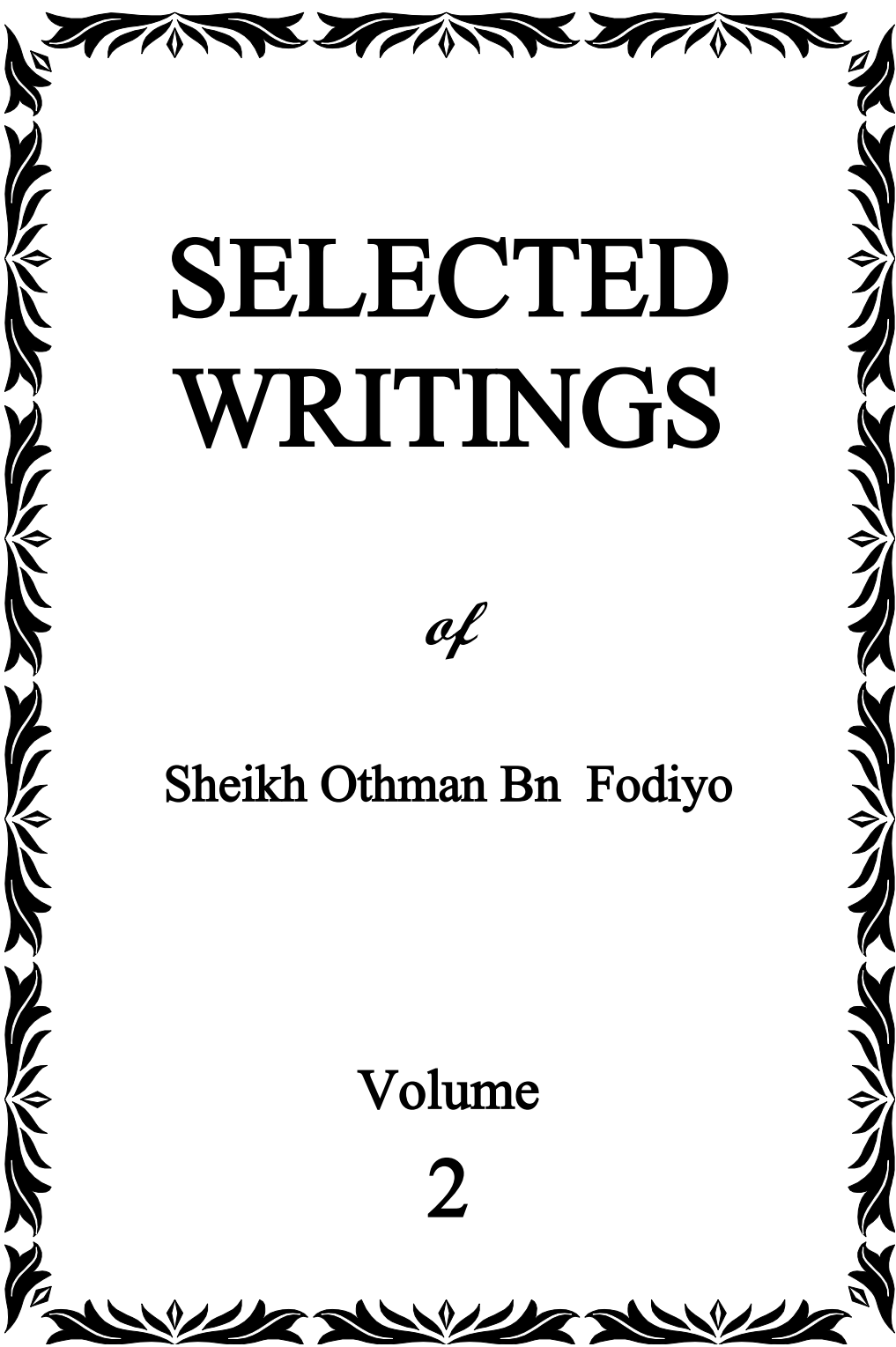


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SELECTED WRITINGS

of

Sheikh Othman Bn Fodiyo

Volume

2

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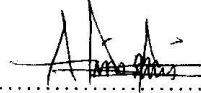
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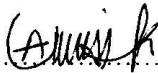
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أصول الولاية وشروطها

**THE ROOT OF SAINTHOOD
AND ITS CONDITIONS**

By

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In the name of Allah the most Beneficent, most Merciful

The desperate servant of the mercy of Allah, Othman bin Muhammad bin Othman, a Fulani by tribe, inclined to the followership of Maliki School and Asharist in his creed says: Praise is due to Allah, the Lord of the universe. May Allah's best blessings and complete peace be upon our master, Muhammad (saw), his household and companions. May Allah be pleased with the noble generation after them, the practicing scholars, the four Imams of Islamic jurisprudential schools as well as their imitators till the Day of Judgment.

This book is titled: **The Root of Sainthood and Its Conditions**: which begins as follows and God determines all luck.

It should be known to you, O my brother, that the root of sainthood and its condition are based on strict followership of the Qur'an and the prophetic tradition (Sunnah); abstinence from whimsical desire and innovations. One is expected to be respectful of the Islamic theologians (Sheikhs), fearing no effects from the creatures, being constant in reciting the incantations (aurad) and abstinence from religiously forbidden (rukhsa)

According to Abul-Qasim Al-Junaidy, the ways leading to Allah (sainthood) are all blocked except through the followership of the footsteps of the Prophet Muhammad, may Allah be well pleased with him. Sahl bin Abdallah (ra) said "Our principles are based on six things; Qur'an and the sunnah of the Prophet (saw), feeding only on legitimately acquired wealth, causing harm to no one, abstinence from sinful acts, repentance and giving rights to whom they belong".

According to Abu Hamza Al-Bagdady, "Whoever knows the way of God, it becomes easy for him to follow", adding that "nothing is obtainable on a way to Allah except through the followership of the beloved Prophet Muhammad (saw), in his actions, sayings and behaviours."

Abul-Abbass Ibn Ata' (ra) also said that, "Whoever takes it upon himself to strictly follow the footsteps of the Prophet Muhammad (saw), Allah will enlighten his heart with the light of knowing Him and there is no position more exalted than the strict followership of the Prophet Muhammad (saw) in his commandments, sayings, actions and his behaviours." Shibly was once asked to define Sufism and here is what he said: "That is the strict followership of the Prophet Muhammad (saw)". Quotations with the same meaning as above from the sufi theologians are many. With God we shall want not.

CHAPTER ONE

Pillars Of The Commitment (Istigaama)

The pillars are five as listed by Ibn Abd-el-Sadiq in his book **Hidayatul-Abeed** (Servant's Guide)

1. To worship Allah from the viewpoint that you are a servant
2. To develop the sense that you are serving someone not making a deal (business transaction) with Him and you are being dictated by Him.
3. To develop the sense that the wealth in your possession belongs (not to you) but to the one Who owns you and determines what you do.
4. To be sure to do all your expenditure and the expenditure of those under you from your hard earned (and legitimately earned) money.
5. To develop the sense that Allah's bounties on you are purely a matter of privilege while the trying (i.e hard) times are means for the forgiveness of your sins.

The above are the pillars of commitment **Istiqama** and whoever acts in synergy to them has stepped onto the path of Sainthood.

CHAPTER TWO

Major Qualities Of Commitment (Istiqama)

These are fifteen (15) as enumerated by Ibn Abd-el-Sadiq in his book **Hidayatul-Abeed** (Servant's Guide) and elaborately treated by Imam –El-Ghazaly in his book **Minhaaj**, and he widely explained it.

1. Knowledge: The compulsory minimum requirement, which touches on the principles of the religion, jurisprudence and Sufism.
2. Repentance: From all sins whether between man and God or between man and the creatures of Allah.
3. Indifference (zuhd): About the material world except within the context of necessity.
4. Seclusion: Except in the time of congregational prayers, study and other beneficial religious activities.
5. Fighting the devil through seeking refuge from God.
6. Giving orientation to the mind and controlling it with the fear of Allah.
7. Total dependence on Allah on matters to do with wealth.
8. Total submission to God on matters to do with dangers.
9. Total acceptance of Allah's designation **Qadar**.
10. Patience when calamities befall one.
11. Always fearful of Allah's punishment.
12. Always hopeful of God's mercy.
13. Total annihilation of eye service (Riya') and purifying all acts of worship for Allah alone.
14. Total annihilation of pride through remembrance of Allah's / bounties of Allah to oneself.
15. Constant thanks to Allah for His bounties to oneself.

CHAPTER THREE

The Sources of Sufism

According to Ahmad el-Zarrouq in his book, **Umdat el-Murid el-Sadiq** meaning (The Companion of the Committed Disciple): “It should be noted that Sufism and jurisprudence are brothers in that they both work as guidance to the way of Allah (swt).”

Whereas the core meaning of Sufism is traceable to the true submission to the will of Allah, jurisprudence and the principles of jurisprudence are the conditions of such “submission.” The condition is logically non-existent without the existence of its conditions. God says:

﴿وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾ الزمر: ٧

“And He will accept no disbelief from His servants.” Qur’an 39:7

The core value of faith therefore, becomes compulsory.

﴿وَأِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾ الزمر: ٧

“If you give thanks to Him, He will accept it from you.” Qur’an 39:7

Acting based on the principles of Islam therefore, becomes necessary.

No Sufism is valid then, until accompanied with jurisprudence for no one can acquire the knowledge of the manifest rulings of God except through jurisprudence. Equally, no jurisprudence is valid without Sufism, for the essence of the religion **Haqiqah** is dependent upon the religious practices, the practices in turn are dependent on the committed submission of heart to God, and the two depend on faith Iman without which both are invalid. Whereas the purview of jurisprudence is always limited to the minimum requirement, the creed focuses attention on what validates the base which is faith and the prophetic tradition (sunnah). Sufism, on the other hand, always longs towards perfection. For this, Sufism requires in the area of faith the assurance of that who sees what he believes in and it requires in jurisprudence to always go by the most elevated rulings. In its particularity, Sufism requires its adherents to always go by the very best and the most perfect in all things.

God says:

﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ الزمر: ١٨

“Those who listen to words and follow the best of it.” Qur’an 39:18

This explains why the Sufis affiliation in issues of creed is to the earliest generation (salaf) which inclines towards exalting God, invalidation of similarity without falling into the trap of “how” nor that of philosophic explanation of the nature of God. In jurisprudence, they are inclined in affiliation to the best and acclaimed jurists and at the same time they are selective of what goes in line with prophetic Hadiths which is to put together the light of imitation and that of guidance. They always restrict themselves to one school of jurisprudence without going against any popular opinion except when necessary.

In the issues to do with **Fada’il** (little practices that generate large sum of rewards), they follow strictly the understanding of the Hadith theologians. They strive to avoid the concocted practices such as weekly prayers and the likes. Exception to this from among sufis is Sheikh Abu Talib who considered the weekly prayers and Imam el-Ghazaly who followed him on this issue.

On issues to do with etiquettes, sufis adopt a principle which is peculiar to them alone. This principle is that of concentrating the attention of their mind to God by all means regardless of whether the means is clearly acceptable, it is a concession (rukhsa) or an issue over which scholars have disagreed. This caused the grudges against them by those who do not articulate and conceptualize their objective and argue with them over the acts of worship with which they saddled themselves. To be on the safer side and putting much preference on going by the best, Iman-el-Junaidy summarized his principles in his statement: “Any act that by its nature will reduce the attention of mind to concentration on God is acceptable.” Abu el-Zuqaq said as narrated by el-Ghushaily (ra) that: “Sufi Sheikh is of the opinion that whatever thing makes your mind concentrate on God is acceptable.”

CHAPTER FOUR

Sufis' Path (Tariqa)

According to Imam el-Ghazali, the sufis' path is based on two pillars: abstaining from anything that takes attention away from God and constant remembrance of and reference to God.

The Principles of Sufism are five as enumerated by Imam Ahmad el-Zarrouq:

1. Allah's fear inwardly and openly. The manifestation of this is the commitment to the compulsory commandments and total abstinence from the prohibited acts.
2. Strict followership of the sunnah in words and actions. This manifests in cautiousness and good manners. The translation of which is making one happy except where it goes against Sharia.
3. Indifference about the benefit coming from the creatures in terms of turning to or away from them. The manifestation of this is patience and total reliance on God.
4. Accepting God given bounties whether small or big. The manifestation of this is self-sufficiency and submission to God.
5. Keeping with God in the situations of both sadness and happiness alike. The manifestation of this is giving thanks to God in the situation of happiness and seeking for His help in that of sadness.

CHAPTER FIVE

Tracing the Sources

These points are also five as explained by Ahmad el-Zarrouq:

1. Aiming high: this simply means that one should always choose the best and leave the rest. That is to say that one should choose God with his acts of worship and not to dedicate them for achieving any material gain nor miracles nor visions.
2. Being cautious against crossing the boundaries of God, the boundaries of his master (sheikh) and the boundaries of all creatures. In respect of God it is through going by His commandments and abstaining from His prohibitions. In respect of the master (sheikh), it is through according him the respect he deserves and as for the creatures, it is through being pitiful to them.
3. The quality of service: This means going in line with sunnah in all acts.
4. Resolute determination: This is because the human being has two powerful enemies; the human heart and the devil. Whenever he intends to perform an act of religion they go against him. One's determination has to be resolute enough to defeat both of them.
5. Respecting God's bounties which should be through thanking Him which makes him deserve more.

Whoever aims high achieves a high position and whoever preserves the boundaries of God and those of His master (sheikh); his boundaries shall be preserved. Whoever serves well shall obtain miracles, he whose determination is resolute remains constantly guided and whoever gives thanks for the bounties of Allah shall get more.

CHAPTER SIX

Principles Of (Sufi) Transactions

They are five as also mentioned by Imam Ahmad el-Zarouq:

1. Seeking for knowledge to be able to act accordingly.
2. Being in the company of masters (sheikhs) and brothers for enlightenment. The company of good people generates the habit of doing good deeds. Being in the company of someone fond of praying makes one pray constantly, likewise being in the company of someone fond of fasting influences one to fast constantly and so on.
3. Avoidance of the concession (rukhsah) to be at the safer side.
4. Time management through dividing one's time according to one's incantations (auraad) to remain constantly with the sense of God's presence.
5. Self-blame in order to get rid of whimsical desires and free oneself from unnecessary oversight.

Seeking for knowledge has the potential side-effect of bringing one into the company of people of small age and little experience. The company of masters and brothers (disciples) has the potential side-effect of self-deception and unnecessary conversations. The potential side-effect of avoiding concessions is developing the sense of being pathetic. The potential side-effect of managing time with incantations (auraad) is widening the chances of acting in accordance with Fada'il (small acts that generate large sums of rewards), whereas the potential side-effect of self-blame is acquiring confidence through a developed sense of self-righteousness and commitment.

CHAPTER SEVEN

Principles Of Curing Mind Illnesses

These principles are five as mentioned by Imam Ahmad el-Zarouq

1. Developing a light stomach with a small quantity of food.
2. Seeking the protection of Allah from the things that are potentially harmful to the mind. There exist four things that shield the person from God. These are: the mind itself, the devil, the material world and the creatures. The mind and devil are the most powerful shields, for the fact that, shield of creatures is breakable with seclusion and solitude and the shield of the material world can be broken with indifference (Zuhd) about the world. The shield of mind is also more powerful than that of the devil because that of the devil can be broken with God's remembrance and Quranic recitation but the mind shield can only be broken by seeking God's protection.
3. To avoid keeping date with a potential place of committing sin. Example of this is a place where women are not fully covered.
4. To be in the company of he who will guide him to God or to His commandments.
5. Constantly seeking for forgiveness and seeking for Allah's blessings (salat) for the Prophet Muhammad (saw).

