al-Dalālāt al-Wāḍiḥāt Sharḥ Dalā'il al-Khayrāt*, a commentary on Imām al-Jazūlī's manual of invocations of blessings on the Prophet ﷺ, the foremost manual of its kind. Shaykh Bassām 'Abd al-Wahhāb al-Jābī of Damascus produced a good new edition of this work in 2001 printed with the fully vowelized *Dalā'il*.<sup>4</sup>

<sup>4</sup>Cairo: al-Dār al-Ghannā', 2001.

Al-Nabhānī's introduction to the *Dilālāt* is rich in historical and legal details on the etiquette of invoking blessings on the Prophet ﷺ. In the introduction to this work the Qāḍī recapitulates his detailed examination – which he first presented in the introduction to *Sa'ādat al-Dārayn* – of the preferability of adding the title *Sayyidinā* (“our Master”) to the name of the Prophet ﷺ in *tashahhud*. This is the position preferred by the late Shāfi'ī authorities in particular such as Ibn 'Abd al-Salām, al-Isnawī, al-Maḥallī, al-Suyūfī, al-Fayrūzābādī, al-Ramlī, al-Sakhāwī, al-Haytamī, al-Nabhānī himself, and others.

The proofs for giving precedence to respect (*adab*) over obedience (*tā'a*) in the matter are [1] the refusal of Abū Bakr to pray as imām in front of the Prophet ﷺ although the latter ordered him. After the prayer, the Prophet ﷺ asked him: “Abū Bakr, what prevented you from standing firm when I ordered you to?” Abū Bakr excused himself with his famous statement: “*Mā kāna li-Ibni Abī Quhāfata an yataqaddama bayna yaday Rasūlillāh* – It was not fitting for the son of Abū Quhāfa to stand ahead of the Messenger of Allāh.” The Prophet ﷺ approved of him.<sup>5</sup> [2] The statement of Ibn Mas'ūd: “When you invoke blessings on your Prophet, invoke blessings in the best possible way (*idhā ṣallaytum fa-aḥsinū al-ṣalāta 'alā nabīyyikum*) for – you do not know – this might be shown to him. Therefore, say: ‘O Allāh! Grant your *ṣalāt*, mercy, and blessings upon the Master of Messengers (*sayyid al-Mursalīn*), the Imām of the Godfearing, and the Seal of Prophets, Muḥammad your servant and Messenger, the Imām of goodness and leader of goodness and Messenger of Mercy! O Allāh! Raise him to a glorious station for which the first and the last of creatures will yearn! O Allāh! Grant mercy to Muḥammad and to the House of Muḥammad as You granted mercy to Ibrāhīm and to the House of Ibrāhīm! Truly, You are the Lord of glory and praise! O Allāh! Bless Muḥammad and the House of Muḥammad as You blessed Ibrāhīm and the House of Ibrāhīm! Truly, You are the Lord of glory and praise!”<sup>6</sup>

The proofs for calling the Prophet ﷺ *sayyid* are in the verses ﴿lordly (*sayyidan*), chaste, a Prophet of the righteous﴾ (3:39) and ﴿and they met her lord and master (*sayyidahā*) at the door﴾ (12:42) as well as the following Prophetic narrations: [1] “I am the Master (*sayyid*) of human beings”;<sup>7</sup> [2] “This son of mine [al-Ḥasan] is a leader of men (*sayyid*)”;<sup>8</sup> [3] “Get up to meet your chief (*qūmu ilā sayyidikum*) [Sa'd ibn 'Ubāda]”;<sup>9</sup> this ḥadīth is also narrated as *Qūmu li-sayyidikum* which means the same thing.<sup>10</sup> (It is noteworthy that the Prophet ﷺ specifically invoked the blessings and mercy of Allāh upon the family of Sa'd ibn 'Ubāda as well as Jābir ibn 'Abd Allāh and the family of Ibn Abī Awfā.) [4] “Whenever Fāṭima entered a room where the Prophet ﷺ was sitting he would get up and greet her, take her hand, kiss her, and make her sit in his place; and whenever he entered a room where she was sitting she would get up and greet him, take his hand, kiss him, and make him sit in her place.”<sup>11</sup> [5] Sahl ibn Hunayf said “My liege-lord!” (*yā sayyidī*) when he asked the Prophet ﷺ a certain question.<sup>12</sup> [6] Mālik and Sufyān gave the fatwa that one should not say *Yā Sayyidī* in *du'ā'* but *Yā Rabbī*.<sup>13</sup>

<sup>5</sup> Narrated from Sahl ibn Sa'd al-Sā'idī by al-Bukhārī, Muslim, Mālik, Abū Dāwūd, al-Nasā'ī, and Ahmad.

<sup>6</sup> Narrated from Ibn Mas'ūd by Ibn Mājah, Abū Ya'lā (9:175 #5267), al-Tabarānī in *al-Kabīr* (9:115 #8594), Abū Nu'aym in the *Hilya* (1985 ed. 4:271), and al-Bayhaqī in the *Shu'ab* (2:208 #1550), all through 'Abd al-Rahmān ibn 'Abd Allāh ibn 'Uṭba al-Mas'ūdī who is weak although al-Mundhirī declared the chain fair in *al-Targhib* (1997 ed. 2:329 #2588) cf. *Fath* (11:158). Further, al-Būṣīrī in *Miṣbāh al-Zujāja* (1:111) said it is corroborated by an identical narration from Ibn 'Umar by Ahmad ibn Manī' in his *Musnad*. Al-Mas'ūdī is further corroborated by Abū Salama al-Mughīra ibn al-Nu'mān in 'Abd al-Razzāq (2:213-214 #3109-3112) while al-Dāraquṭnī in his *Ilal* (5:15 #682) cites yet two other chains to Ibn Mas'ūd, raising the narration to a grade of *ḥasan* at the very least, or rather *ṣahīh ḥasan*.

<sup>7</sup> Narrated from: Abū Hurayra by al-Bukhārī, Muslim, al-Tirmidhī (*ḥasan ṣahīh*), Abū Dāwūd, Ahmad, al-Nasā'ī in *al-Sunan al-Kubrā* (6:378), Ibn Abī Shayba (6:307, 6:317, 7:257), Ibn Sa'd (1:20), Ibn Hibbān (14:381), al-Bayhaqī in *al-Sunan al-Kubrā* (9:4); Hudhayfa by al-Hākim (4:617) and al-Tabarānī in *al-Awsat* cf. al-Haythamī (10:377) and others; Abū Sa'id al-Khudrī by al-Tirmidhī (*ḥasan ṣahīh*), Ibn Mājah, and Ahmad; by Ahmad and al-Dārimī; Ibn 'Abbās by Ahmad; 'Ubāda ibn al-Sāmit by al-Hākim (1990 ed. 1:83 *ṣahīh*); Ibn Mas'ūd by Ibn Hibbān (14:398); 'Abd Allāh ibn Salām by al-Tabarānī and Abū Ya'lā cf. al-Haythamī (8:253) and al-Maqdisī's *al-Aḥādīth al-Mukhtāra* (9:455); and Jābir ibn 'Abd Allāh by al-Hākim (1990 ed. 2:660 *ṣahīh al-Isnād*) and al-Tabarānī in *al-Awsat* cf. al-Haythamī (10:376); etc.

<sup>8</sup> Narrated from Abū Bakrah by al-Bukhārī, al-Tirmidhī, al-Nasā'ī, Abū Dāwūd, and Ahmad.

<sup>9</sup> Narrated from Abū Sa'id al-Khudrī by al-Bukhārī, Muslim, Abū Dāwūd, al-Nasā'ī, and Ahmad.

<sup>10</sup> Cf. al-Taḥāwī, *Mushkil al-Āthār* (2:38), Ibn Kathīr, *Bidāya* (4:122), and al-Zabīdī, *Ithāf al-Sādat al-Muttaqīn* (7:142).

<sup>11</sup> Narrated from 'Ā'isha by al-Tirmidhī, Abū Dāwūd, al-Nasā'ī, al-Hākim (“*ṣahīh* narration per the criteria of al-Bukhārī and Muslim”) while al-Zayla'ī in *Nasb al-Rāya* (4:258) said: “Al-Tirmidhī said: *ḥadīth ḥasan* and in some of the manuscripts: *ḥasan ṣahīh*.” Cf. Ibn al-Muqri', *al-Rukhsa bil-Qiyām* (p. 91 #26).

<sup>12</sup> Narrated from Sahl ibn Hunayf by Abū Dāwūd, Ahmad, al-Nasā'ī in *al-Kubrā* (6:72 #10086, 6:256 #10873) and *Amal al-Yawm wal-Layla* (p. 252 #257, p. 564 #1034), al-Taḥāwī in *Sharḥ Ma'ānī al-Āthār* (4:329), al-Tabarānī in *al-Kabīr* (6:93 #5615), al-Hākim (1990 ed. 4:458 *Isnād ṣahīh*),

<sup>13</sup> Cited by Ibn Rajab in his *Jāmi' al-Ulum wal-Hikam* (Dār al-Ma'rifa ed. p. 107).

- Al-Faḍā'il al-Muḥammadiyya* ("The Muhammadan High Merits"), in print.
- Al-Faṭḥ al-Kabīr fī Ḍamm al-Ziyādat ilāl-Jāmi' al-Ṣaghīr* ("The Great Divine Opening: [Al-Suyūfī's] *al-Jāmi' al-Ṣaghīr* [edited together] With Its Addenda"), in print.
- Hādī al-Murīd ilā Ṭuruq al-Asānīd* ("Guide for the Seeker to the Paths of Transmission") <1317>, appended to *Ṣalawāt al-Thanā'* and detailing al-Nabhānī's *Thabt* or compendium of transmission chains in ḥadīth and other Islamic sources.
- Hizb al-Awliyā' al-Arba'in al-Mustaghīthīna bi-Sayyid al-Mursalīn* ﷺ ("The Devotion of the Forty Friends of Allāh That Seek Help Through the Master of Messengers ﷺ"), also known as *Hizb al-Istighāthāt bi-Sayyid al-Sādāt* ﷺ, in print.
- Husn al-Shir'ati fī Mashrū'iyyati Ṣalāt al-Zuhri Idhā Ta'addadat al-Jumu'a* ("The Beauty of the Law in Permitting the *Zuhr* Prayer When More Than One *Jumu'a* is Held [in one and the same region]"), in print.
- Irshād al-Hāyārā fī Tahdhīr al-Muslimīn min Madāris al-Naṣārā* ("Guidance of the Perplexed: Warning the Muslims Against the Christians Schools"), an advice royally ignored by most Muslims nowadays, especially the educated and the wealthy. Al-Nabhānī also wrote an abridgment titled *Mukhtaṣar Irshād al-Hāyārā*.
- Al-Istighāthāt al-Kubrā bi-Asmā' Allāh al-Ḥusnā* ("The Great Invocation of Help Through the Beautiful Names of Allāh"), printed together with *Riyāḍ Ahl al-Janna*.
- Ithāf al-Muslim bi-Aḥādīth al-Targhīb wal-Tarhīb min al-Bukhārī wa-Muslim* ("A Gift for Every Muslim in the Narrations of Encouragement to Goodness and Deterrence from Evil from al-Bukhārī and Muslim") <1329>.
- Jāmi' Karāmāt al-Awliyā'* ("Compendium of the Miraculous Gifts of the Friends of Allāh") <1329> in two volumes (reprint Beirut: al-Maktaba al-Thaqāfiyya, 1991), an encyclopedia of the miracles of the Muslim Saints in the introduction to which he includes a bibliography for his works which served for the present bibliography. In this introduction he also said (1:9-11): "I will mention the titles of some of the books from which I quoted material":
- Al-Tibrīzī's *Mishkāṭ al-Maṣābīḥ* ("The Niche of Lights" c.737).
  - Al-Rāzī's (d. 606) *al-Tafsīr al-Kabīr*.
  - Usāma ibn Munqidh's *al-I'tibār* ("The Book of Reflection") by the Emir Usāma ibn Munqidh (d. 584).
  - Al-Qushayrī's (d. 465) *al-Risāla al-Qushayriyya* ("Epistle to the Sufis").
  - *Miṣbāḥ al-Zalām fīl-Mustaghīthīna bi-Khayri al-Anām* ("The Illumination of Darkness Concerning Those Who Seek Aid by Means of the Prophet ﷺ") by Abū 'Abd Allāh ibn al-Nu'man al-Marrākishī's (d. 683).
  - *Rūḥ al-Qudus* ("The Spirit of Holiness"), *al-Futūḥāt al-Makkiyya* ("The Meccan Disclosures"), *Mawāqī' al-Nujūm* ("The Orbits of the Stars"), and *al-Muḥāḍarāt* ("The Conferences") by the Greatest Shaykh, Sayyidī Muḥyī al-Dīn ibn al-'Arabī (d. 636).
  - Imām al-Yafī'ī's (d. 768) *Rawḍ al-Rayyāḥīn* ("The Grove of Sweet Scents") and *Nashr al-Mahāsīn* ("The Proclamation of Perfections").
  - *Tuffāḥ al-Arwāḥ* ("The Apple of Spirits") by Kamāl al-Dīn Muḥammad ibn Abī al-Ḥasan 'Alī al-Sirāj al-Rifā'ī al-Qurashī al-Shāfi'ī who lived in the Eighth Century and was a contemporary of al-Subkī and Ibn Taymiyya.
  - *Sharḥ al-Ḥikam al-'Aṭā'iyya* ("Commentary on the Aphorisms of Ibn 'Aṭā' Allāh") by the Knower of Allāh, Ibn 'Abbād (d. 792).
  - *Tuḥfat al-Aḥbāb* ("The Gem of the Loved Ones") by al-Sakhāwī who lived in the 9th century (not the ḥadīth Master).
  - *Al-Ishārāt li-Amākin al-Ziyārāt fī Dimashq al-Shām* ("Visitation Shrines in Damascus") by Ibn al-Ḥawrānī, 11th c.
  - *Tuḥfat al-Anām fī Faḍā'il al-Shām* ("The Gem of Creatures Concerning the Merits of al-Shām") by Shaykh Jalāl al-Dīn al-Baṣṭī al-Dimashqī who composed it in 1002.
  - *Ṭabaqāt al-Khawāṣṣ min Ahl al-Yaman* ("Biography-Layers of the Elite of Yemen by Imām Zayn al-Dīn Ahmad ibn Ahmad al-Sharjī al-Zubaydī (d. 893) the author of the abridged *Ṣaḥīḥ al-Bukhārī* [*al-Tajrīd al-Ṣarīḥ*]).
  - Qāḍī 'Abd al-Raḥmān al-'Alīmī al-Hanbalī's (d. 927) *al-Uns al-Jalīl* ("The Sublime Friendship").
  - Tāsh Kubrā's (d. 893) *al-Shaqā'iq al-Nu'māniyya* ("The Red Anemones").
  - Sayyidī al-Shaykh 'Alwān al-Ḥamawī's (d. 936) *Sharḥ Ta'iyyat Ibn Ḥabīb al-Ṣafādī* ("Commentary on Ibn Ḥabīb's Poem Written with the Rhyme Tā'") and *Nasamāt al-Ashār fī Karāmāt al-Awliyā' al-Akhyār* ("The Pre-Dawn Breezes: The Miraculous Gifts of the Friends of Allāh").