The number of the required repentances (istghfar) is one hundred and seventy (170) on daily basis. About seeking for God's blessings to the Prophet (saw) (salat), it is the maximum of one thousand (1000), the average of five hundred (500) and the minimum of one hundred (100) on daily basis.

CHAPTER EIGHT

Basis of All Calamities

There are three according to Imam Ibn Abdul-Sadiq in his book **Hidayatul-Abeed** (Servants' Guide):

1. Accepting oneself with deficiency.
2. Abandoning fear of God while in seclusion.
3. Consistency in committing sins.

CHAPTER NINE

Methods of Diagnosing One's Deficiencies

There are four methods as enumerated by Imam el-Ghazali (ra) in his book, **Ihya:**

1. That one should submit himself to an experienced master (sheikh) who is competent in knowing the deficiencies of the heart. He should submit to the judgment of the master (sheikh) and follow his prescriptions in his self-orientation. This is exactly what happens between the disciple (murid) and his master (sheikh) as well as between student and the teacher. The master (sheikh) diagnoses for the disciple (murid) his deficiencies and prescribes for him the treatment required.
2. To require the services of an intimate friend of high moral standard in that he should keep a vigilant eye on him and draw his attention to any observed shortcomings in his behaviours and actions as well as any other manifest and latent deficiencies.
3. To exploit the words of his enemies against him by deriving his deficiencies as enumerated by them. An angry eye is competent in seeing the deficiencies. One may benefit much more from an enemy who alerts him about his deficiencies than from his friend who sings his praises and shield him away from his imperfections. It is only natural that one inclines towards disregarding the words of an enemy and qualifies them as a sign of hatred. But a reasonable person would be sure to extract some benefit from them for the fact that his deficiencies must spread among them.
4. To mingle with people and whatever thing he disapproves of from their behaviours, he should strive to see that he avoids it. The believer is a mirror to another. He should then see his deficiencies through the deficiencies of others. It should be noted that human nature is similar from a person to another in terms of going by the whimsical desires. What qualifies as quality in a person therefore may qualify as well, as quality in his friend with varying degrees of manifestation. One should then strive to purify himself from anything he disapproves of in another person. What a method of self-purification this is! If all people will avoid what they disapprove of in other people, there would be no need for any master to give such an orientation.

CHAPTER TEN:

**Indicators of Inconsistency of He Who Baselessly Claims the Sense of
Specialty before God**

Whoever claims sense of specialty before God; there are certain things that are not expected of him. The manifestation of the following five (5) things simply means that he is either a liar or the specialty is confiscated from him.

1. Constant sinful acts.
2. Artificial loyalty to God.
3. Lust in the creatures.
4. Striking against the people beloved to God (Saints).
5. Not respecting the generality of Muslims as enjoined by God. It is very rare that such a person will die as a Muslim.

CHAPTER ELEVEN

Requirements of The Trainer/Master (Sheikh)

According to Imam Ahmad el-Zarrouq. There are five requirements.

1. Valid knowledge sourced from Qur'an and sunnah.
2. Valid appreciation (zauq).
3. Highly ambitious (in the path of Allah).
4. In an acceptable condition in line with Qur'an and sunnah in accordance with the understanding of the masters (sheikhs) of the paths (Tariqa).
5. Deep understanding to be used in the manifestations of things to appreciate the latent.

CHAPTER TWELVE

Origin of Entrance Path (Suluk), Spiritual Orientation (Tarbiyah), and Mastership (Mashyakha)

It should be noted that the earliest generation did not have the structure of mastership (mashyakha) with today's precision nor did they have the terminologies of today such as path, entrance (suluk) and meeting (liqa'a). When a beginner among them meets someone who was more advanced he benefits from his own spiritual conditions. For these conditions are (earned) not inherited. This explains why Al-Imam el-Ghazaly told Ibn-el-Arif "How on earth shall he attain salvation he who did not mingle with the salvaged ones, whereas the disciples of the prophet (saw) derive spiritual benefit from seeing him and the companionship among them (the earliest generation) for learning the etiquettes, knowledge and one of them keep the company of his master (sheikh) considering him as someone who has favour over him and constantly thanking him for that". Their evidence in doing that is the Quranic verse;

﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾ لقمان: ١٥

"And follow the path of he who submits to Me". Qur'an 31:15

When the human mind becomes so corrupt and so confused as time goes on, this companionship manifested as it is known today with its terminologies and structures as said above depending on the Qura'nic verse;

﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾ لقمان: ١٥

"And follow the path of he who submits to Me." Qur'an 31:15

Additionally, the Prophet Muhammad (saw) provided orientation to his disciples each according to his own needs and conditions. He said to one of them;

(لا تغضب)

"Do not be sad."

And said to another;

(قل ربي الله ثم استقم)

"Say: Allah is my lord and remain committed."

And said to another

(لا يزال لسانك رطبا بذكر الله)

“Keep your tongue always fresh with mentioning Allah.”

He gave some specific incantations and knowledge to some specific people. He told Abdullah bin Umar (ra);

(صم وأفطر)

“Fast every second day.”

Encouraged Hamzat bn Umar el-Aslami (ra) on consistent fasting and many other things in line with orientation requirement.

Thus, they continued in accordance with the requirements of knowledge and the essence of the religion. They did not relent and made a promise to be sure of authenticity of intention to be consistent with the God fearing demeanors depending in that on the Hadith of Ubada Ibn Samit (ra) in which the Prophet Muhammad (saw) said;

(بايعوني على أن لا تشركوا بالله شيئا)

“Pledge to me that you shall associate no partners with God.”

Thus, the Prophet (saw) sought the pledge on different occasions as it took place with Salma Ibn Al-Akwa'a and others which is known in the Hadiths to do with wars. It is to be noted that the Prophet (saw) sought for pledge from them in those cases, knowing fully well that they were full of faith and absolutely free from what they were made to make pledge about. He only sought the pledge for emphasis. Allah knows best.

They (the masters/sheikhs) did not intend to drag him (the murid/the disciple) to the position of commitment (istiqama) which means restricting oneself to the Quranic and sunnah behaviours, except for the sake of making it known to him which is better for him, with neither commission nor omission, bearing in mind the wideness of its scope and the ignorance of human beings with the requirement of the position. For this reason, they necessitate him to commit to self-effort which may help him reach the required destination. This self-effort includes hunger, sleeplessness, quietness and solitude. That is to say that he is forced to present what he has (efforts) in order to receive what they have. Thus, he becomes like a corpse before a mortician as known in the conditions (requirements) of the disciple (murid) with his master (sheikh). But they did not demand of him all these things until they observed in him the potentiality to concentration and perfection.

CHAPTER THIRTEEN

Murid (the disciple): Basic Requirement, Supporter And Fortress

According to Imam el-Ghazali, in his *magnum opus*, **Ihya' Ulum el-Deen**, it is imperative for the murid (disciple) to know that he has a required condition that he has to offer, a supporter he has to depend on and a fortress inside which he will be safe from enemies and robbery.

The required condition is breaking the shield (hijab) between himself and God. This shield is in four categories:

1. Wealth.
2. Influence.
3. Imitation.
4. Sin.

The method of breaking the shield of wealth is to realise the fact that it becomes a shield and then takes it out of one's possession and live only with the necessary.

The shield of influence can be treated by avoiding all places where one is potentially influential, humbling oneself, keeping low profile and engaging oneself with unpopular activities. The shield of imitation may be treated by trying not to be blindly subjective to the viewpoints of his masters (sheikhs) on issues to do with creed. You should believe the meaning of the Article of Faith (La'ilaha Illallah-Muhammad Rasulullah). One should strive to actualize his belief by doing away with any other object he worships beside Allah, the most obvious of which is following the whimsical desire. By doing this, the essence of that belief becomes clear to him. One should not make effort to clarify issues of faith to oneself through argument. For if he becomes subjective to the opinion of his master (sheikh), that opinion becomes a shield between himself and God.

Sin is another shield that can only be broken by repentance and doing away with the objects of sin and making resolution not to go back to sin, being regretful of the past indulgence with the acts of sin and making effort to please the victims who were offended before.

The supporter of the disciple (murid) who should be relied upon after the fulfillment of the above required conditions is his master (sheikh). He should rely on his guidance like a blind man to his leader by the river side. When the

The Root of Sainthood.....

disciple fulfills the conditions, he becomes like someone who purified himself, performed ablution, waiting for prayer. He therefore needs someone else who will lead the prayer. The murid (disciple) is therefore in need of someone who will lead him through and with whom he should be led to the righteous path. That is because the religious path is somehow difficult whereas the satanic ways are many. The (disciple) should therefore submit himself completely to the will of his master (sheikh) and be sure that the wrong of his master will benefit him more than his right when he thinks he is right and his master is wrong.

The disciple's (murid) fortress against any potential robbery on his way are four things:

1. Complete solitude except in times of prayers, studies and other religious benefits.
2. Quietness, one should not talk save for necessary reasons.
3. Sleeplessness: one should only sleep when necessary.

These four things are the fortress of the disciple (murid) from robbery. For the main aim of the disciple is to purify his heart and obtain sense of vision.

CHAPTER FOURTEEN

The Disciple's Spiritual Exercise; Path by Behavioural Changes and Possibility of the Occurrence of Behavioural Change

According to Imam Al-Ghazali in **lhya**, the ideal way of spiritual exercise is by going contrary to the desires of the heart.

The issue of the possibility of behavioural alteration is an established one. According to Al-Ghazaly in **lhya**, if behavioral change is impossible, the admonitions and all sorts of training would have been useless and invalid. This is therefore undeniable in respect of human nature. If a wild animal can be trained to be kept at home; just like a dog can be changed from biting (people) to become a shepherd and a horse from being uncontrollable to being loyal, all these are types of behavioural changes that are possible.

In the **lhya**, Ghazali, mentioned that there are two methods of causing behavioural change to the positive:

1. That one acquires good behaviours as a God-given gift through the instinctual perfection.
2. That one acquires behavioural change through spiritual exercise and personal efforts. If a person wants to acquire the habit of being philanthropist, then one should start artificially giving out his wealth until it becomes habit to him. At the end, one would start giving out naturally and thus he becomes a philanthropist.

And likewise the arrogant person who is willing to transform himself into being humble, the method of achieving this is to indulge in doing the acts normally done by the humble people. In the beginning, one may find it extremely difficult to persist with a lot of sense of artificiality when he does the act. As time goes on, it becomes easy and natural. All the Islamically acceptable behaviour can be acquired through this method. The final destination of this exercise is the point at which one finds joy in behaving the way he is supposed to. Knowing this, one understands that all these good and acceptable demeanors are learnable and can be acquired. The example of this is when a person wants to acquire a good hand writing and become expert in it, all one has to do is to practice with his hand what the expert hand writer does. At the beginning one needs to force oneself with some sense of artificiality. As time goes on, it becomes natural to him and he begins to write perfectly as experts do and as he is used to doing it artificially.

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The master (Sheikh) should first diagnose the deficiency of the disciple and prescribe to him in accordance with his illness. If the disciple (Murid) is ignorant of the basis of shari'a, he should start by teaching him the basic rules of purification, prayer and the manifest acts of worship. But if the disciple is enmeshed in illegitimately acquired wealth or engaged with an act of sin, he should first cause him to leave it. When parts of his body become adorned with the manifest acts of worship, the master should use the manifest evidence using his expertise to diagnose the internal mind deficiencies of the disciple. If he finds out that he always has clean body and outfit, simply because it is the desire of his heart and it takes his attention, then he should use him in the services to do with fetching water, cleaning the place of fetching water and other dirty places whenever he is clean. But if he observes that he is obsessed with food, then he should train him on light food, then on constant fasting. He should then make him to prepare delicious dishes and give it out to other people without him tasting it.

Thus, his food obsession would be controlled as he gets used to patience.

Where the disciple is full of sexual lust without means of getting married, the master should cause him to get committed to constant fasting. Where his lust is still not quenched, the master (sheikh) may ask him to break his fasting on water alone without bread and he may ask him the second day to break his fasting on bread alone without water. He may also stop him from eating meat and stew until his lust is broken and his heart is humbled. This treatment is as effective as hunger is in breaking the will of the human heart. But if the disciple is constantly furious, the master should then ask him to remain constantly silent.

This is the generic way of treating the mind as we did not intend to go into details which would be too knotty. What is to be noted is that the generic way of treating the human mind is by going contrary to its whimsical desires. This is summarized by Allah in the holy Qur'an:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾ النازعات: ٤٠ - ٤١

“But to he who fears standing before His Lord and denies his mind what it desires, verily, the paradise will be his returning place.” Qur'an 79:40-41

CHAPTER FIFTEEN

Taking the Disciple Through the Steps of Hunger Exercise

According to Al-Ghazali in **Ihya**, “It should be noted that the disciple has four steps in the way he conducts his stomach and eats food.

Step 1: That he never eats except a legitimately earned meal. The remaining three steps have to do with the food itself and they are: measuring the quantity of what to eat, measuring the time of eating whether early or late and determining the type of the food. The required exercise in reducing the quantity of the food is to go in steps. A person who is obsessed with eating large quantity and drops to meager quantity without going through steps will find it too difficult to bear. One should therefore break it in steps. One can do it by measuring or by purposeful observance of what he eats, say by reducing one bite everyday in one’s food. And this also has four steps:

1. The maximum: this is where one takes oneself to eating the minimum required to remain alive. This is very rare and only for the people who belong to that position.
2. To take himself through exercise by eating one third of one's stomach in a day and night.
3. To take oneself to two thirds of the stomach.
4. To take oneself to a meager quantity in addition to the two thirds of the stomach.

There is the fifth step in which no measurement is considered and for this reason a disciple is subject to err in it. This is where one eats only when one is really hungry and avoids eating when it is just an appetite to eat not hunger. In this case, one should not allow oneself to take more than one to two loaves after which he may confuse between real hunger and appetite. It should be noted that the signs of real hunger is when a person neglects additives (to the loaf) or stew, but he would just eat any loaf enjoying it. Once he becomes selective in the loaf he needs and require with it additives as stew, it becomes clear that it is not hunger but appetite. Another sign of hunger is when one spits saliva and no fly drops on it. This indicates that the stomach is empty. Being difficult as it sounds for a disciple to observe all these, it is much better to go by the steps of measurement to the extent that it will not weaken him from the worship activities. Once he reaches that point, he should stop eating even if he still has the appetite to eat.

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There are also three steps in the timing of eating and how late it is supposed to be made.

Step 1: The maximum is for one to keep away from eating for three days. In fact, there are among the disciples those who consider keeping away from eating for sometime as the ultimate hunger spiritual exercise rather than reducing the quantity. From among them, many have succeeded in keeping away from food for thirty to forty days. Among the scholars who attained this are Sahl Ibn Abdullah, Abdul-Rahman Ibn Ibrahim al-Tayemi, Sulaiman and al-Khawwas.

Step II: To keep away for two to three days.

Step III: This is the minimum. It is to eat once in 24 hours.

The type of food recommended for the disciple to eat is the one which is not delicious. The general norm of the one who entered this path is to abstain from stews and appetizers. Whoever fails to avoid appetizers should always be on the alert about his mind not to engage him in lust and desires.

It is recommended that one should not sleep when one's stomach is full so that he would not be twice carried away or get used to laxity and his heart becomes hardened. One should pray first or sit down and chant the name of Allah. This is closer to expressing his thanks to God. The minimum required of him is to pray four rak'ats and glorify the name of Allah (Tasbih) a hundred times (100). What Imam el-Thauri used to do whenever he eats to his satisfaction in a night is that he would engage in the acts of worship the whole night.