- Shaykh Muḥammad ibn Yahyā al-Tādhifī al-Ḥanbalī’s (d. 963) *Qalā’id al-Jawāhir fī Manāqib al-Shaykh ‘Abd al-Qādir* (“The Necklaces of Diamonds Concerning the Great Merits of Shaykh ‘Abd al-Qādir”).
- Imām ‘Abd al-Wahhāb al-Sha’rānī’s (d. 973) *al-Minan al-Kubrā* (“The Vast Grants”), *al-Baḥr al-Mawrūd* (“The Sea Where All Go”), *al-Ajwiba al-Marḍiyya* (“The Satisfying Replies”), and *al-Ṭabaqāt al-Kubrā* (“The Major Biographical Layers”).
- Imām al-Munāwī’s (d. 1021) *Ṭabaqāt [al-Ṣūfiyya] al-Kubrā and al-Shuḥrā* (“The Major and Minor Biography-Layers of the Sufis”).
- Shaykh Ahmad ibn al-Mubārak’s *al-Ibriz fī Manāqib Sayyidī ‘Abd al-‘Azīz al-Dabbāgh* (“The Pure Gold: The Great Merits of My Master ‘Abd al-‘Azīz al-Dabbāgh”), composed from the year 1129.
- Al-Sayyid Muḥammad ibn Abī Bakr al-Shillī Bā ‘Alawī’s (d. 1093) *al-Mashra‘ al-Rāwī fī Manāqib Sādātīnā Āl Bā ‘Alawī* (“The Quenching Watering-Station: The Great Merits of Our Masters of the Bā ‘Alawī Shaykhs”).
- Shaykh Muḥammad Najm al-Dīn al-Ghazzī’s (d. 1061) *al-Kawākib al-Sā’ira fī A’yān al-Mī’at al-‘Ashira* (“The Revolving Stars: Eminent Persons of the 10th Century”).
- Al-Shihāb Ahmad al-Muqrī’s (d. 1041) *Nafḥ al-Ṭīb* (“The Wafts of Sweet Scents”).
- Al-Muhibbī’s (d. 1111) *Khulāṣat al-Athar fī A’yān al-Qarn al-Ḥādī ‘Ashar* (“The Epitome of Reports: Eminent Persons of the Eleventh Century”).
- Al-Sayyid Muḥammad Khalīl al-Murādī’s (d. 1206) *Silk al-Durar fī A’yān al-Qarn al-Thānī ‘Ashar* (“The Pearl String: Eminent Persons of the Twelfth Century”).
- ‘Abd al-Rahmān ibn Hasan al-Jabartī’s (d. 1237) *Tārīkh Miṣr* (“History of Egypt”).
- *Sharḥ al-Ṭarīqat al-Muḥammadiyya* by my Master, the Knower, Shaykh ‘Abd al-Ghanī al-Nābulusī (d. 1144).
- *Sharḥ al-Burda* (“Commentary on the Poem of the Mantle”) by our teacher, Shaykh Ḥasan al-‘Adawī al-Miṣrī (d. 1303).
- *Al-Ḥadā’iq al-Wardiyya fī Ḥaqā’iq Ajillā’ al-Ṭarīqat al-Naqshbandiyya* (“The Fields of Roses Concerning the Spiritual Realities of the Naqshbandi Grandmasters”) by Shaykh ‘Abd al-Majīd, the son of our teacher, the erudite scholar and spiritual guide Shaykh Muḥammad al-Khānī al-Naqshbandī (d. 1317).

*Jāmi‘ al-Ṣalawāt* (“The Compendium of the Invocations of Blessings”) <1318>.

*Jāmi‘ al-Thanā’i ‘alā Allāh* (“The Compendium of the Glorification of Allāh ﷻ”), in print.

*Jawāhir al-Bihār fī Fadā’il al-Nabī al-Mukhtār* (“The Jewels of the Seas in the Excellent Traits of the Elect Prophet ﷺ”) <1327>, in four volumes.

*Khulāṣat al-Kalām fī Tarjīhi Dīn al-Islām* (“The Summation Concerning the Preferability of the Religion of Islām”), in print.

*Al-Khulāṣat al-Wafiyya fī Rijāl al-Majmū‘at al-Nabhāniyya*, in print.

*Al-Majmū‘atu al-Nabhāniyya fīl-Madā’ih al-Nabawiyya* (“The Nabhān Collection of Prophetic Praises”) <1320>, with a marginal glossary.

*Mithāl al-Na’l al-Sharīf* (“The Image of the Noble Sandals [of the Prophet ﷺ]”), in print. The major Indian Ḥanafī Scholar Mawlānā Ashraf ‘Alī al-Tahānawī titled a chapter *Nayl al-Shifā’ bi-Na’l al-Muṣṭafā* (“Obtaining Remedy through the Sandals of the Elect One ﷺ”) in his book *Zād al-Sa’id* (“Provision for the Fortunate”). The Shaykh of our *Shuyūkh* and *Muḥaddith* of India, Shaykh Muḥammad Zakariyyā Kandīhlawī said in his English translation of Imām al-Tirmidhī’s foundational work *al-Shamā’il al-Nabawiyya wal-Khaṣā’il al-Muṣṭafawiyya* (“The Prophetic Traits and Muḥammadan Features”):

Mawlānā Ashraf ‘Alī Thanwī Ṣāhib has written in his book *Zādus-Sa’id* a detailed treatise on the *barakāt* [blessings] and virtues of the shoes of Rasūlullāh *ṢallAllāhu ‘alayhi wasallam*. Those interested in this should read that book [which is available in English]. In short, it may be said that it [the Prophet’s ﷺ sandal] has countless qualities. The Ulema have experienced it many a time. One is blessed [through it] by seeing RasūlAllāh *ṢallAllāhu ‘alayhi wasallam* in one’s dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its *tawassul*. The method of *tawassul* [using a means] is also mentioned therein.

*Al-Mubashshirāt al-Manāmiyya*, see *al-Bashā’ir al-Īmāniyya*.

*Mufarrij al-Kurūb wa-Mufarriḥ al-Qulūb* (“The Remover of Difficulties and Cheer of Hearts”), in print, a collection of Prophetic supplications for the removal of difficulties.

*Mukhtaṣar Irshād al-Ḥāyārā*, see *Irshād al-Ḥāyārā*.

*Muntakhab al-Ṣaḥīḥayn* (“Anthology from the Two *Ṣaḥīḥs* [of al-Bukhārī and Muslim]”), in print, containing about 3,000 ḥadīths.

*Al-Muzdawijatu al-Gharrā fīl-Istighāthati bi-Asmā’ Allāh al-Ḥusnā* (“The Shining Verse and Prose of Seeking Help Through the Beautiful Divine Names”).

*Al-Nazm al-Badī’ fī Mawlid al-Shaftī’* ﴿﴾ (“The Fine Poetry on the Birth of the Intercessor” ﴿﴾ <1312>.

*Nujūm al-Muhtadīn wa-Rujūm al-Mu’tadīn fī Ithbāti Nubuwwati Sayyidinā Muḥammadin Sayyid al-Mursalīn wal-Raddu ‘alā A’dā’ihī Ikhwānī al-Shayāṭīn* (“The Stars of the Well-Guided and the Missiles against the Attackers in Affirmation of the Prophethood of our Master Muḥammad ﴿﴾ the Master of Messengers, and the Refutation of His Enemies the Brothers of Devils”), a massive volume in print.

*Al-Qaṣīdat al-Rā’iyya al-Kubrā fī Waṣfi al-Ummat al-Islāmiyyati wal-Milal al-Ukhrā* (“The Major Rā’-Rhyming Poem on the Description of the Islamic Community and the Other Groups”), in print.

*Al-Qaṣīdat al-Rā’iyya al-Ṣuḡhrā fī Dhamm al-Bid’ati wa-Ahlihā wa-Madḥi al-Sunnati al-Gharrā’* (“The Minor Rā’-Rhyming Poem on the Blame of Innovation and the Praise of the Radiant Sunna”), in print. This work focused on “the three arch-innovators of the times”: Jamāl al-Dīn al-Afghānī, Muḥammad ‘Abduh al-Miṣrī, and Rashīd Riḍā the owner of the periodical *al-Manār*.

*Al-Qawl al-Ḥaqq fī Madḥi Sayyid al-Khalq* (“The Word of Truth on the Praise of the Master of Creation”), in print.

*Qurrat al-‘Ayn min al-Bayḍāwī wal-Jalālayn* (“The Coolness of the Eyes: [The Combined Qur’anic Commentaries of] al-Bayḍāwī and al-Jalālayn”), in print.

*Raf’ al-Ishtibāh fī Istihālati al-Jihati ‘alā Allāh* (“The Removal of Uncertainty Concerning the Impossibility of Direction for Allah ﴿﴾”), published as part of *Shawāhid al-Ḥaqq*.

*Al-Raḥmat al-Muhdāt fī Fadli al-Ṣalāt* (“The Bestowed Gift Concerning the Excellence of Prayer”), in print.

*Ryād al-Janna fī Adhkār al-Kitābi wal-Sunna* (“The Groves of Paradise: Supplications from the Qur’ān and Sunna”), in print.