Note that the required position in the hunger exercise is the middle course. This is because;

(خير الأمور أوسطها)

“The best of everything is the middle course.”

Reading from what is said about the benefits of hunger, one may conclude that achieving the maximum position is the objective and which is wrong. A reasonable scholar realizes that the required position is for one to eat to the extent that he would neither feel the heaviness of the stomach nor the itching of the hunger. The essence of eating is to sustain life, the heaviness of food halts from worship acts, whereas the itching of hunger distracts the mind's attention from it.

At the early stages when the mind is wild and more inclined to lust and desires, the middle course is of no use to it. There is need to go to the extreme and punish it with hunger. It is just the way we punish a wild animal with

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extreme hunger and beating until it accepts the training and gets used to our ways then we come back to the middle course and stop the punishment.

Note that there are two potential side-effects for the one who succeeded in controlling his lust and appetite:

1. When the remnants of his appetite are still with him and he does not want it known to the people around and start eating in seclusion what he does not eat in public.
2. When one completely fails to succeed on controlling his lust but want to make it known to the people around that he made it and starts acting as someone who reduced his lust to zero. Whoever runs away from the lust of food appetite and falls into the lust of eye service (riya'a) is like he who runs away from the scorpion and runs into the snake. For the desire and lust of eye service is far more harmful than that of food appetite.

CHAPTER SIXTEEN

Training the Disciple Not to Fall Into The Trap of the Devil and Hope for Succour without Fulfilling the Requirements

O disciple! Do not prefer ignorance over knowledge. Be not among those who are proud with the path (tariqa) alone, be steadfast on sunnah, never cross into innovations, never go together with strayers, never be among those who aim at being popular by using baseless claims and never associate with those who are enmeshed in the material world. Remain committed to the principles of the path (tariq) and never get carried away by the surprising stories of the people who got out of the principles of the path (tariq).

CHAPTER SEVENTEEN

The Etiquettes of the Disciple (murid) with the Master (sheikh), Brothers and Sufi Purposeful Incantations

The etiquettes of the disciple while relating to his master and brothers are five as mentioned by Imam Ahmad el-Zarrouq;

1. Executing the commandment even when it goes against his wish.
2. Avoiding the forbidden even if leading to his death.
3. Protecting his integrity in his presence and behind his back and whether alive or dead.
4. Delivering the best of ability in service.
5. Avoiding following the dictates of his talent and his position except where it goes in line with the wish of his master.

These same five requirements in relating with master (sheikh) are also applicable in relating with the brothers, unless if you are yourself a master (sheikh) and the brother can also be treated using the remaining requirements.

The incantations used by sufis in their paths are uncountable. Some chant “Allah,” others chant “Lailaha illallah Muhammad Rasullah”; others chant “Subhanallah, walhamdu lillah, walailaha illallah wallahu akbar;” while others chant unceasingly the blessings of the prophet Muhammad (saw). And this (salat) is the most effective incantation in strengthening the minds. It works like cold water in breathing life into the minds after weakness. A number of scholars are of the opinion that chanting the blessings of the Prophet (salat) (saw) would take a person to the presence of God and stand for him in place of master (sheikh) if he does not have one.

CHAPTER EIGHTEEN

True Miracles and Nearness to God and Reaching His Presence

About the real miracles (karamat) said by Ibn Ata'illah el-Iskandary in his, *magnum opus*, **Hikam** that “A miracle may be given to someone who is resolutely committed to God.” The commentator said: “The real miracle is the commitment (Istiqaama) and reaching the point of resolute commitment. And this is traceable to two things: valid faith in Allah, the Exalted and following the footsteps of Prophet Muhammad (saw) manifestly and latently.” What is compulsory on the servant is that he focuses attention only on these two. But the miracle which means occurrence of something out of ordinary is not considered by the highly placed ones.

The nearness to God means that the servant should constantly have the sense of the presence of God. According to Ibn Ata in **Hikam**, “your nearness to Him is measured by how much you feel His presence.” The commentator said: “The essence of God's nearness is His nearness to you. And your share in that nearness is how much you derive benefit from Allah's presence in that you constantly humble yourself for that presence.”

As for you the servant, you remain with your description as the servant no matter what happens.

Reaching to the presence of God as defined by Ibn Ubad “is reaching to the essence of the knowledge of God's presence”. To me, the meaning of the essence of the knowledge of Allah does not mean reaching the knowledge of Allah through vision without necessarily having to establish that through the evidence of God's creatures. And that is where ends the efforts of the path of entrants and the final destination for the travellers on the path.

This is where ends what we intended to explain in this book “Sainthood: Spiritual Requirements” through the help of God the Exalted. O Allah whose bounties never replace predestined wisdoms and whose qualities never replace His Essence

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾
الإخلاص: ١ - ٤

“Say: Allah is one. Allah the giver of needs. He begets not nor is He begotten. And He has no partner whatsoever.” Qur'an 112:1-4

The Root of Sainthood.....

Do with us according to you, and do not do with us according to us. You deserve to be feared and you deserve to forgive. May the peace of Allah be upon the Prophet (saw). With God we shall want not. What a reliable Caretaker. And there is no means nor power except with Allah the exalted and great.

All thanks are due to Allah, the Lord of the universe. May the best blessings and peace of Allah be upon our master Muhammad (saw), his household and companions in general. May Allah be well pleased with the masters, the following generations and the practicing scholars and the four jurisprudential school masters and their imitators to the day of reckoning. O Allah forgive all male and female believers, the living and the dead. O Allah have a general mercy for the people (ummah) of Muhammad (saw). Ameen!

عشرينية ابن فودی

“ISHRINIYYA”

PRAISES OF THE PROPHET

By

Sheikh Othman Bn Fodiyo

Translator

Abubakar Buba Luwa

Editor

Prof. Suleiman Musa

INTRODUCTION

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

Blessings and complete peace of Allah be upon our Leader (Prophet), Muhammad (saw), his household, and his companions. The poor servant, who is desperate of his Lord's mercy, Uthman Bin Muhammad, known as Bin Fodiyo, may Allah cover him with His mercy, -Amen! Amen! Said:

O you to whom is the top of the highest positions!

O you to whom the veils of greatness draw low!

O you that possesses a countenance brighter than the sun!

To you I have come with faults, for you are the refuge!

Aid me, grant me asylum. You are to that an initiator!

With your honor has your name been written in the Torah!

By your benevolence are all satisfied in abundance!

By your light do all vanish in your glow!

By your love all honourables are attracted towards you!

Towards you have I run because of my sin!

Exalted be He that gave you as mercy to (all) creatures!

You, in His sight, have high worth and place!

You, O the Chosen One, have borne a trust from Him!

The light shines and you have caused darkness to vanish!

You have recited a book wherein is (the musk) fragrance of evidences!

Let him be praised whose promise is never breached!

My reward do I hope be doubled when I shall be resurrected!

I behold my back laden; - with him (the Prophet -saw) I get strengthened!

Do (O people!) have confidence in him whose words are reported!

Bounce up and rise towards the Beloved and do it promptly!

The handsome (Prophet -saw), the wholesome, crowned with goodness!

Abundant in gifts, never is there a permission (for evil) to be at his door!

Generous, hospitable, what a model of goodness!

With a countenance whose light rays radiate the horizons!

He deserves that we strive towards him day and night!

Beloved! His light beams from Yathrib (Madina)!

Worthy of praise and reverence, symbol in selflessness and honesty

Ishriniyya Praises Of The Prophet

Tolerant, and praised by all and sundry!
The protected, and a great counsellor for the whole world!
An inside out merciful to neighbours
A beloved friend, a leader that bears no blame!
The Seal of (all) Systems, Abrogator of all (previous) religious laws!
The speaker for Creatures the day the Trumpet is sounded!
With him, do this world, the Hereafter, and the life, in between have bounty!
(The day) when the uncertainty of ending turns youth into aged!
Nations have accept the trust of Ahmed's leadership
Guide to all creatures, his similitude shall never be found!
My healing whenever an illness befalls me is Ahmad!
Allow me (O people) to call out this night saying: O Muhammad (saw)!
I am bewildered and my heart combusts in love!
I have tested the fire of my yearning, I enjoy with it!
I am bewildered, and my heart is asunder by separation!
I (could be) frightened by the swords, of weariness if they were sharpened!
(Yet) my sins are blotted out by (His Creator) that rescues!
Onto his arms would (all) resort for refuge on the Day of Returning!
Messenger, the Bearer of Trust of Allah, and to Allah is he grateful!
Prophet of mercy; tolerant; and the upholder of mosques!
Compassionate, ever-grateful, hastening onto righteousness!
Highly-placed; well positioned, (bringer of) the last message!
Prophet of open premises, feeder of people, wholesome (pure)!
Intelligent, wise, a challenge (by miracles) to creatures!
Leader, intercessor for people, winner of honor (glory)!
Prophet of the Luckiest Moment, beloved by Allah!
The rein of loftiness is by his hands, he is never vain (therein)!
Pure, so his deeds and natural dispositions are (likewise) pure!
The path of deliverance, equitable to all creatures!
Cheerful in countenance, doer of good, (extremely) generous!
Doctor of (all) creatures, guide, wrathful against unbelief!
Of lofty minaret, whosoever is hostile to him falls down!
Eloquent, never has there been his similitude!

Ishriniyya Praises Of The Prophet

Victor, son of Abdullah; wrathful against polytheism (unbelief)!
The hostilities of enemies are all abased before him!

A wrongdoer I am! How is he a friend to an outcast?
My hopes are reposed in him when admonitions are not beneficial to me!
Kind, great, holding onto guidance!

Surety to (all) creatures, bestowed with every goodness
Of multiple honors; his position is never attained (by anybody)!

Too great for him that is hostile to him, and Allah will destroy him! Abundant
in gifts, the path to righteous deeds!

He has excelling favors above all the Messengers of Allah!
Evidences in that regard are (clear) to observers!

To the Throne of Allah he journeyed when all were asleep!
For his light(s) has (made) the star of Satans vanished!

He does have (numerous) means, with Lord of the worlds!
Of assured position, with honors in the sight of Allah!

Respected (obeyed), inspired with the secrets of realities!
Aided (by Allah), trustworthy, leader of people, compassionate!

Accompanied by Gabriel when people were deeply asleep)
The Angels of (Allah) the Protector do greet him in peace!
Prophet; generous, guiding to the right path
Maker of discourse, beloved, worshipping by (Allah's) by pleasure!

Counselor, of revered countenance, leader of all people, humble!
The generosity of his loftiness is clear among creatures!

We surround him that (great) day when the affair becomes tensed
Patient away from this world, by a special nearness (to Allah)!
Honest, eloquent, the most complete of people, sincerely pure!

Chosen among creatures, his attributes do not diminish!
Pure by this which you can never count as insufficient!

A glittery face despite his foes discontent
Surety of the abundance of goodness; He never withholds!
Striker with the Sword of Allah, advancing goodness!

Laughing but, in his place, giggle is provocative (not allowed)!
Light (glow), on that account his words never contradicted!

Ishriniyya Praises Of The Prophet

We got emaciated for his yearning, and yearning inflicts illness!
Lenient, compassionate, of high greatness!
Of his wonders is the gushing out of water!

High in rank, would be granted intercession for all creatures
Glorious, for whom all stairways are laid!
Magnificent; with light from Allah that shines!

Sufficient created with the aura of greatness!
The succour of (all) creatures, to the Gardens does he deliver!

Honorable in generosity, void of whatever is blameworthy!
A raining cloud, with whom the Water of Life is drunk palatably!

To him are the spoils of the people of polytheism brought lawfully!
Forget me not! To you is the worry of creatures uncovered!

There is No Messenger, except (that he) ranked behind you!
Your generosity is a promise that never for a moment fails!

You, surely, are the Intercessor when on the Mustering Ground creatures are stopped!
Various forms of loftiness are truly multiplied in you!

Near (to the mind), far (to sight), none of his kind will ever be created! Strong,
but lenient in manners, compassionate!
His calmness, by Allah, diffuses as (perfume) fragrance!

Proclaim the truth! Say: This is a man whose door is never closed!
The less (short) in piety, sinful, rely on him.
This holy (Prophet -saw) is the progeny (of Abraham), beloved by Allah.

The path to deliverance wherein is no obscurity!
Straight in honors. In him do people find goodness and shelter
Agile, onto him, by Allah I swear, do souls yearn!
From this beloved (Prophet -saw) does my request get relieved!

Of the likeness of (Abraham), the friend of Allah; with him does the breeze
blow fragrance!

Intercessor for creatures, our love is reposed in him!
Healer of illness, for whose yearning the interior is filled!

Compassionate to us, with him is the heart shrouded (in love)!
Of sweet talk, never is he indecent (in word)!

His guidance marked with clarity with no equivalent!

He is Al-Mustapha (The Chosen One), cleared of all faults!
Crescent (Moon): Having well-being among (all) creatures!
The soil of Tayba (Madina) gets excellence for the most praised!
That soil which breathes fragrance expresses passion.
Our means is he that reclines in the soil of Tayba!
Unique are (his) great honours; (and) without him we have no healing!
Hospitable, tolerant; the overwhelming heart is Kindled therewith!
Distinguished, with whom we are ignited into the sea of blaze of love!
Bright in countenance, passion came from his direction.
For Ahmad are excellences with which glad tidings manifest!
For his greatness, all have indeed sought means therewith!
For his Ascent, all have clung onto him!
For his honor, his flags click high (into the sky)!
For his loftiness, he is the first to be granted Intercession!
He was invisible to Satan even before contact was expected.
He has guided onto the Beneficent since he became a caller (Prophet)
He has been generous in gift, and never has he been miserly
He stands a position that has never borne a second (i.e.; any other person)
For those who are blessed therewith, the religion and the world would be complete!
(Peace and blessings of Allah be upon Muhammad (saw), his household, and his companions).

**ننبیه الأمة
على قرب هجوم أشرار الساعة**

**EDUCATING PEOPLE
ON THE SIGNS OF THE
LAST HOUR**

**By
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In the name of Allah, the Beneficent the Merciful

Peace and blessings of Allah be upon our Leader, Muhammad (saw), his household and companions. The needy servant for Allah's mercy, Usman bin Muhammad bin Fodiyo, may Allah cover him with His mercy, ameen said:

Praise be to Allah who introduced signs of the last hour before its period, to awaken the people from sleep before its occurrence.

Blessings and peace (of Allah) be upon our Leader Muhammad (saw), the seal of the Prophets and Messengers of Allah, whose coming is one of the first signs of the last hour, his household, his companions and the entire generation he called and the people who answered his call.

At the beginning of this book, **Educating People on the Signs of the Last Hour**, we strived to show that some of the signs have already manifested as narrated by the Prophet (saw). Our main objective here is to awaken our brethren on the nearness of the last hour so that people may turn towards repentance to Allah, before they lose the chance for repentance and able to regain the lost (opportunity towards salvation) they caused to themselves. They should also abandon worldly affairs and prepare very well towards the last hour which is coming without a shred of doubt. Those signs are the most indicators manifesting the end of the world.

There are ten chapters in this book to explain my aim:

1. Chapter One: Explains what has been narrated concerning the lifespan of the world.
2. Chapter Two: Explains the mistake of fixing a date for the Last Hour or actual period for the emergence of its signs.
3. Chapter Three: Explains the occurrence of some signs of the last hour.
4. Chapter Four: Explains the narration that deals with the coming of Mahdi (ra).
5. Chapter Five: Explains the narration that deals with the coming of the Anti-Christ Dujjal (la).
6. Chapter Six: Explains the narrations that deals with the coming of Jesus (Isah (as).
7. Chapter Seven: Explains the narration that deals with the coming of Gog and Magog (Yajuju da Majuju).
8. Chapter Eight: Explains the narration concerning lifting the knowledge of the Qur'an.
9. Chapter Nine: Explains the narration that deals with the coming of the Animal (she-camel).
10. Chapter Ten: Explains the narrations that deals with the rising of the Sun from the opposite direction (west to east).

CHAPTER ONE

Life Span of the World

I intend to divide this chapter into three main sections.

1. Section One: Explains the lifespan of the world which is seven thousand years (7000)
2. Section Two: Explains that the Prophet (saw) was sent towards the end of Six Thousand (6000) years
3. Section Three: lifespan of this Ummah (people) will not reach one thousand five hundred years (1500), as described by AbdulRahman Suyudi.

I say, guidance is from Allah alone. On the explanation that the lifespan of the world is seven- thousand (7000), Hakim and Al-Tirmizi narrated in **Nawadir Al-Usulu** from Abu-Huraira (ra) that the Prophet (saw) said in a Hadith that is related about the people of **Jahannam** (Hell fire) that, “The maximum punishment in the Hell fire (Jahnnama) is equal to the length of the lifespan of the world since creation to the end of time which is seven thousand years.”

Ibn Asakir narrated from Anas bn Malik (ra) that the Messenger of Allah (saw) said:

من قضى حاجة المسلم في الله كتب الله له عمر الدنيا سبعة آلاف سنة صيام نهاره وقيام ليله

“Anybody who satisfies the need of his fellow Muslim, Allah (swt) will ask Angel to write for him the reward of fasting and praying the nightprayer equivalent to the lifespan of the world which is seven thousand years.”

Bin Addiyi narrated from Anas (ra) that the Prophet (saw) said:

عمر الدنيا سبعة أيام من أيام الآخرة

“Lifespan of the world is equal to seven days of the Hereafter.”

Allah (swt) says in the Qur'an:

﴿وَلَيْتَ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾ الحج: ٤٧

“A single day from your Lord is equivalent to one thousand years of your normal counting.” (Q 23:47)

Ibnu Abi Hatim narrated from the commentaries of the Quran by Ibn Abbas (ra) that the lifespan of the world is from Friday to Friday; one week of the Hereafter equivalent to seven thousand years. Already, six-days have passed i.e. six thousand years.

Ibn Abu Duniya narrated from a book called-KITAB ZAMMUL AMAL- from Saed bn Jubair, that “The lifespan of the world is from Friday to Friday of the Hereafter”.

Abdullahi Bin Humaid narrated in his commentaries of the Qur'an, that he heard from a Christian or a Jew who converted to Islam, that: “Allah, the Exalted, created the heavens and the world in six days, but a single day of the Hereafter is equal to one thousand years of your normal counting, then he puts the lifespan of the world as six days, and the last hour on the seventh day. Six days have already passed and we are now in the last seventh day.”

Ibn Ishak narrated from Ibn Abbas (ra) that: “Jews are saying that the lifespan of the world is seven thousand years, and they will be punished, for every one thousand years of this world only one day in Hell, which is only seven days. Thereafter the punishment would stop.” A revelation was revealed on this:

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَنْبَاءًا مَعْدُودَةً﴾ البقرة: ٨٠

“They said hell fire will not touch us, but only few counted days.....”

To where Allah says.....

﴿هُمْ فِيهَا خَالِدُونَ﴾ البقرة: ٨١

“They will be permanently and forever there.”

Ibn Jarir also narrated and Ibn Abi-Khatim and Abdullahi bn Humaid from Usman bn Za'ida Karza is a very good servant of Allah, very industrious and struggles hard in worship. He did not stop struggling and some people advised him to reduce (struggling) for himself a little. He asked them: “How long is the lifespan of the world?” They answered him; “seven thousand years,” then he asked again: “How long is the length of the day of judgment?” They said “Fifty thousand years”. He said: “Could it be a very difficult condition for a person to struggle for only seven days, so that he could be free in that day which is equivalent to fifty thousand years?”

On the explanation, that the Prophet (saw) was sent in the last six thousand years, AbdulRahman Suyudi said in a book called –**Al-kashafu**, that what the Hadiths showed was that Prophet (saw) was sent in the last years of six thousand years. Another evidence to support this claim was narrated as**Mar'fu'u** from Dahhak bin Umar and Imam Juhani, he said: “I saw in a dream which I told the Prophet (saw)”. He said: “I saw you, O Messenger of Allah (saw) on top of a minaret which has seven stairs and you were on the last stair-case”. Then the Prophet (SAW) told him:

أما المنبر الذي رأيت فيه سبع درجات وأنا في أعلاها درجة فالدنيا سبعة آلاف سنة، وأنا في آخرها ألفا

“The Minaret you saw which has seven stairs and you saw me on the last stairs is indicating the lifespan of the world, seven-thousand years and I am in the last stair-case, that is, the last thousand years.”

This Hadith was narrated by Imam Baihaqi in the Book called **Dala'il**, also Imam Suhaili narrated it in a Book called **Raudah**.

Then Suhaili said: it was narrated in Hadith, Mauquf from bin Abbas (ra) from an authentic source and he said: "The world has only seven days as lifespan, but each day is equal to one thousand years. The Prophet (saw) was sent in the last days of seven days". Imam Abu-Jafar Al-Dabari accepted the authenticity of this Hadith and supported it again with relevant narration. AbdulRahman Suyudi said: his (saw) statement in this Hadith;

وأنا في آخرها ألفا

"I am in the last thousand, years."

Means, the biggest religion in the last seven thousand years. This statement could be equal to the one said "in the last of six thousand years."

If he (saw) had been sent at the beginning of the last seventh thousand, the major signs of the last hour, could have happened one hundred years ago, like the coming of Dajjal (Anti-Christ), the coming of Isah (as)- (Jesus), the rising of the Sun from the opposite direction (west), and uptill now nothing of such had happened. This shows that what remains from the seventh- thousand is more than three hundred years. I say, it is another evidence indicating that Prophet (saw) was sent at the last years of six thousand, as narrated by Wahab, his statement that the world had spent five thousand six hundred years (5600).

On the explanation of the lifespan of this Umma (people), that they will not exceed one thousand five hundred (1500) years, AbdulRhaman Suyudi in the narrations indicated that the lifespan of this Umma (People) will exceed beyond one thousand years, but it will not exceed one thousand five hundred years (1,500).

These claims have come from different sources of narration that the lifespan of the world is seven thousand years, and the Prophet (saw) was sent in the last year of sixth-thousand. He said, again, in the above mentioned book: "I saw in the book of AL-FITAN which was written by Ahmad bn Hanbal. He said, narrations from Ismail bn. Abdulkarim bn Ma'akil bn Munabah as narrated from Abdulssamad that he heard Wahab saying: The world had entered the year of five thousand six hundred, because I know each century and their rulers (kings) their Prophets (as) also."

AbdulRahman Suyudi said: This shows that this Umma (people) will stay beyond one thousand four hundred years and so on. The truth is from Allah alone.

CHAPTER TWO

Explains Mistakes for Fixing Actual Period of the Last Hour on the Emergence of Its Signs

We are going to discuss three issues in this Chapter;

1. Section One: Explaining on fixing the time for the last hour. This is unknown to everybody except Allah.
2. Section Two: Explanation to confirm (expose) the mistake for fixing time for some of its signs.
3. Section Three: Explanation on the truth of whatever the Prophet (saw) said will happen that it will happen without any doubt about it, because all information truly received from him has proved to be correct, except where some people lied on him.

I say, all guidance belongs to Allah. Explanation on the time of the last hour and it's sign, nobody knows it except Allah, as narrated from the Hadith of Angel Jibril (as):

ما المسؤول عنها بأعلم من السائل

“The questioned (on it) does not know better than the questioner.”

Narrated by Imam Muslim.

Imam Sha'aby narrated that Angel Jibril (as) met Prophet Isah (as) and Isah (as) asked Angel Jibril: “When is the day of judgment taking place?” Angel Jibril answered him shaking his feathers “The person you are asking the period when the last hour will come does not know better than you; the correct answer to this Question is heavier than the heavens and the earth. The last day/hour would come unexpectedly.”

If you ask, what did the Prophet (saw) said in regard to the period of last hour?

He said:

ما المسؤول عنها بأعلم من السائل

“I do not know better than you”.

This shows that he does not know the exact time of the last day. But it was narrated in one Hadith where Prophet (saw) said:

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ

“I was sent to deliver Allah's messages; I and the last hour are just like this ;(he combined his two fingers of the middle finger and the one next to it).”

This Hadith indicates that he knows the period. The Question is this, how could you reconcile the two narrations? The answer lies in the Holy Qur'an:

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي﴾ الأعراف: ١٨٧

“Say to them, the knowledge about it, is with Allah alone.” (Q 6:187)

This indicates that the Prophet (saw) does not know the last hour, not to talk of anybody. As for the statement:

بعثت أنا والساعة كهاتين

“I and last day are like this.”

It means; I am the last and seal of the Prophets. No Prophet (shall come) after me. It is only the last hour that will come after me (saw) as there is no finger between the middle finger and the fore finger. This does not necessarily indicate that he knows the period of the last hour, but it is very close, because all its sign have appeared one after the other.

Allah, the Exalted explains the sign of last hour, when He said:

﴿فَقَدْ جَاءَ أَشْرَاطُهَا﴾ محمد: ١٨

“The sign of last hour has come.” Q 47:18)

I.e. very close. Even though it is close, no Hadith was narrated by Islamic scholars (ra) to indicate the specific period of the last hour, or the exact time for coming of its signs.

As for the mistake of fixing a period for the sign of the last hour, Imam Al-Qurdabiyy had mentioned in a book called **Tazkirah**, the warning given by the Prophet (saw) on the destabilization of the world, destruction of Islam, lack of trust and so on. These notwithstanding, there are a number of false Hadiths related to this. For example, the one narrated from Qatada, from Anas bin Malik (ra) from the Messenger of Allah (saw).

إن في سنة مائتين يكون كذا وفي عشر ومائتين يكون كذا وكذا وفي العشرين كذا وفي الثلاثين كذا وفي الخمسين كذا قال وفي الستين والمائتين تعكف الشمس ساعة فيموت نصف الإنس والجنّ

“It was claimed that in the year two hundred so and so thing will happen, in the year two hundred and ten, so and so things will happen. Also in the year two hundred and twenty, two hundred and thirty, two hundred and fifty, and in the year two hundred and sixty, there is going to be an eclipse of the Sun, then half of the people and jinns would die.”

The Question here is, have those things happened? Because these years (200, 210, 220, 230, 250 and 260) have gone. Anything about the last hour will be a general affair, affecting every place in the entire world, but we know that eclipse may happen in some part of the world. If the two hundred years were

after the Hijrah (from Mecca to Madina) that had gone. If it were from the death of the Prophet (saw) that has gone also (without coming of the last hour or without those things happening).

Another reason to consider this Hadith as incorrect is the use of calendar, because there was no Islamic calendar during the lifetime of the Prophet (saw). It was started or initiated by the second Khalif, Sayyidina Umar bn Khattab (ra). How could it then be possible during the life time of the Prophet (saw), to say two hundred years or two hundred and twenty etc? There was no Islamic calendar! Another fabricated Hadith which was narrated from Abu Saeed Al-Khudiri (ra) from the Messenger of Allah (saw) said:

إذا كانت سنة تسع وتسعين وخمسة مائة يخرج المهدي في أمتي على خلاف من الناس يملأ الأرض عدلاً كما ملأت ظلماً يرضى عنه ساكن السماء وساكن الأرض ويفتح الله كنوز الأرض وينزل من السماء قطرها ويخرج من الأرض ثمرها ويزرع الزارع صاعاً فيصيب مائة صاع ويذهب القلاء والقحط والجوع من الناس...

“By the year five hundred and ninety-nine (599 AH), Imam Mahdi will come among my people, while the people are in a state of confusion. He (Mahdi) will fill the world with justice, as it was filled up with injustice. The Angels will accept him, including the people of the world. Allah will open the mineral resources, sufficient rain, abundant fruits and agricultural product you will plant one kilo but harvest one hundred (100) kilos. All forms of difficulties, drought and hunger will disappear.”

Al-Qurdabiyy said: “All what was narrated in this Hadith that were mentioned in Qatada’s Hadith and the ones before it, are fabricated, because they mentioned the Islamic calendar.

Another evidence to show that the Hadith is fabricated is that, the year five hundred and ninety-nine (599) has passed without any thing of such happening as mentioned in the Hadith. What is relevant pertaining to this is to say, whatever the Prophet (saw) mentioned about people or (world crises) disturbance, will surely occur, but to fix a specific period (for the last hour), needs a lot of authentic confirmation. It is just like the period of last hour, nobody knows when it will come, which year or month, but it is said that the day will be Friday, but only Allah knows, the exact Friday. And surely Allah has no partner. Also, with regards to signs of last hour, only Allah knows. All knowledge belongs to Allah alone. This is the end of the speech of Imam Qurdabiyy in the book called, **Attazkrah**.

There is another statement also from him in a different place. Abul-Hassan Ahmad bn Jaafar said in a book called **Al-Malahimi**, that he said what was quoted from the Book of Daniel about what will happen and their claims, are weak and incorrect narrations, because there are a number of contradictions from the beginning to the end. And also, claims of Zanadik (untrustworthy people), where they said:

إن في سنة ثلاث مائة يظهر الدجال من يهودية أصبهان

“By the year of three hundred (A.H) anti-christ (Dajjal) will come from Jews of Asbihan town.”

It is a shameful thing to be quoting something from the Isrealites and also using it to justify Islamic issue. In the book called, **I'tisam**, narration from bin Abbas (ra) said: Why should you be making reference to the people of the book (Jews and Christians) despite the fact that the book brought to you by your Prophet (saw) has informed you that these people had changed their books to suit their minds. They wrote with their (own) hands, several books claiming to be the books revealed from Allah, to achieve small worldly affairs (personal interest). The knowledge you obtained from the Prophet (saw) is supposed to be sufficient for you and stop you from asking them anything on religious affairs.

Bin Dihyia asked “Why should you trust the people that cheated the religion of Allah and tell lies against Allah, disbelieve in Him and become arrogant towards Him?” I said: Another reason to confirm the mistake of those that fix the period of the last hour is found in a book called-**AL-FITAN**, by Nu'aim bn Hammad. He wrote that Abu Yusuf Al-Maqdisi, a man from Kufa, narrated to us, from Muhammad bn Hanafiyya, that: “Mahdi will come by the year one thousand two hundred (1200) A.H.”

Also another fabricated Hadith quoted by Nu'aim, from Ja'afar said: “Mahdi will come by the year one thousand two hundred A.H. (1200)”. Another fabricated Hadith from Abil-Katil said: “It is a consensus among the people that Mahdi will come by the year one thousand two hundred and four. (1204) A.H.” All the above mentioned years have gone by and the Mahdi (as) has not appeared. This shows that the fixing of the date is wrong.

I certify the mistake in the above Hadith even though I didn't see any Islamic scholar that certified the mistake. Imam AbdulRahman Suyudi narrated them in his books called: **URFUL WARDI** and a book called **KASHIF**, where he said: “I saw all these Hadiths in the book called **AL-FITAN** written by Nu'aim bin Hammad. My reason for saying they are fabricated, is that all the years mentioned had gone by without anything of such things happening.

As regard Nu'aim and Suyudi we could accept their reasons for not certifying the Hadiths to be fabricated, because they died before the end of the years mentioned. It is a hidden knowledge to them during their lifetime. As for me I was present during such period and I saw nothing of the coming of Mahdi. This is one of the reasons I regard the narrations as fabricated.