*Sa’ādātu al-Anām bi-Ittibā’i Dīni al-Islām* (“The Bliss of Creatures in Following the Religion of Islām”), in print.

*Sa’ādātu al-Dārayni fīl-Ṣalāti ‘alā Sayyidi al-Kawnayn* (“The Bliss of the Two Abodes in the Invocation of Blessings on the Master of the Two Universes”) <1318> in 720 pages, comprising a sequence of ten-verse poems with an acrostic rhyme scheme according to the Arabic alphabet, beginning with the *hamza* in the following poem:

1. *Anā ‘abdun li-sayyidi al-anbiyā’i*

*wa walā’ī lahu al-qadīmu walā’ī*

أَنَا عَبْدٌ لِسَيِّدِ الْأَنْبِيَاءِ  
وَوَلَايِي لَهُ الْقَدِيمُ وَوَلَايِي

I am the slave of the Master of Prophets  
And my fealty to him has no beginning.

2. *Anā ‘abdun li-‘abdihi wali-‘abdi al-‘abdi*

*‘abdun kadhā bi-ghayri intihā’i*

أَنَا عَبْدٌ لِعَبْدِهِ وَلِعَبْدِ الْعَبْدِ  
عَبْدٌ كَذَا بغيرِ انْتِهَاءِ

I am slave to his slave, and to his slave’s slave,  
And so forth endlessly!

3. *Anā lā antahī ‘anil-qurbi min*

*bābi riḍāhu fī jumlati al-dukhalā’i*

أَنَا لَا أَنْتَهِي عَنِ الْقُرْبِ مِنْ بَابِ  
بِمَرْضَاهُ فِي جُمْلَةِ الدُّخُلَاءِ

I do not cease to approach the door  
Of his good pleasure among the novices.

4. *Anshuru al-‘ilma fī ma ‘ālīhi lil-nāsi* أنشُرُ العِلْمَ فِي مَعَالِيهِ لِلنَّاسِ  
*wa-ashdū bihi ma ‘al-shu ‘arā ‘i* وَأَشْدُو بِهِ مَعَ الشُّعْرَاءِ  
 I proclaim to all the science of his high attributes,  
 And sing this science among the poets.
5. *Fa ‘asāhu yaqūlu lī anta Salmānu* فَعَسَاهُ يَقُولُ لِي أَنْتَ سَلْمَانًا  
*walā ‘ī Ḥassānu ḥusni thanā ‘ī* نُوَلَّائِي حَسَانَ حُسْنِ ثَنَائِي  
 Perhaps he will tell me: “You are the Salmān  
 Of my allegiance, the Ḥassān of my excellent homage!”
6. *Wa-birūḥī afdī turāba ḥimāhu* وَبِرُوحِي أَفْدِي تُرَابَ حِمَاهُ  
*wa-lahul-faḍlu fī qabūli fidā ‘ī* وَلَهُ الْفَضْلُ فِي قَبُولِ فِدَائِي  
 Yes, I would sacrifice my soul for the dust of his sanctuary!  
 His favor should be that he accept my sacrifice.
7. *Fāza man yantamī ilayhi wa-lā* فَأَنْزَرَ مَنْ يَنْتَمِي إِلَيْهِ وَلَا حَاجَةً  
*ḥājata fīhi bi-dhālika al-intimā ‘i* فِيهِ لِذَلِكَ الْإِثْتِمَاءِ  
 He has triumphed who ascribes himself to him  
 – Not that he needs such following,
8. *Huwa fī ghunyatin ‘ani al-khalqi ṭurran* هُوَ فِي غُنْيَةٍ عَنِ الْخَلْقِ طُرًّا  
*wa humu al-kullu ‘anhu dūna ghinā ‘i* وَهُمْ الْكُلُّ عَنْهُ دُونَ غِنَاءِ  
 For he is not in need of creation at all,  
 While they all need him without exception.
9. *Wa-huwa lil-Lāhi waḥdihi ‘abduhu* وَهُوَ لِلَّهِ وَحْدَهُ عَبْدُهُ الْخَالِصُ  
*al-khālīṣu mujallā al-ṣifāti wal-asmā ‘i* لَصُ مَجْلَى الصِّفَاتِ وَالْأَسْمَاءِ  
 He belongs to Allāh alone, Whose pure servant he is,  
 As his attributes and names have made manifest;
10. *Kullu faḍlin fīl-khalqi fa-huwa* كُلُّ فَضْلٍ فِي الْخَلْقِ فَهُوَ  
*min Allāhi ilayhi wa-minhu lil-ashyā ‘i* مِنْ اللَّهِ إِلَيْهِ وَمِنْهُ لِلْأَشْيَاءِ  
 And every single favor in creation comes from Allāh  
 To him, and from him to everything else.
- Sa ‘ādat al-Ma ‘ād fī Muwāzanat Bānat Su ‘ād* (“The Bliss of the Return in Metrical Correspondence to [Ka‘b ibn Zuhayr’s Poem] ‘Su ‘ād Has Departed”), in print.
- Sabīl al-Najāt fīl-Ḥubbi fīl-Lāhi wal-Bughḍi fīl-Lāh* (“The Path to Salvation in Loving for the sake of Allāh and Hating for the Sake of Allāh”), in print.
- Al-Sābiqātu al-Jiyādu fī Madḥi Sayyid al-‘Ibād* ﷺ (“The Excellent Enduring Good Deeds in the Praise of the Master of All Servants ﷺ”), in print.
- Ṣalawāt al-Akhyār ‘alā al-Nabiyyi al-Mukhtār* ﷺ (“The Invocations of Blessings of the Best Saints on the Elect Prophet ﷺ”).
- Al-Ṣalawāt al-Alfiyya fīl-Kamālāt al-Muḥammadiyya* (“The Thousand-Verse Invocations of Blessings on the Muḥammadan Perfections”).
- Al-Ṣalawāt al-Arba ‘īn lil-Awliyā’ al-Arba ‘īn* (“Forty Invocations of Blessings by Forty Friends of Allāh”).