I have already mentioned that no Hadith was narrated that fixed a specific date for the coming of any sign of the last hour. Therefore, we could conclude that a narration or written statement from any scholar specifying a fixed date for the last hour should be considered as a fabricated Hadith, which has no source from the Prophet (saw). Also, we should be careful to rely on what we hear from Mathematicians. On His statement, the Exalted:

﴿فَقَدْ جَاءَ أَشْرَاطُهَا﴾ محمد: ١٨

“The signs of last hour has come.”Q 47:18

Or where it said:

﴿أَنَّى أَمُرُ اللَّهَ فَلَا تَسْتَعْجِلُوهُ﴾ النحل: ١

“What Allah decreed has come there is no need of rushing.”Q 16:1

These and similar statements will not be dependable conclusion for fixing a specific date, because no any narration from the Prophet (saw) did.

As for the explanation that whatever was mentioned by the Prophet must happen is true, because telling the truth is a must for all Prophets. We are confident that whatever he mentioned must happen and if the period lapsed without it happening, then we conclude that the narration is fabricated.

It was narrated, from the Prophet (saw) that:

سيكذب علي

“Some people will tell lie upon me.”

As narrated by Islamic scholars, in the preface to the book of Imam Muslim saying:

يكون في آخر الزمان دجالون كذابون يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم، وإياكم وإياهم لا يضلونكم ولا يفتنونكم

“In the period of the last generation, fake anti-Christ and fake reformers will appear and come with fake Hadiths, which you have never heard, nor your parent, be careful about them once again be careful!! They should not deceive you, nor confuse you.”

AbdulRahman Suyudi confirmed in his commentary in a book called, **Al-Kawakib** that it is a fabricated Hadith which caused confusion. Has no relationship with the Prophet (saw). He has been protected by Allah from lying or saying wrong or incorrect things. This is the end of the chapter. The truth belongs to Allah alone.

CHAPTER THREE

Explanation On The Occurrence Of Some Signs Of The Last Hour

We are going to discuss five issues in this Chapter.

1. One: Discussion on the emergence of bad moral, which is counted as some signs of the last hour as narrated in the Prophetic traditions.
2. Two: Occurrence of earth quakes as a sign of the last hour as in the Prophetic tradition.
3. Three: Occurrence of the Sun eclipse, as it is counted as signs of last hour in the Prophetic traditions.
4. Four: The Outbreak of fire from the Arab peninsula which is counted as one of the signs of the last hour as indicated in the Prophetic traditions.
5. Five: Occurrence of violence which is counted as a sign of last hour as described by Prophetic traditions.

In explaining the appearance of bad morals. which are counted as one of the signs of the last hour, it will be difficult to mention all the traditions which were narrated on this issue. We will suffer our self as was described by Al-Qurdabiyy in a book called **ATTAZKRAH**. He says “it became very necessary to mention them again, to justify the Prophet (saw) miracles and to certify his true sayings on all what he said or mentioned”. It was narrated in Sahih- Bukhari that it is the sign of last hour; to witness lack of knowledge (Islamic knowledge), illiteracy of Islamic knowledge in every angle, increased adultery, higher population of women over men, to the extent of a ratio of one man to fifty (50) women (1:50). All these things mentioned above has happened in many parts of the world as explained by Qurdubi in a book called **ATTAZKRAH**. He said concerning the ratio of a man to many women. “it has already happened in our country or close to our country: Andalucia (Spain)”. Abu Nu'aim narrated in a Hadith from Makhul from Huzaifa, that the Prophet (saw) said the last hour has many signs, and he was asked: “What are the signs?” He (the Prophet) (saw) said:

علو أهل الفسق على المساجد وظهور أهل المنكر على أهل المعروف

“The mosques will be led by irreligious people, and the leadership of irreligious upon righteous people.”

We all know those things have happened physically. It is also part of signs of last hour to give leadership to unqualified people and the construction of big buildings.” Bukhari has narrated from Abu Huraira (ra) that: “One day we were sitting with Prophet (saw) and he was delivering a sermon when a

villager entered. He (village man) asked when the last hour is?" but the Messenger of Allah (saw) continued with his lecture. Some people said he heard what he was asked, but he did not like the question, while some said he didn't hear it.

When the Prophet (saw) finished his lecture he said;

أين السائل عن الساعة؟

"Where is the man that asked about the last hour?"

He said: "Here I am, O the Messenger of Allah!" Your answer is:

إذا ضيعت الأمانة فانتظر الساعة

"When you see people breaching trust, just wait for the last hour."

Then the villager asked again: "How could a trust be breached?"

إذا أسند الأمر إلى غير أهله فانتظر الساعة

"If the leadership is given to unqualified people, just wait for last hour."

It was also narrated, from Bukhari, from Abu Huraira (r.a),

He said:

إن الساعة لا تقوم حتى يتناول الناس في البنيان

"The last hour would come when you see people compete in erecting big buildings."

From the two Hadiths narrated by Bukhari all the things mentioned had been seen physically. Qurdabiy said in a book called **Attazkrah** that our Islamic scholar (ra) said: "What the Prophet (saw) had said on this chapter has happened and has become rampant among the people; like handling of leadership by unqualified people, irreligious people are now becoming leaders in the country; they only concentrate in gathering wealth, making big building as we see in the present time".

One of the big signs of last hour is the coming of Anti-Christ (Dajjal). Qurdabiy said in a book called **Attazkrah** that "The number of fake anti-christ has been seen physically" as narrated by Huzaifa (ra). The Messenger of Allah (saw) said:

يكون من أمتي دجالون كذابون سبعة وعشرون، منهم أربع نسوة وأنا خاتم النبيين لا نبي بعدي

"There are going to be twenty-seven fake anti-christs, among them four will be women. You should know that I am the seal of Prophets, no single Prophet will come after me."

This Hadith was narrated by Abu-Nu'aim Al-Hafiz.

Khadi Iyad said: "These fake Prophets have come, if we are to count their numbers from the Prophet (saw) life time to the present time, especially those

that are well known who lead people to the wrong path, this number could be easily obtained. Anybody who makes a research in history books on Islam would confirm this statement. It is one of the sign of last hour; i.e non Arabs to become world leaders, this has happened, as mentioned by Prophet (saw), where he (saw) also said:

ويل للعرب من شر قد اقترب

“I pity the Arab because of the difficult situation that would overcome them.”

What he means by difficult situation as defined by Bin Arafa (ra) is unlikeable condition.

The Prophet (saw) informed us by saying:

All these have happened to them. They have lost all dignity especially those who have wealth among the Arabs. It belongs to the Turkish and other tribes of the world. Arabs got these dignity and wealth because of the Prophet (saw) and what he brought to them (Arab), that is Islam and education (Sunnah). But because of Arab's lack of appreciation (gratitude) of kindness granted to them by Allah in their rule, they have been killing their people and seizing their wealth. It is for these reasons that Allah (swt) also seized what He gave them and brought them down.

It is one of the sign of last hour what was narrated from Zarnab bin Burtamala, one of the disciples of Prophet Isah (as) bin Maryam: Abubakar Ahmad bn Aliyu has narrated from AbdulRahman bn Ibrahim Rasiyi and he said that: Malik bin Anas narrated from Nafi'u, from Ibn Umar that, Khalifah Umar sent a written letter to his Governor, Sa'adu bin Abi Waqas (ra) when he (Sa'adu) was in Qadasiyya. He (Umar) requested Sa'ad to send one of his commanders by the name Fadhalat bin Mu'awiya Al-Ansar to the town of Khalwan-Iraq for military operation. Sa'adu sent Fadhalat with three hundred military men. When they reached Khalwan, Iraq, they executed a successful military operation and got sufficient war booty and captives. On their way back with their booties, during the period of Asr prayer before Sunset, the commander-Fadhalat kept the booties by the side of big rock, and ordered for calling of prayer (AZAN). When the Muzzen said: "Allah is great, Allah is great", then somebody from the rock answered them: "O Fadhalat! You have shown the greatness of Allah." When he said "I certified that there is no god but Allah;" he answered: "sincere word;" when he said "I certified the Prophet (saw) is the Messenger of Allah;" he answered: He is the adviser mentioned by Prophet Isah bn Maryam (as), the last hour will take place on the last generation of his people." When he said: "you should come for prayer;" he answered "Good tidings to anybody that goes towards prayer and focus all his attentions towards it;" when he said: "you should come for salvation (resented), he answered: "Salvation is sure upon the followers of the Prophet (saw), and permanent to the followers of Prophet (saw)," When he said "Allah is great, no

god worthy to be worshipped except Allah;” he answered: “This is the sincere word Oh! Fadhalat with which Allah will rescue your body from Hell Fire.”

When the Muzzein finished his calling the prayer, we all got up and asked: “Who are you? O may Allah bless you! Are you an Angel or sitter of rocks from jinn, or people among the righteous servants of Allah, because we heard your voice, so we want to see you physically, because we are the delegates of Allah, delegates of His Messenger (saw) and delegates of Umar bn Khattab (ra)? We saw a sudden appearance from a rock of a person with white hair on his head and chin, with old cloth, and he said: “peace and blessings and bounties of Allah be upon you.” We answered him by saying: “peace and blessings and bounties of Allah be upon you too and who are you? May Allah bless you!” He answered: “I am Zarnab bn Burtamala, a disciple of good servant, Isah bn Maryam (as). He ordered me to sit on this rock, and pray for me, for a long lifespan in the world, up to the time he (Isa) will come back, to kill pigs, destroy statues and to be freed from wrong claim of Christian. Since I could not see Prophet Muhammad (saw) please send my good will to Umar bn Khattab; and tell Umar, he should be extra careful because the last hour is very close. You should inform him what I am going to tell you, if those signs come upon the people of Prophet Muhammad (saw), then it is time to be more extra careful!

“If men satisfy their desire with fellow men, and women satisfy their desire with fellow women, claiming to belong to other family; lack of mercy from the leader; lack of obedience from the people to their leaders; refrain from calling people to good things and focusing on bad things; learning islamic knowledge for worldly things; insufficient rain, arrogant children, constructing very tall buildings, following personal desire, exchanging Hereafter with worldly things, telling (falsehood) becomes simple things, severing of kinsfolk relation, justice is bought by money, legallizing interest, richness is the road to your greatness, a righteous would visit a rich person to greet him, women will claim saddles”. Then he disappeared.

Fadhalatu wrote to Sa’ad about what happened, then Sa’ad wrote to Umar bin Khattab, (ra). Then Umar replied: “To Sa’adu”, he said: “O! Sa’ad! You should go with some people of Muhajirun (Meccans) and Ansar (Medinans) to that rock, then send my peace and blessing to him, and tell him that Prophet (saw) has told us that some disciples of Isah (as) are there.”

Then Sa’adu travelled with four thousand soldiers, including Meccans and people of Madina; and when they reached the rock they stayed for forty days, each day calling for a prayer, but no one answered. All the signs mentioned by Zarnab bn Burtamala could be seen now physically.

It was one of the signs of the last hour, a Hadith from Huzafa bn Yaman (ra) saying Abu-Nu’aim narrated from Huzafa that the Messenger of Allah (saw) said:

من علامات اقتراب الساعة إثنان وسبعون خصلة إذا رأيتم الناس أमतوا الصلاة وأضاعوا الأمانة وأكلوا الربوا واستحلوا الكذب واستخفوا بالدماء واشتغلوا بالبناء وباعوا الدين بالدنيا وتقطعت الأرحام ويكون الحكم ضعفا والكذب صدقا والحرير لباسا وظهر الجور وكثر الطلاق وموت الفجأة وأتمن الخائن وصدق الكاذب وكذب الصادق وكثر القذف وكان المطر قيظا والولد غيظا وفاض الأيام فيضا وغاض الكرام غيضا وكان الأمراء فجرة والوزراء كذبة والأمناء خونة والفقراء ظلمة والقراء فسقة إذ لبسوا مسرق الضأن وقلوبهم أنتن من الحيفة وأمر من الصبر يغشهم الله فتنة يتهاوكون فيها كما تهاوك اليهود الظلمة ويظهر الصفراء (يعني الدنانير) وتطلب البيضاء (نعني الفضة) وتكثر الخطايا وتبقل الأمراء وحلّيت المصاحف وصوت المساجد وطولت المنار وأرخيت الستور وشربت الخمر وعطلت الحدود وولدت الأمة ربتها وترى الحفاة العراة قد صاروا ملوكا وشاركت المرأة زوجها في التجارة وتشبه الرجال بالنساء والنساء بالرجال وحلف بالله وشهد المرء من غير أن يستشهد وسلم للمعرفة وتفقه لغير الدين وطلبت الدنيا بعمل الآخرة واتخذ المغنم دولا والأمانة مغنما والزكاة مغرما وكان زعيم القوم أرذلهم وعق الرجل أباه وجفا أمه وبر صديقه وأطاع زوجته وعلت أصوات الفسقة في المساجد واتخذ القينات والمعازف وشرب الخمر في الطرق واتخذ الظلم فخرا وبيع الحكم وكثرت الشره واتخذ القرآن مزامير وجلود السباع صفاقا والمساجد طرقا ولعن آخر هذه الأمة أولها فليرتقبوا عند ذلك ريحا حمراء وخسفا ومسخا

“There are seventy two signs of the last hour; if you notice people disregarding prayer, destroying trust, collecting and eating interest, legalize telling lies, killing people becomes rampant, concentration on big buildings, exchange hereafter with worldly things, cutting off kinsfolk relations, weakness in justice, taking falsehood to be true, adornment by silk, rampant wickedness, a lot of divorce, cheating to live well, a liar becomes accepted, than the truth teller and the truth teller becomes a liar, abundant accusation, lack of rain, arrogant children, running of days, lack of righteous people, bad leaders, wrong advisers, trusted people become cheats, ministers becoming bad advisers, leaders become cheats, poor people become dishonest and emergence of bad scholars.

If people start wearing skin of ram, their souls are worse than the dead animals they become bitter than coffee, Allah will pour upon them disturbances as He poured upon Jews. Accumulating money by any means, rampant sins, inadequate care from leaders, beautifying the books, rising of voice in the mosque, very long minarets; closing the door by leaders and opening it only to specific people; drinking liquor, avoiding right compensation, female slave delivering her master, poor people become kings and rulers; a wife to accompany her husband in the business, men to dress like women and vice versa; swearing by Allah upon false hood to witness which is not true, to greet only for acknowledgment, to seek knowledge not for the purpose to increase your religion, to do the work for Hereafter but because of material world only; taking the public treasury as personal the trust as personnel wealth or bounty, not paying Zakkat when due, the useless person becomes a leader, disobedience of children toward their

parents (both father and mother), Following his friend's advice only and his wife advice, voice of irreligious people become popular in the mosque, entertainment and singing, drinking liquor in the public by the roadside, cheating becomes a beauty, lack of justice, excess attention to desire, reading the Qur'an in the form of singing, wearing the skin of lions, mosque to become empty with no worshipers inside. The Last generation of my Ummah to be accusing the first generation. Once these things happen, people should expect serious windstorms and strong earthquakes."

All these have been physically seen in many parts of the world. Al-Qurdabiyy, in a book called **ATTAZKRAH** said that all these that have been mentioned are clear except wearing skin (wearing of lion skin). Jauhari said: "Assifaq is the soft skin that is beneath the hair."

Explanation on the earthquake, which is counted as one of the signs of the last hour as in the Prophetic tradition; earthquakes will become rampant in the world as narrated in Bukhari from Abu Huraira (ra). Abul-Faraj said this earthquake happened in non-Arab countries. Al-Qurdabiy said in a book **ATTAZKRAH** that: "we have witnessed some of these earthquakes in Andalucia (Spain)". Also bin Jauzyy narrated that earthquake has happened during the time of the Khalifa. Al-Mudi'ul Ilahhi in Misra (Egypt) a very strong earthquake destroyed lots of buildings, people ran from towns to Sahara-desert. Also, a strong earthquake took place in Tabriz, where more than one hundred thousand people died, then people turned to Allah for supplication, seeking assistance from Allah.