*Ṣalawāt al-Thanā’ ‘alā Sayyid al-Anbiyā’* ﷺ (“The Invocations of Blessings and Glory on the Master of Prophets”) <1317>, followed by *Hādī al-Murīd*.

*Al-Sharaf al-Mu’abbad li-Āli Sayyidinā Muḥammad* ﷺ (“Eternal Honor for the Family of Our Master Muḥammad ﷺ”) <1309>.

*Shawāhid al-Ḥaqq fil-Istighātha bi Sayyid al-Khalq* ﷺ (“The Witnesses to Truth on the Obtainment of Aid through the Master of Creatures”) <1323>, a summation of several hundred pages comprising several epistles in refutation of various heresies. Among them:

- [1] On the affirmation of direction (*al-jiha*): al-Nabhānī’s magnificent epistle *Raf’ al-Ishtibāh fī Istihālat al-Jiha ‘alā Allāh* (“The Removal of Uncertainty Concerning the Impossibility of Direction for Allāh ﷻ”) (p. 210-240), a refutation of Shaykh Aḥmad ibn Taymiyya’s notorious *Fatwā Ḥamawīyya* which had adduced the “verses of unapparent meaning” (*mutashābihāt*) to affirm direction and place for the Divinity. Other refutations include Imām Ibn Jahbal al-Kilābī’s (d. 733) lengthy reply which Imām Tāj al-Dīn Ibn al-Subkī reproduced in full in his *Ṭabaqāt al-Shāfi’iyya al-Kubrā*;<sup>14</sup> Shaykh Muḥammad Sa’īd ibn ‘Abd al-Qādir al-Baghdādī al-Naqshbandī’s (d. 1339) *al-Wajh fī Ibtāl al-Jiha* in thirty-six folios as of yet unpublished;<sup>15</sup> and Imām Muḥammad Zāhid al-Kawtharī’s *Khuṭūrat al-Qawli bil-Jiha* (“The Gravity of the Doctrine that Attributes Direction to Allāh ﷻ”) in which he reports Imām al-Bayāḍī’s explanation of Imām Abū Hanīfa’s statement: “Whoever says, ‘I do not know whether my Lord is in the heaven or on earth’ is a disbeliever and, similarly, whoever says, ‘He is on the Throne and I do not know whether the Throne is in the heaven or on earth’ is a disbeliever.”<sup>16</sup> Al-Bayāḍī said in *Ishārāt al-Marām*:

This is because he implies that the Creator has a direction and a boundary, while anything possessing direction and boundary is necessarily created. So this statement explicitly attributes imperfection to Allāh ﷻ. The believer in [Divine] corporeality and direction is someone who denies the existence of anything other than objects that can be pointed to with the senses. They deny the Essence of the Deity that is transcendent beyond that. This makes them positively guilty of disbelief.<sup>17</sup>

Imām ‘Abd al-Qāhir al-Baghdādī in his *Uṣūl al-Dīn* cites, among those who consider the verse of *istiwā’* among the *mutashābihāt* or Qur’ānic ambiguities, Imām Mālik ibn Anas, the seven jurists of Maḍīna, and al-Aṣmā’ī.<sup>18</sup> Imām al-Pazdawī said of the attribute of corporeality in his *Uṣūl* that it is “known in principle but ambiguous in description (*ma’lūmun bi-aṣlihi mutashābihun bi-waṣfihi*).<sup>19</sup> Al-Baghdādī’s and al-Pazdawī’s words show the fallacy of Ibn Taymiyya’s claim in the epistle *al-Iklīl fīl-Mutashābih wal-Ta’wīl* that “I do not know any of the *Ṣalaf* of the Community nor any of the Imāms, neither Aḥmad ibn Ḥanbal nor other than him, that considered these [the Divine Names and Attributes] as part of the *mutashābih*!”<sup>20</sup> Al-Nabhānī (p. 251) points out that Ibn Taymiyya not only claimed to know the meaning of these verses, but also added categorical interpretive terms to their purported meanings, such as “literally” (*ḥaqīqatan*) and “with His essence” (*bi dhātihi*). He concludes, “If the meaning of such verses [of corporeality in relation to the Divine Attributes] were known, it could not be other than in the sense in which the attributes of created entities are known, as in *istiwā’* in the sense of sitting (*al-julūs*) which we know in relation to ourselves, and this applies to the rest of the ambiguous terms.”

- [2] On the proofs of the hearing of the Prophet ﷺ in his noble grave (p. 283-285) contrary to the contrary assertions by modernist “Salafis” such as Nu’mān al-Alūsī’s *al-Āyāt al-Bayyināt fī ‘Adam Samā’ al-Amwāt* (“The Clear Signs that the Dead Cannot Hear”) – whose editor went so far as to state: “I have found no evidence for the Prophet’s ﷺ hearing of the salaam of those who greet him at his grave!”<sup>21</sup>
- [3] On the proofs of *tawassul* or seeking the intermediary of the Prophet ﷺ: al-Nabhānī refutes in great detail those who deny the permissibility of *tawassul* adducing, among other texts, the proofs listed by the Mufti of Makka, Shaykh al-Islām al-Sayyid Aḥmad Zaynī Daḥlān in his *Khulāṣat al-Kalām fī Bayān Umarā’ al-Balad al-Ḥarām* (“The Summation Concerning the Leaders of the Holy

<sup>14</sup> Ibn Jahbal wrote: “How can you say that Allāh is literally (*ḥaqīqatan*) in (*fī*) the heaven, and literally above (*fawq*) the heaven, and literally in (*fī*) the Throne, and literally on (*‘alā*) the Throne?!” Ibn Jahbal, *Refutation of Ibn Taymiyya* §93 in Ibn al-Subkī, *Ṭabaqāt al-Shāfi’iyya al-Kubrā* (9:61).

<sup>15</sup> Cf. Imād ‘Abd al-Salām Ra’ūf, *al-Āthār al-Khaṭṭiyya fī al-Maktabat al-Qādiriyya fī Baghdād* (2:493 ms. 642).

<sup>16</sup> In *al-Fiqh al-Absaṭ* (“The Greatest Wisdom”), the same work as the *Fiqh al-Akbar* but in catechetical form narrated from the Imām exclusively by Abū Muṭī’ al-Ḥakam ibn ‘Abd Allāh ibn Muslim al-Balkhī al-Khurāsānī through Abū ‘Abd Allāh al-Husayn ibn ‘Alī al-Alma’ī al-Kāshgharī (d. >484), both of them discarded as narrators.

<sup>17</sup> Al-Kawtharī, *Maqālāt* (p. 368-369).

<sup>18</sup> Cf. al-Khattābī in *Ma’ālim al-Sunan* (Hims ed. 5:101) and al-Qārī in *al-Asrār al-Marfū’a* (2<sup>nd</sup> ed. p. 209-210 #209; 1<sup>st</sup> ed. p. 126 #478).

<sup>19</sup> *Kashf al-Asrār* (1:55-60).

<sup>20</sup> *Majmū’at al-Rasā’il* (13:294).

<sup>21</sup> Nāsir al-Albānī, footnote to al-Alūsī’s *al-Āyāt al-Bayyināt* (p. 80) and *al-Silsila al-Da’ifa* (#203).

Land” in full (p. 151-177). Dahlān also authored *al-Durar al-Sunniyya fīl-Radd alā al-Wahhābiyya* (“The Sunni Pearls in Refuting the Wahhābīs” Cairo 1319 and 1347), *Fitnat al-Wahhābiyya* (“The Wahhābī Tribulation”), all of these works detailing the development of the Wahhābī movement in Najd and the Hijāz. A number of the latter-day Scholars of *Ahl al-Sunna* in the Hijāz and its surroundings wrote book-length refutations along the same lines, notably Muḥammad ibn ‘Abd al-Wahhāb’s brother Sulaymān; the Yemeni scholar al-Sayyid ‘Alawī ibn al-Ḥabīb Aḥmad al-Ḥaddād Bā ‘Alawī; the Hijāzī scholar Sayyid ‘Abd Allāh ibn Ḥasan Bāshā Bā ‘Alawī; Shaykh Ibrāhīm al-Samnūdī al-Manṣūrī (d. 1314); and the late erudite scholar Shaykh Salāmat al-‘Azzāmī (d. 1376).<sup>22</sup>

- [4] On the claimed impermissibility of travelling to visit the Prophet ﷺ: al-Nabhānī’s counter-refutation (p. 241-247, 275-298) of Muḥammad ibn ‘Abd al-Hādī’s *al-Ṣārim al-Munkī fī Naḥr al-Subkī* (“The Hurtful Blade in the Throat of al-Subkī”!), a violent attack on Shaykh al-Islām al-Taḳī al-Subkī’s masterpiece on the visitation of the Prophet ﷺ [*Shifā’ al-Siqām fī Ziyāratī Khayr al-Anām* ﷺ (“The Healing of Hearts in Visiting the Best of Creatures”)] in which Ibn ‘Abd al-Hādī “adopted the manner of fanatics and departed from the norms of the ḥadīth Scholars” according to Shaykh ‘Abd al-‘Azīz ibn al-Ṣiddīq al-Ghumārī,<sup>23</sup> in defense of his teacher Ibn Taymiyya’s aberrant fatwa that it was a sin to undertake travel to the intention of visiting the Prophet ﷺ. Ibn ‘Abd al-Hādī filled his book with unfounded accusations “in order to defend the innovations of his teacher.... It should have been titled *al-Shātim al-Iḥkī* (“The Mendacious Abuser”).<sup>24</sup> He falsely accuses Imām al-Subkī of encouraging pilgrimage to the Prophet’s ﷺ grave, prostration to it, circum-ambulating around it, and the belief that the Prophet ﷺ removes difficulty, grants ease, and causes whoever he wishes to enter into Paradise, all independently of Allāh ﷻ! Nu‘mān al-Alūsī also wrote an attack on both Imāms al-Haytamī and al-Subkī titled *Jalā’ al-‘Aynayn fī Muḥākamat al-Aḥmadayn* which he dedicated to the Indian Wahhābī Ṣūfī, Ṣiddīq Ḥasan Khān al-Qinnawjī and in which, according to al-Nabhānī, he went even further than Ibn ‘Abd al-Hādī. Also among the counter-refutations of these two works: al-Samnūdī’s *Nuṣrat al-Imām al-Subkī* and a monograph by al-Akhnā’ī. Al-Nabhānī cites the poems of two other critics of al-Subkī – the Hanbalī Abūl-Muzaffar Yūsuf ibn Muḥammad ibn Mas‘ūd al-‘Ubadī al-‘Uqaylī al-Saramī and Muḥammad ibn Yūsuf al-Yumnī al-Yāfi‘ī “who claimed to follow the Shāfi‘ī school” – then proceeds to refute them as well as Ibn ‘Abd al-Hādī and al-Alūsī. Also rejecting Ibn Taymiyya’s fatwa as invalid are Shaykh al-Islām Aḥmad Zaynī Dahlān in his books, Abū ‘Abd Allāh ibn al-Nu‘mān al-Maghribī al-Tilimsānī al-Mālikī in *Miṣbāḥ al-Anām fī al-Mustaghīthīn bi Khayr al-Anām*, Nūr al-Dīn ‘Alī al-Ḥalabī al-Shāfi‘ī – the author of the *Ṣīra Ḥalabiyya* – in his *Bughyat al-Ahlām* (both of them included in al-Nabhānī’s *Hujjat Allāh ‘alā al-‘Ālamīn*), Imām al-Lacknawī’s *Ibrāz al-Ghay fī Shifā’ al-‘Ay* (“The Exposure of Deviation for the Healing of the Sick”), Shaykh Muḥammad ibn ‘Alawī al-Mālikī in *Shifā’ al-Fu‘ād fī Ziyāratī Khayr al-‘Ibād*, the works of al-Sayyid Yūsuf al-Rifā‘ī of Kuwait, those of Shaykh ‘Īsā al-Ḥimyarī of Dubai, etc.