Explanation on the eclipse: It is counted as a sign of last hour, as it is in the Prophetic tradition. It was narrated by Huzaifa (ra), that:

إن الساعة لا تكون حتى ترى عشرة آيات: خسف بالمشرق، وخسف بالمغرب، وخسف بجزيرة العرب، والدخان،

والدجال، ودابة الأرض، ويأجوج ومأجوج، وظلوع الشمس من مغربها، والنار تخرج من قعر عدن ترحل الناس

"The last hour will not hold until you see ten signs: (1). Eclipse from east, (2) Eclipse from west (3) Eclipse from Arab Peninsula (4) Smoke (5) Anti-Christ (6) Appearance of Magog (7) Rising of the Sun from the opposite direction (8) Outbreak of fire from the middle of Adan, chasing people. The last two was mentioned in another narration the coming of Isah bn Maryam (as) and the strong wind that will push people into the sea."

It was narrated by Muslim.

These eclipses mentioned by the Prophet (saw) have happened as described by the Prophet (saw). Abu al-Faraj mentioned that a very serious eclipse has occurred, whereby many people lost their lives because of it. Al-Qurdabiy said that: "Serious eclipse has happened in eastern Andalucia (Spain) as described by some scholars in a town called Qutrutanda close to the city of Daniya. A very big rock immersed the whole town". He mentioned again some of our friends have told us that a town called Tursa, in the state of Barqa, was

destroyed by earthquake, only few people survived. Abdulwahab Sha'arani said in a book called **Al-Minan** according to bn Jauzi narration that; "Allah, the Exalted, immersed the whole town of Rayya, including small villages around it; almost one hundred and fifty villages. All the area was burnt by fire, then there was an earth quake, a dark smoke comes out, earth threw out everything inside it including the bones of the dead."

Abdulwahab Ash-Sha'arani said that: "During the rule of Abul-Futuhah, Allah, the Exalted, immersed seven islands in a big ocean including the people in those islands, very close to the town of Akaak, after a heavy downpour of blood for seven days. We have been receiving a confirmation of immersing towns and rocks in town of Rome and Iraq up to the present period." Then he said: "I heard Aliyu Khawassi (ra) saying: "Nobody should be in doubt that earthquake will not happen in the present time except an ignorant person who is ignorant of how Allah is dealing with people, because of His perseverance."

The outbreak of fire from the Arab peninsula which is counted as one of the signs of the last hour, was described in a Prophetic tradition when he (Prophet) (saw) as narrated by Bukhari and Muslim from Abu Huraira (ra) said that:

لَتَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ النَّارُ مِنْ أَرْضِ الْحِجَازِ

"The last hour will not hold unless fire comes from the Arab peninsula."

In another saying of the Prophet (saw):

حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ

"Fire will come from the Arab land."

Al-Qurdabiy said in a book, **AT-TAZKIRAH**, there was a fire that appeared after a big earthquake after Isha'i prayer in the month of Jumada Akhira, in the year six hundred and fifty-four (654) AH up to Friday of that week, then it stopped. The fire appeared in Kurda close to Tanima by the side of Harrat. The fire appeared like a big town with a wall around the town. Any rock will melt by contact with this fire. From there a big river emerged which is greenish with sounds like thunder. This fire extended to Madina but Madina was protected with cool snow because of the Prophet (saw). People saw something like a cloud, it will fly to the town of Yaman and destroy it. Qurdabiy said: "some of our friends have told us, we have seen a real substance in the horizon while we are in Hijir (Mecca) as far as five days journey from Madina."

Explanation on Occurrence of Disorder: or disruption of peaceful and law-abiding community. This is counted as one of the signs of last hour as in the Prophetic tradition. This thing has happened and has physically been seen as described by the Prophet (saw). Muslim narrated from Huzaifa that: "The Messenger of Allah (saw) stood among us, explaining all what will happen from that day up to the last hour without leaving anything untold. Those who memorized it know and those who forgot have forgotten. There are friends who know it, sometimes they may forget, but when they see any sign (of the

last hour) they will remember just as you use to remember the face of a person whom you knew before when you see him. It was mentioned in another narration from Abu Dawud: I swear by Allah that before the Messenger of Allah (saw) left us, he explained to us the names and tribe of every rebel leader whose followers reached three people and above. When the third Khalifa was killed by the rebellion it was said that the sword of disorder has been released” as narrated by Huzaifa. Tirmizi narrated from Abdullahi bn Salam who said to those that detained Usman bn Affan (ra) in his house: “O Allah! O Allah!! You shouldn't kill this man. Once you kill him, the Angel will no longer be our neighbors and the sword of disorder will be opened. It will not be closed till the last day of the last hour.”

It is one of these disorders that include the battle of camel, battle of Siffain, killing of Hussaini (ra); all these have been mentioned in a Prophetic tradition. It is one of these disorders that led to rebellion by the Turkish against leaders of Arab origin as described by the Prophet (saw). Imam Ahmad bn Hambal narrated in his Musnad from Abdullah bn Buraida, from his father, he said: “I was sitting with the Messenger of Allah (saw) and I heard him saying:

إن أمتي يسوقها قوم عراض الوجوه صغار الأعين كأن وجوههم الجحف ثلاث مرات حتى يلحقوهم بجزيرة العرب.
وأما السياقة الأولى فينجوا من هرب منهم. وأما السياقة الثانية فيهلك بعض وينجوا بعض، وأما السياقة الثانية فيهلك بعض وينجو بعض وأما السياقة الثالثة فيصطلمون

“My people will be driven away by some people with wide faces, small eyes, three times up to the Arab peninsula. At the first time, those that run away will survive. At the second time, many will be killed, some will survive, but at the third one they will survive it.”

Then, he asked the Prophet (saw), “who are those people?” He said:

هم الترك

“The Turkish.”

He said:

أما والذي نفسي بيده ليربطن خيولهم إلى سواي مساجد المسلمين

“I swear by Allah in whose Hands my soul is, these people will tie their horses to the pillars of mosques.”

Al-Qurdabiy said in a book called **ATTAZKRAH** that the Hadith shows that the Turkish will come and over power the Muslim leaders of Arab origin, and they will kill a lot of people. All these have happened as described by the Prophet (saw).

These people have come in very large number, nobody knows their numbers except Allah, and nobody could overpower them except Allah. They look like Magog and Magol. Then Qurdabiy said: “Sayyadi Al-Hafiz bin Dihyia (ra) said that in Jumad Ula (the 5th Month of Islamic calendar) in the year six

hundred and seventeen (617) A.H, a very large military of Turkish origin destroyed many Muslim cities and towns and killed women and children. They went as far as Iraq, and killed a number of people, only Allah knows the number. They tied their horses around the Mosque, as described in the Hadith. It is no doubt, these (Turkish) are the people mentioned in the Hadith. It will take place but at the third time they will be overpowered". Then, Qurdabiy said: "Their comings out three times have been completed. Praise be to Allah because they conquered Iraq the first time and second time, but for the third time when they reached up to Bagadad and its environs, they killed many people, including the rulers, Islamic scholars, and pious people. They conquered the whole area including Syria in a very short period of time. Later, the ruler of Misra (Egypt), Muzaffar Fatas gathered a very strong military and faced the Turkish military. With very good intentions both army met at river Jalut. He conquered the Turkish army like what happened to Dalut. He killed many of their soldiers. They left Syria, crossed the river of Furat and were defeated woefully. They were defeated in a manner at which they never expected and disgraced to the last stage". For more details of such disorder you may read a book called **Al-Fitan** written by Abu-Sheikh and the book by Nu'aim bin Hammad, one of the Bukhari's teachers. This period is the period of the signs of coming of Al-Mahdi.

Abu Dawuda narrated from Mu'azu bin Jabal (ra) that the Prophet (saw) said:

عمران بيت المقدس خراب يثرب وخراب يثرب خروج الملحمة وخروج الملحمة فتح قسطنطينية وفتح قسطنطينية خروج الدجال

"Rising of Kudus, is downfall of Yasariba, downfall of Yasariba is coming of disorder, which is the opening of Kustantamiyya which will herald the coming of Anti-Christ (Dujjal)."

Qadi Iyad has explained in his book called **Ashifa'u** that: "These things, of the signs are already around us". I said: confirmation of disorder, lawless situations, abandonment of Sunnah, encouragement of unacceptable innovation in Islam, neglecting preaching's to do good things and to abstain from bad things, all are signs of the coming of Mahdi. These are also written in a book called **MALAHIM** by i Mannawiy.

What explanations will somebody give on all the physical signs of the coming of Mahdi that are around us in this period? We should, indeed, be afraid as stated by Ka'ab and bin Mas'ud. "This is the period when truth is turned down, Cheating and dishonesty are legalized. If this situation continues, the time will come when the dead person will not regret dying and the new born baby will not be happy coming to the world. I said, once you observe what is going on now in this period, like bad innovations, disobedience, you will certainly feel that what is expected is very close".

Abdulwahab Sha'arani said in a book called, **Alminan** that: "A very big bird appeared in the town of Oman as big as an elephant, and stayed on a hill and

shouted: “the period is very close”. The bird spoke with the tongue the people understood. The bird stayed for three days, then disappeared into the sea.” I now said, nothing remain of the disorder except that will cause the total collapse of the world. The first of it is the downfall of Alexandria. AbdulRahman Suyudi said in the book called **Kashfu** that Dailami narrated from Abu Zarri, he heard the Prophet (saw) saying:

إنه سيكون بمصر رجل من قريش أختس يلى سلطانا ثم يغلب عليه أوينزع منه فيفر هاربا إلى الروم فيأتي بهم إلى
الأسكندرية فيقاتل أهل الإسلام بها

“There is going to be a leader in Misra (Egypt) of Quraish origin. He will be defeated, then he will run away to Rome and gather the military from Rome and come back to conquer the Muslim people there. That should be the beginning of disorder.”

Bin Asakir narrated in his book of history, that Qurdabiy said in a book of **Attazkrah** that bin Wahab said Abdullahi bin Amr bin Assi (ra) was told that people are in the state of uncertainty. He picked his sword and mounted his horse, then somebody came to him, asking him what is the problem? He said people saw some ships coming from the direction of Kubrus and he said “O! please, take away my sword, this is not the rebellion we are expecting. The rebel army will come from Tripoli (Libya), they will come in hundreds and hundreds; he counted up to nine times.”

Bin Wa'il narrated from his book called **Al-Inaba**, from the Hadith of Rashad bin Sa'ad from Aqil, from Zuhuriy from ka'ab who said that he read in the book, revealed to Musa Bin Imran (as) that Alexandria has a lot of martyrs, they will be killed around the town. They are better than their predecessors and better than those they left behind. Allah the Exalted will be proud with them like martyrs of Badr.” Abu Nu'aimil Hafiza narrated from Abu-Imiran and Abi Harun that, both of them said: “We heard Naufal Bakkal saying: “the world is like a bird, if the feathers of a bird will be cut off, it will fall down. The feather of the world is Misra (Egypt) and Basra (Iraq), if these two towns will collapse, the whole world will collapse”.

Qurdabiy said in a book, **ATTAZKRAH**, narrated from Aliyu (ra) from the Messenger of Allah (saw) that: Allah said,

إني إذا أردت أن أخرب الدنيا بدأت ببיתי فأخربه ثم أخرب الدنيا على أثره

“If I want to destroy the world I will start with my house (Bait) - Holy Ka'aba, then the entire world will follow.”

Huzaifa (ra) narrated from Prophet (saw) that:

يبدأ الخراب في أطراف الأرض حتى تخرب مصر، ومصر آمنة من الخراب حتى تخرب البصرة، وخراب البصرة من العراق، وخراب مصر من جفاف النيل، وخراب مكة من الحبشة، وخراب المدينة من الجوع، وخراب اليمن من الجراد، وخراب الأيلة من الحصار، وخراب الفارس من الصعاليك، وخراب الترك من الديلم، وخراب الديلم من

الأرمن، وخراب الأرمن من الجزر، وخراب الجزر من الترك، وخراب الترك من الصواعق، وخراب السند من الهند، وخراب الهند من الصين، وخراب الصين من الرمل، وخراب الحبشة من الرجفة، وخراب الزوراء من السفيناني، وخراب الروكاء من الخسف، وخراب العراق من القحط

“The collapse of the world will begin from the side of Egypt (Misra) by the drying up of river Nile; but the collapse of Mecca is from Habsha; the collapse of Madina is by hunger; the collapse of Yemen by insects; collapse of Ailat by detention; collapse of Persia by military; collapse of Turkey by people of Denlama; collapse of Dailaman people by people of Armin; Armin by Jazar by Turkish and Turkish by thunder; collapse of Sinder by Hundus; Hundus by China; China by Ramala people; Abysiana by earthquake; Zaur'a by Sufiyan people; collapse of Rauka'a by immersing in the sea; collapse of Iraq by drought-a very long period of little or no rainfall. I said no town in the world but it must collapse before the Day of Judgment.”

Allah the Exalted said that:

﴿وَلَا مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْفِتْنَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا﴾
الأنعام: ٥٨

“And there is not a town/city but we shall destroy it before the judgment day or it shall be punished (the town) with serious punishment. This is in a book already recorded.” (Q 17:58)

Albagawi said in his Qur'an commentary on the above mentioned verse: i.e. “to destroy or to punish” means the people of that town/city are offenders of Allah or unbelievers. He said also, **Muqatil** that “To destroy in the case of believers means to make them die but to punish means in the case unbelievers, with difficult form of punishment.”

Baidahwi said in his commentary, to destroy is to cause death and terminate them or to punish is to kill them with different ways of punishment (war, drought, earth quake). Sheik Sanusi said in his first commentary of a book called **Sharhu Wusda** that: “it is not a hidden matter that, the world is declining towards collapsing, indicating to the people the time of collapse is very close, because of the unbearable situation the world is in.” this is because, this period is the period of abandonment of Sunnah and carrying out unacceptable innovations in Islam and forgetting of good deeds. It is the sign of closeness (approach) of the Mahdi (as) period as indicated in the book called **Al-Malahim**, written by Bin Manawy as already mentioned. All knowledge belongs to Allah.

CHAPTER FOUR

The Coming of Mahdi (ra)

There are Five Sections in this Chapter.They are:

1. Section One: Explanation by some scholars that the period of Mahdi has lapsed, and that he was Umar bin AbdulAzeez or somebody else.
2. Section Two: Explanation that the truth is Mahdi's period will be the same with that of the Anti-Christ (Dajjal).
3. Section Three: Explanation that Mahdi (as) is from the descendants of Fatima (ra), the daughter of the holy Prophet (saw), and not a descendant of Abbas, the uncle of the Prophet (saw).
4. Section Four: The statement of Hassan al-Iraqi indicating that Mahdi is alive. (I didn't see any Prophetic tradition to support this claim).
5. Section Five: Explanation on the signs of his coming and where he will come from. I say all correct deeds is by Allah's guidance.

Some jurists state that Mahdi's period has lapsed, and he was Umar bin AbdulAzeez or somebody else, but they differed in opinion. Ahmadu Zaruq said in a book called, **Umdatul Muridus Salik**, that a number of jurists said Mahdi's period had lapsed and he was Umar bn AbdulAzeez or someone else. He said the truth of the matter is silent. On this issue, what is considered right is that the period of Mahdi is yet to come, his period will coincide with the period of Dajjal (Anti-Christ).

Sayyadi Hassan Al-Yusiy bin Mas'udu said in one of his lectures, that Bin Taymarat claimed to be Mahdi. Islamic scholars seriously disputed his claim and his fellow scholars considered him and his followers to be on the wrong path. Indeed, there is no reason to doubt or dispute his coming because everybody knows that Mahdi will come at the end or close to the end of this Umma (community). Suyudi wrote a book called **URFUL-WARD** and **kashf** where he explained extensively and sufficiently to prove that Mahdi is yet to come till towards the end of the world, which will coincide with the coming of Anti-Christ (Dajjal), the coming of Isah bin Maryam (as). He (Mahdi) is not Bin Taumarat and nor someone similar to him who claims Mahdi would come in the present period.

I say, praise be to Allah. I was able to see the two books mentioned above. The content of the books are sufficient to accept that Mahdi is yet to come till the period of Dajjal (Anti-Christ), as mentioned by Hassan Yusiy in his lecture notes.

On the explanation that Mahdi is a descendant of Fatima (ra), the daughter of the Prophet (saw), Qurdabiy said in a book **ATTAZKRAH** that the Hadith narrated from Prophet (saw), confirming the coming of Mahdi from his house is an authentic Hadith.

Abu Hassan Muhammad bin Hussaini bin Ibrahim bin Asimu Al-Sinjazi said: The narrations have come in different ways from different sources, and in large quantity from Prophet (saw) on the coming of Mahdi. He is from his (saw) household. Daru Qudiniy, in a book titled **Al-Afrad** and Bin Asakir in his history book, from Usman bin Affan (ra) said "I heard the Messenger of Allah (saw) saying:

المهدي من ولد العباس عمي

"Mahdi is from my uncle Abbas descendant."

Daru Qurdabiy said: this Hadith is garib, (narrated by a single person- Muhammad bin Wahid a free slave of Bani Hashim).

Dar Al-Qutni quoted this Hadith to confirm the Prophetic tradition from him indicating that Mahdi is from the Prophet's household through the descendant of his daughter, Fatima (ra), not his uncle Abbas. Bin Majah narrated from Anas (ra) saying:

لا مهدي إلا عيسى ابن مريم عليه السلام

"No Mahdi except Isah bn Maryam (as)."

Qurdabiy said in **TAZIRAH** that the Hadith has a weak chain and the Hadith that came from Prophet (saw) showing that Mahdi is from the descendants of Fatima (ra) is more authentic than other Hadiths, so we must stick to it." It may mean that there is no Mahdi except Isah, perfect Mahdi, protected from any sin. With this explanation we could be able to combine the two narrations without any contradiction. Bin Kasir said, that by merely looking at this Hadith, you will understand that it differs from the authentic Hadiths which, shows that Mahdi is real but not Isah (as). If we call Isah (as) Imam Mahdi, it does not mean that another Mahdi will not emerge.

As for the statement of Hassan Al-Iraki where he said, the Mahdi has been alive (many years ago), I have not seen any Prophetic tradition supporting the claim except what is mentioned by Sheik Abdulwahab Sha'arany in a book called **Lawakihi**, (the Biography of Hassan al-Iraki), may Allah benefit us with him. Among them Sheik Arifu-bil-Lahi Sayyadi Hassan al-Iraki, I went to him seven times with sheik Abul Abbas Harshiy, he said: "I want to tell you my history or biography from childhood to date as you are together with me, since childhood". I answered him- "Yes!!" He said: "I was young man in Damascus and I was a business man. Every Friday I go to a certain place for pleasure, entertainment and drinking liquor. Then a realization came to me from Allah, I said to myself, "I was created not because of this by Allah" I decided to change my ways. I ran away from the gathering, but somebody

among my friends joined me. I entered the Mosque of Banu Ummaya in Damascus where I met a pious man seated on a chair and delivering a lecture. He was discussing Mahdi (as), so I suddenly felt a burning desire to meet Mahdi. I became so much disturbed even in my prostration during prayers. I made supplication to Allah, begging Him to show me Mahdi. I was in that condition until, one day, after Magrib prayer, I made some few raka'ats, and then I saw a man sitting at my back. He said: "Allah had answered your request. O my son! I am Mahdi!" Then, I asked him whether I should accompany him to the house? He said "yes". He provided a single room for me, alone, without anybody with me. He (the Mahdi) gave me some supplications to be reading. We stayed together for seven days. He (Mahdi) said: "I will give you another task. You should stick to it very well by fasting for 15 days in a month, and make five hundred raka'at every day". I was a handsome young man so he used to direct me to sit at his back always. I followed his directives. His turban is just like the turban of non-Arabs. He wears a small suit made of camel skin. When the seven days finished, he bid farewell to me. He said to me: I had never appeared to anybody I have appeared to you. O! Hasan!. Please remain constant in this work (worship), until you could not be able to do it in your old age because you have a long life-span". This was the last statement by the Mahdi to me (peace be upon him).

"Then Hassan (the narrator) said my age now is one hundred and twenty seven years. Hassan continued "when Mahdi left me I travelled to India, Sanda and China. Then I returned to the non-Arab countries, Rome and Magrib. Finally I returned to Misra (Egypt) after spending fifty years travelling round the world. This is what Abdulwaha Sha'arainy narrated in a book called **Lawakihu**. He said in a book called **Al-Minan** that: "one of the beneficence that Allah gave me is to be able to differentiate between wrong and right. This has become very simple for me.

"One day, a man came to me, he was of a light body, with turban up to his mouth. He discussed with me about some words which nobody knows except Mahdi. Later, he claimed to be the Mahdi because his period is very close. Then I asked him: "do you have any evidence for your claim?" He is a young man with frightening face. Then, I said to him: "Your voice is not similar to the voice of Mahdi, and Mahdi is from the household of the noble Prophet (saw)." Then the person removed the turban from his face and said: "You are right! But I misled a lot of people with my wrong claim." Then I asked him: "why do you behave like that?" He answered so that their minds would always remember Mahdi, because his arrival is very close. And what I mean by saying I am Mahdi (the guided one), I simply mean that Allah has guided me to Islam".

Abdulwahab Sha'arany said: "praise be to Allah. I met Sheik Hassan Iraki during my lifetime. He told me that he met Imam Mahdi when he concentrated on supplication to Allah for complete one year. The face of Mahdi looked like the face

of the great grandfather of the Prophet (saw), even though the face of the Prophet (saw) is sweeter and more beautiful”. Then he said to me when I asked him his age, he responded thus: I am presently six hundred years the period at which I questioned him to date is almost one hundred years”. That is how he narrated to me, the real situation of Mahdi because I didn't meet him in his lifetime.

I say that the statement of Hassan Iraki indicates that Mahdi is alive because when he asked him his age he had said six hundred years. I have not seen these evidences in the Prophetic tradition, but anybody with good evidence to prove otherwise should put it forward. I didn't quote this statement of Hassan al-Iraki to prove the evidence that Mahdi is alive and I didn't dispute it because I do not have any reason for disputing it. It maybe it is the statement of pious servant (waliyi) which I do not know the hidden meaning of. But all knowledge belongs to Allah. If you could remember Abdulwahab Sha'arany, after quoting the above statement from Hassan al Iraki, he said “Allah knows better, because I didn't meet with him (Mahdi) that I will know him”.

On the explanation of the sign of Mahdi's coming and the place of his arrival, Dar- kudini quoted in his Sunan, from Muhammad bin Aliyu (ra) on the coming of Mahdi. There are two signs and they have never occurred since the creation of earth and heaven. They are the eclipse of the Moon in the first week of Ramadan; then in the middle of Ramadan, the eclipse of the Sun will follow. These types of eclipse twice in the month of Ramadan had never happened, since the creation of earth and heavens.

Qurdabiy said in a book called **ATTAZKRAH**, narrated by Abu Dauda from Ummu Salamat (ra), the wife of the Prophet (saw) that the Messenger of Allah (saw) said:

يكون إختلاف عند موت خليفة فيخرج رجل من أهل المدينة هاربا إلى مكة فيأتيه ناس من أهل مكة فيخرجونه وهو كاره، فيبايعونه بين الركن والمقام

“There is going to be a disagreement when a Khalifa dies. A person from Madina will run away to Mecca then the people will follow him even though he dislike it. He will be made as a vicegerence between Rukun and Makama Ibrahim.”

Then, he said after long speech this is indicating that the people didn't accept him as khalifa. It may not be like that because it was narrated from bin Mas'udu and other companions of the Prophet (saw), saying: “somebody toward the end of the world, will come to the west (Magrib-North Africa)-..... people will come from all directions showing their homage to him, the homage will take place in Mecca, between Rukun and Makama, even though he doesn't want the homage this should be the second homage, because the first one has been done in Magrib (west region of North Africa).

AbdulRahman Suyudi said at the end of the Book **AL-URFU WARDI** and Qurdabiy quoted the statement in his book **ATTAZKRAHA** that: Mahdi surely will come from the Magrib. This is a long Hadith. All guidance belongs to Allah.

CHAPTER FIVE

The Coming of (Dajjal) Anti-Christ

This Chapter is on Hadiths that mention about the coming of (Dajjal) Anti-Christ, may Allah curse him. It will be in five section also.

1. Section One: Sign of his coming.
2. Section Two: Where he will come from.
3. Section Three: Reasons given by some people that Dajjal is Bin Sayyad and the reasons why other people said otherwise.
4. Section Four: Explanation on his travels to every corner of the world, except Mecca and Madina
5. Section Five: Who escapes from him (Dajjal).

All guidance is from Allah.

On the coming of Dajjal, Tabri has narrated from Asma'u bin Yazid (ra) that the Prophet (saw) made mention of Dajjal in her presence. He said that; "When it remains three years to his (Dajjal) coming, the normal rainfall will decrease by one third and the soil will decrease its farm produce by one third in the second year."

إن قبل خروجه ثلاثة أعوام: تمسك السماء في العام الأول ثلث قطرها والأرض ثلث نباتها، والعام الثاني تمسك ثلثي قطرها والأرض ثلثي نباتها، والعام الثالث تمسك السماء قطرها والأرض نباتها، لا يبقى ذات حرس ولا ذات ظلف إلا مات

"There will be a decline of two third of rainfall and farm produce; in the third year, the whole of rainfall and farm produce will go. Any animal with teeth and claws will not be able to survive."

In another narration:

في السنة الثالثة يمسك الله المطر وجميع النبات، فما تنزل من السماء قطرة ولا ينبت من الأرض خضرة ولا نبات حتى تكون الأرض كالنحاس والسماء كالزجاج فيبقى الناس يموتون جوعاً وجهداً وتكثر الفتن والهرج. فعند ذلك يخرج الملعون الدجال من ناحية أصبهان. ومن علامة خروجه فتح القسطنطينية

"In the third year, Allah will stop the rainfall and the soil will not have any single drop of rain, no single seed will germinate. The soil will become like liquid, the heaven red like candle, the people will die of hunger and difficulties. There shall be disorder and killing. In the middle of that situation the cursed one (Dajjal) will come from the direction of Asbihan, the sign of his coming is conquest of Constantinople (Istanbul)."

Qurdabiy said in a book **ATTAZKRAH** that: the Hadith has explained the period between the coming of Dajjal and the conquest of Constantinople as seven months. He also said that at the end of the world, a beautiful woman will come out from a river, she will call people towards her around the world and, anybody who answers her call will become a disbeliever. When he (dajjal) comes, he will shout three times, all the people from the west to the east will hear.

As to where the Dajjal (Anti-christ) will appear, Tirmizi narrated from Abubakar Siddik (ra) that the Messenger of Allah (saw) said;

الدجال يخرج من أرض بالمشرق يقال لها خراسان يتبعه أفواج كأن وجوههم المجان

“The Anti-Christ will come from the eastern part of the world from a place called Khurasan.”

A large number of people will answer his call as Qurdabiy wrote in a book called **ATTAZKIRAH**.

Tirmizi narrated again that Dajjal will come from a place called Khurasan. In another narration, it is in the direction of Asbihan town, from a city called Yahudiyya (Isreal). As for bin Majah narration and Muslim, the Dajjal will come between Syria and Iraq. The possible way to combine the two Hadith is that Dajjal will appear first from Khurasan in the direction of Asbihan, then he will proceed to the Arabian Peninsula between Syria and Iraq. All knowledge belongs to Allah alone.

Some people are saying that bin Sayyad is the Dajjal (Anti-Christ) and this is based on the Hadith narrated from Muslim through bin Munkadir, who said: “I saw Jabir bn Abdullahi (ra) swearing, and saying that bin Sayyad is the Dajjal, then I asked him: will you swear by Allah on this? He answered: “I heard Umar bn Khattab (ra) swearing in the presence of Prophet (saw) on this but the Prophet didn't dispute with him,” narrated by Abu-Darda in his Sunnan.

Nafiu narrated from Bin Umar (ra), and he said: “I am not in doubt that bin Sayyad is the Dajjal”. Narrated by Abu-Dawuda that Nafiu also narrated from the Umar (ra) that one day bin Umar (ra) met bin Sayyad in the street of Madina. He said to him a word that made him angry; and he (Sayyad) shouted very loud to the extent that everybody on the street heard him. Bin Umar quickly entered the room of his sister, Hafsatu. She already had heard the shout, then she asked: “peace be upon you, what do you want from Bin Sayyad? Didn't you know that the Messenger of Allah (saw) said:

إنما يخرج الدجال من غصبة يغضبها

“The Dajjal (Anti-Christ), will come out from his (Bin Sayyad) annoyance?”

This is narrated by Muslim from his authentic book. Yusuf bin Umar mentioned in a book called **Al-Futuhah**, that when Abu Sabra surrounded the town of Susa, Christian and Jews scholars came to meet the commander

(Absabra). They said to him: “O you Arabs, it is one of the promises we received from our past scholars that nobody will conquer the town of Susa except Dajjal, or a people whom Dajjal is among them. If the Dajjal is among them they will conquer the town of Susa, if he is not among them they should not worry themselves by surrounding the town.” When bin Sayyad heard that, he became very angry. He went to the gate (furiously), and broke the gate into pieces and the Muslim army entered the town.

Abu Saeed Khudir (ra) narrated that we traveled for Hajj or lesser Hajj (Umra) with Bin Sayyad. We got to a place to rest a little, then everybody got a separate place for himself, except myself and bin Sayyad, I felt uncomfortable with him, because of what people are saying about him. He picked his luggage and he put it on mine then I told him that the Sun is very hot but, if you could put the luggage under the shade. He followed the advice. He milked a she goat for us and brought a bowl and he asked me to drink but I said: The Sun is very hot and the milk too is hot.” The aim of saying that is just to avoid taking anything from his hand.

He said to me, “O Abu Saeed! You know the Hadiths of the Prophet (saw) more than us. O You Ansar!, The Prophet (saw) described the Dajjal (Anti-Christ) as an infidel but I am a Muslim, and Prophet (saw) described him (Dajjal) as a person that does not have a child, but I do have, I left my son in Madina. The Prophet (saw) said that Dajjal will not enter Mecca and Madina, but now I come from Madina going to Mecca”. In another narration “to perform Hajj”. Abu Saeed said: “I nearly accepted his explanation”. Then he said to me “I know the Dajjal, I know his place of birth, I know where he is now”. Then I said to him “curse be upon you for the remaining days of your life”. In another narration, I said to him: “Do you wish to be a person described as Dajjal?” He answered: “If I am given the option I will not reject!”