Al-Nabhānī said of Ibn Taymiyya in *Shawāhid al-Ḥaqq*: “He refuted the Christians, the Shī‘īs, the logicians, then the Ash‘arīs and *Ahl al-Sunna*, in short, sparing no one whether Muslim or non-Muslim, Sunni or otherwise,” all the while “clamoring a lot about following the *Salaf*” (p. 207). He also praised Ibn Taymiyya’s “worthy book” (p. 275-276) *al-Ṣārim al-Maslūl ‘alā Shātim al-Rasūl* (“The Drawn Sword Against the Insulter of the Prophet ﷺ”) and said that he saw in his dream that Ibn Taymiyya had been forgiven but that he was in a lower level of Paradise than Taḳī al-Dīn al-Subkī. The Qāḍī never declared Ibn Taymiyya a disbeliever nor do any of the reliable Ulema of *Ahl al-Sunna*. May Allāh forgive him and them, take us back to Him as Muslims, and join us with His righteous servants! *Āmīn*.

*Al-Sihām al-Ṣā‘iba li-Aṣḥāb al-Da‘āwā al-Kādhibā* (“The Sure Missiles Against the Prevaricators”), printed with *Shawāhid al-Ḥaqq*.

*Tahdhīb al-Nufūs fī Tartīb al-Durūs* (“The Education of Souls in the Arrangement of the Lessons”) <1329>, an abridgment of Imām al-Nawawī’s *Riyāḍ al-Ṣāliḥīn*.

*Al-Taḥdhīr min Ittikhādh al-Ṣuwar wal-Taṣwīr* (“Warning against the Use of Photographs and Photography”), in print.

<sup>22</sup>Cf. Sulaymān ibn ‘Abd al-Wahhāb (d. 1210/1795), *Faṣl al-Khitāb fī Madhhab Ibn ‘Abd al-Wahhāb*, also published as *al-Sawā‘iq al-Ilāhiyya fī al-Radd ‘alā al-Wahhābiyya*; ‘Alawī ibn Aḥmad al-Ḥaddād, *Miṣbāḥ al-Anām* (1216/1801) of which we published the introduction in full together with the translation of al-Sayyid Yūsuf al-Rifā‘ī’s *Advice to Our Brothers the Scholars of Najd* (1420/1999); Sayyid ‘Abd Allāh ibn Ḥasan Bāshā Bā ‘Alawī, *Sidq al-Khabar fī Khawārij al-Qarn al-Thānī ‘Ashar* (“The Truthful News Concerning the Khawārij of the Twelve Century”) (al-Lādhīqiyya, 1346/1928); Aḥmad Zaynī Dahlān (d. 1304/1886), al-Samnūdī al-Manṣūrī, *Sa‘ādat al-Dārāyn fīl-Radd ‘alā al-Firqatayn al-Wahhābiyya wal-Zāhiriyya* (“The Bliss of the Two Abodes in the Refutation of the Two Sects: Wahhābīs and Zāhirīs”), and Salāmat al-‘Azzāmī, *al-Barāhīn al-Sāṭi‘a fī Radd Ba‘d al-Bida’ al-Shā‘i‘a* (“The Radiant Proofs in Refuting Some Widespread Innovations”).

<sup>23</sup>In his *al-Tahānī fī al-Ta‘qīb ‘alā Mawdū‘āt al-Sāghānī* (p. 49).

<sup>24</sup>Al-Nabhānī, *Shawāhid al-Ḥaqq* (p. 275-276).

*Tanbīh al-Afkār ilā Hikmat Iqbāl al-Dunyā ‘alā al-Kuffār* (“Awakening the Thoughts to the Wisdom Behind the World’s Embrace of the Disbelievers”).

*Tarjīh Dīn al-Islām* (“The Preferability of the Religion of Islām”), in print.

*Ṭayyibat al-Gharrā’ fī Madḥi Sayyid al-Anbiyā’* ﷺ (“Radiant Ṭayyiba [another name for Madīna] on the Praise of the Master of Prophets ﷺ”) with a marginal glossary <1314>.

*Al-‘Uqūd al-Lu’lu’iyya fīl-Madā’ih al-Nabawiyya* (“The Strings of Pearls: Prophetic Praises”), in print.

*Wasā’il al-Wuṣūl ilā Shamā’il al-Rasūl* ﷺ (“The Means of Arrival to the Characteristics of the Messenger ﷺ”), a commentary on Imām al-Tirmidhī’s *Shamā’il* (see above, *Mithāl al-Na’l al-Sharīf*).

*Al-Wird al-Shāfi’* (“The Healing Spring”), in print, an abridgment of Imām al-Jazarī’s *al-Ḥiṣn al-Ḥaṣīn* (“The Superfortress”), a manual of supplications and invocations from the Sunna.

May Allāh shower His greatest mercy on the Qāḍī Yūsuf al-Nabhānī, bless him with the Highest Company in Paradise, and thank him and reward him abundantly on behalf of the *Umma*! Truly, the benefit of his spiritual company, meticulous teaching, love for the Seal of Prophets ﷺ, and spirit of humility and truth is palpable to anyone that looks into his works. The Community of Islām have placed these peerless pearls next to the legacies of the love-consumed, learned authorities of the past such as Imām ‘Abd al-Ghanī al-Nābulusī and Imām ‘Abd al-Wahhāb al-Sha‘rānī *rahimahum Allāh*.

The writer of these lines was privileged to visit the light-bathed grave of Qāḍī Yūsuf al-Nabhānī – Allāh have mercy on him! – in the Bāshūrā neighborhood of the Basta district of Beirut on the day of Jumu‘a 24 Dhūl-Ḥijja 1423 / 8 March 2002, the tombstone of which reads “Ḥassān Aḥmad ﷺ, Yūsuf Ismā‘īl al-Nabhānī.” The next day, I was honored to meet one of the Qāḍī’s direct students, the venerable Shaykh Ḥusayn ‘Usayrān al-Shāfi‘ī al-Naqhsbandī (b. 1329/1911) – Allāh save him! – who kindly granted me his chains of transmission to the Qāḍī among other prestigious chains in his possession. **﴿This is of the bounty of my Lord﴾**, (27:40) **﴿He selects for His mercy whom He will. Allāh is of infinite bounty﴾** (3:74). **﴿And peace be unto the Messengers﴾**, especially the Master of Messengers, **﴿and praise be to Allāh, Lord of the Worlds!﴾** (37:181-182).

Hajj Gibrīl

GF Haddad

[Qasyoun@ziplip.com](mailto:Qasyoun@ziplip.com)