The evidences given by some Jurists that bin Sayyad is not the Dajjal can be found in the Hadith of Tanimu Dari, narrated by bin Majah. From Fatima bin Kaisi (ra) she said: “The Messenger of Allah (saw) performed prayer one day. He climbed the pulpit as he normally did on Fridays. The people were standing, some were sitting and he instructed them to sit down. He said “I stayed on this place (pulpit), not to decrease your hope towards Allah or to decrease your fear towards Allah, but it was Tanimu Dari who told me a story which prevented me from my siesta. The story excited me and made me very happy, that is why I want to show to you the happiness of your Prophet (saw). Tanimu Dari had informed me that a very strong wind diverted their ship to an unknown island, they stayed close to their ship, then they suddenly saw a frightened black hairy person.”

Tanimu Dari went on and said: “We asked him, “Who are you?” because we thought the person was a man but, was a woman! She then answered: “I am a Jasasa. “We said to her,” “tell us what you know.” She said: “I will not tell you anything. But, there is a small hut ahead of you. You will see a man inside

and, he will inform you of all what you want.” They went, and met a person inside the hut, chained in a bad situation and seriously complaining. He asked them: “where do you come from?” “From Syria (Sham)”, we answered. He said: “tell me about the Arab Nation?” “We are people from Arab,” they answered. “What do you want to know about the Arab?”

“Who is the person that came within you?” “Very good person”, we answered. He came to us, our affairs and religious is one, one Allah, one Prophet (saw). “What happened to the river of Aynu-Zagarat? He asked. “Fine, we answered; they are using the river for irrigation and animal use.” He then asked “What happened to the date tree of Oman and Bissan? “Getting fruit from it every year,” They answered. He asked “what happen to the river of Tibriya? “Farming produces yield sufficiently because of the water that flows”. He shouted three times, and said if I should be released from this chain, I will travel around the world; no place in the world which will not be touched by my legs, except the city of Madina which I am not allowed to enter.”

The Prophet (saw) said:

إلى هذا انتهى فرحي هذه طيبة، والذي نفسي بيده مافيه طريق ضيق ولا واسع ولا سهل ولا جبل إلا وعليه ملك شاهر
سيفه إلى يوم القيامة

“This is the reason for my happiness. I swear to Allah who owns my soul in His hand, no any road leading to Medina, either small or big, whether top of the hill or rock, except there must be an Angel carrying a sword, protecting Madina up to the day of judgment.”

Qurdabiy said in a book called **ATTAZKRAH**, that this is an authentic Hadith narrated by Muslim, Tirmizi, Abu Dauda and others. In the narration of Tirmizi: he told them, “I am the Messiah (Dajjal). I will soon be released and I will travel to every corner of the world. I will reach everywhere, except Mecca and Madina. I will travel the whole world in forty days.” Sheik Imam Alhafiz Abubakar Al-Baihaki (ra), after quoting the Hadith of Bin Sayyad said: “Anybody who believes that Anti-Christ is not Bin Sayyad, his evidence should be the Hadith of Tanimu Dari which is more authentic and its chain of narration is more authentic. Also, even though, his physical appearance looks like the real Anti-Christ (Dajjal), as narrated in the Hadith, but the Dajjal looks like Abduluzza bin Qusayy.

Bin Sayyad is just a **fitnatun** (trial), brought to people by Allah as done to the people of Moses on **Ijil** (Calf). But Allah the exalted, protects the people of Muhammad (saw) from the misbehavior caused by Bin Sayyad. The silence of the Prophet (saw) to Umar (ra) on the Hadith of Jabir, is for the Prophet to get confirmation (revelation) from Allah, before accepting or rejecting, that was why when he received a confirmation, he commented on the issue as it has been mentioned in the Hadith of Tanimu Dari. All knowledge belongs to Allah alone.

Abu Suleiman Al-Khaddab said: The narration has differed in the case of bin Sayyad, because this thing happened when he became an adult or became old. There is another narration that says he repented before his death. Then he died in Madina. When they went to perform his Janaza,(funeral prayer) they opened his face for everybody to witness. Qurdabiy said in the book **ATTAZKRAH** that what is authentic is the opposite. Jabir and Umar swore, that bin Sayyad is the Dajjal. Bin umar narrated the same. Jabir said we missed him on the day of Harrat. Also this differed with the narration that Bin Sayyad died in Madina. Allah knows best.

In the book of Abu Dauda on the story of Jussasa, from the Hadith of Abu Salama bin Abdurrahman, Sahal bin Jabir said: The Dajjal is bin Sayyad. I said: "He has died". He (Sahl bin Jabir) said: "Even if he had died" I said. He has embraced Islam". He said" Even if he had embraced Islam". I said He had entered Medina. He said: "Even if he had entered Medina". Some scholars opined that Bin Sayyad is not the Dajjal based on the Hadith of Jassasa. But authentic Hadith said Bin Sayyad is the Dajjal. It is possible that he stayed in Arabian Peninsula at that time to be among the companions of the Prophet (saw), then to appear in another period. They looked for him in the day of Harra. On his statement to Abu Sa'eed said that he knows the Dajjal, his place of birth, where he is now. It is enough as witness, to call him a Muslim. He had a son and entered Medina, but he will disbelieve when he comes. Qurdabiy said in book **ATTAZKRAH**: "He has no child before, but he will get one at the end". Then, he said the first statement is more authentic. That is, he is bin Sayyad.

On the explanation that he will go round the world except Madina and Mecca, Bukhari and Muslim narrated from Anas bin Malik (ra). He said the Prophet (saw) said:

ليس من بلد إلا سيطئه الدجال إلا مكة والمدينة

"There is no town in this world that Dajjal will not step it (go to it) except Mecca and Madina."

In the Musnad of Ahmad, in the Hadith of Jabir (ra), it is reported that the Dajjal will come when the religion is very weak, and there is lack of Islamic knowledge. He has forty days to travel round the world. A day to him is like a year, a day is like a month, a day is like a week, then the balance of the days is just like normal days. He has a donkey for his riding. The distance between his two ears is forty arms-long. He will say to the people: "I am your Lord, and he has one eye. Please take note, your lord has not one eye. If you observe, you will see between his eyes, written: "this is an Infidel". Every believer will see it, literate or illiterate. He will drink any available water he sees. He will enter every place except Mecca and Madina. Allah has forbidden them for Dajjal to enter, there are Angels guarding Mecca and Madina to prevent the Dajjal from entering them. Dajjal goes with heaps of bread, at a time people are seriously hungry. He will give the one who accepts him only. He has two rivers of water

and fire. The fire is not fire it is paradise. The paradise is not a paradise, it is fire. Two Satanic people will accompany him. They will be talking to the people. He will come with very amazing deceptive qualities. He will direct the sky to release rain, it will rain. He will kill and resurrect, then he will ask the people is anybody capable of doing this except Allah alone?"

People will run to the rock of Dukhan in Syria. He will follow them and surround them. When, they are faced with serious difficulties, Isah bin Maryam (as) will come during the dawn, and say "O! People, why can't you come and fight this useless creature?" They will sight Isah (as) and he will direct the Mu'azzin to call the prayer. They will say "O Ruhullah, please lead us in prayer". He will say no, let your Imam lead the prayer. It is the prayer of dawn. After, Isah (as) will meet the Dajjal, the useless creature. Immediately the Dajjal sights Isah (as) he will melt like salt in water, then Isah (as) will kill Dajjal and the Jews, to the extent that the Jews will hide behind a tree, but the tree will call Isah (as) so that he could come and kill the Jews. Isah will kill all the Jews that assisted the Dajjal.

Another authentic Hadith came with this meaning. In a Hadith from Asma'u Binta Yazid Al-Ansar, it was said that:

طعام المؤمنين يومئذ التسبيح. وفي صحيح مسلم: يجرؤهم ما يجرؤ أهل السماء من التسبيح والتقديس

"The food of a believer during the period of Dajjal is Tasbih, (glorifying Allah)."

In Sahihul Muslim the believers will be satisfied with what is satisfying in the heavens that is glorifying and praising of the Allah. On the explanation of those to be freed from Dajjal, it was narrated by Muslim from Abu Darda (ra) that, the Prophet (saw) said:

من حفظ عشر آيات من أول سورة الكهف عصم من الدجال

"Anybody who memorizes the first ten verses of Suratul Kahf, Allah will protect him from Dajjal."

In another narration, it is the last ten verses of Suratul Kahf." In another narration: it is said that

وإن من فتنته أن معه جنة ونار فناره جنة وجنته نار فمن ابتلي بناره فاليستغث بالله واليقراً فواتح الكهف فتكون عليه

بردا وسلاماً كما كانت النار على إبراهيم

"One of his evils is that he has alluring things like paradise and fire, but his paradise is a fire and his fire is a paradise. Anybody who examined the fire should seek protection from Allah. He should read the opening verses of Suratul Kahf: and the fire will become a cool place like air conditioner, as it was in the case of Abraham(as) in the fire."

All guidance belongs to Allah alone.

CHAPTER SIX

The Descent Of Isah (As)

On the coming of Isah (as) we shall discuss five issues here.

1. Section One: The wisdom behind the coming of Isah (as).
2. Section Two: When he comes he will re-establish what was brought by our noble Prophet (saw). He is not coming with new revelation.
3. Section Three: All other religions will vanish except Islam.
4. Section Four: Explanation on how to reconcile the two narrations specifying that he will stay in this world for 40 years or seven years.
5. Section Five: His place of coming and his grave yard.

Qurdabiy has explained in the book **Attazkrah**, that the wisdom behind the coming of Isah (as) in this period of time, has three possible answers.

1. To negate the claim of the Jews that they had killed him and crucified him as described in their holy book. The Jews had persisted that they had killed Isah (as) and attributed irrelevant things to him. Allah dispense with all what the Jews claimed against him (Jesus). They were disgraced and disregarded since the coming of Islam. They do not have any country of their own, no power to them, no military capability, they will remain like that till close to the last hour, when the Dajjal (Anti-Christ) will assist them. They will be among his supporters, with the intention to harm the Muslim community. Because of this wrong claim by Jews, Allah will send Isah (as) back to the world again, to negate the claim of killing him so that they could see him physically including other hypocrites. Allah will assist Isah (as) against Dajjal who claims lordship. Isah (as) will kill him and over power its military among the Jews with assistance from the Muslim community. There will be no hiding place for any Jew at that period; even if a Jew hides behind a tree or rock, the rock or tree will notify Prophet Isah (as): “Here is a Jew, please come and kill him” or he would convert to Islam as no infidel will remain during the period.

2. The second reason Isah (as) will return because his time to die has come. He is not only to kill the Dajjal; it is destined for human beings who are on the earth to die physically, as a fulfillment of the promise by Allah the Exalted. All (human beings) were created from it and into it We return you and from it We resurrect you again.

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ طه: ٥٥﴾

“Have been created from it (earth) and, on earth you are to return and after some period to rise again.” (Q20:55)

So, Isa (as) will come back to stay on earth for a certain period and people will come close to him to see him, to hear about him and he will die. The Muslim community will take care of his Janaza (burial arrangement) and bury him where Prophets (as) were buried. Because his mother is one of the descendants of Prophet (saw) his burial ground is Baitul – Mukadis (Jerusalem). He (Isa) will rise with them, when they will rise on the Day of Judgment. This may be the reason of his return. This may tally with the coming of Dajjal and the reaching of Dajjal to the Mosque of Al-aqsa; as narrated in the Hadith. His appearance will coincide with the coming of Dajjal, whose power has reached its peak, as he claimed to be the Lord and nobody from the believers has the military power to defeat him except Isah (as). He will be able to attack him and kill him with his own (Isa) hands as Allah has chosen him with Messengership position and given him a book. He has made him and his mother as a big sign to the world. This may be the reasons for his second coming, not to fight with Dajjal only. All knowledge belong to Allah alone.

3. The third reason for the return of Isah (as) may be because of what he Isah (as) saw in the book revealed to him(Injil), about the good character or decorum of the people of the noble Prophet Muhammad (saw). This is why he asked Allah the exalted to include him among the followers of the noble Prophet (saw).

As described by Allah in the Qur'an:

﴿ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمِثْلَهُمْ فِي الْإِنْجِيلِ﴾ الفتح: ٢٩

“That there were qualities mentioned in the Taurat and also in the Injil.”(Q 48:29)

Isah (as), prayed to Allah to include him among the followers of the noble Prophet (saw). Allah then answered his request, Allah decreed his ascent, only to return him toward the period of the last hour, to reform what the people destroyed concerning knowledge of religion, brought by the noble Prophet (saw). This coming of Isah (as), coincides with the coming of Dajjal. Isah (as) will kill him. The killing of Dajjal is allowed because of what he had caused to people in the form of disorder and destruction of Islamic religion. In this situation, the Jihad (holy war) becomes compulsory, and since he is within the people, Isah(-as) has to be among the Jihadists, which is part of accepting the Sunnah of the noble Prophet (saw). When he comes, he will re-establish the Shari'a and reform it. He will not come with a new religion. Qurdabiy said, in a book called **ATTAZKRAH** that some Islamic scholars have the view that when Isah (as) returns he will not be decreed by Allah to carry out any special duty because there is no Prophet after the noble Prophet (saw) as indicated in the Qur'an.

﴿وَمَآ تَرَىٰ السَّيِّئُ فِي الْأَحْزَابِ: ٤٠﴾

“He (saw) is the seal of the Prophets.”

And his saying, also that;

لاني بعدي

“There is going to be no Prophet after me.”

Since the above statement can be certified to be true, nobody will claim that Isah (as) will come with a new religion. But Isah (as) will practice Islam, the religion of all Prophets and Muhammad (saw).

When he (Isah, as) comes, he will be among the followers of Muhammad (saw) as described by the Messenger of Allah (saw):

لوكان موسى حيا ماوسعه إلا اتباعي

“I swear, if Prophet Musa were alive, he has no option but to follow me only.”

Prophet Isah (as) will come only to confirm the religion of Islam. It is the last religion sent to mankind. The Prophet (saw) is the seal of all the Prophets, and Isah (as) will come as a just man, executing justice. By the time of his arrival, religion will be lost and there will be no single leader in the Muslim community, no single Imam, no single judge in Muslim community. The Islamic knowledge would have been removed from the minds of the people. When he comes he will come with the full knowledge of what he had gathered in the heaven, and impose it accordingly.

He has all what is required to restore the Islamic religion and carry out justice between people. All the Muslim community will rally round him, as he is the only one qualified to carry out the function. The abandonment of justice is not permissible, Isa (as) will take up the challenge for the Muslim community.

As for what is said that all other religions will vanish on the return of Isa (as), Bukhari narrated in his authentic collection that;

لينزل ابن مريم حكما عدلا فليكسرن الصليب وليقتلن الخنزير وليضعن الجزية

“Isah bn Maryam (as) will come (back to this world) as a Judge of justice to destroy the cross, kill pigs, and wipe out taxation from the people.”

He said in another narration from Tayalisi that:

أنه يكسر الصليب ويقتل الخنزير ويفيض المال حتى يهلك الله في زمانه المسيح الدجال الأعور الكذاب وتقع الأمانة في الأرض حتى يرعى الأسد مع الإبل، والنمر مع البقر، والدئب مع الغنم، وتلعب الصبيان مع الحيات فلا يضر بعضهم بعضا

“He will destroy the cross, kill pigs, distribute wealth to everybody, kill Dajjal and during his period the lion will walk freely on earth to the extent that he will stay with the camels; the leopard with cow; the fox with goats; children will play with snakes and no any harm will befall them.”

On how to reconcile the two Hadiths that seems contradicted. The first Hadith is saying that Isah (as) will stay when he returns for forty years; but the second Hadith says it is seven years.

Abdurrahman Suyudi said in a book called **Itimam Diraya**, a commentary on **Niqaya**, and also in a book called **Al-Kaukab**, that Isah (as) will stay on earth for forty years, then he will die. The Muslim community will conduct Janaza (burial) for him. In another narration it is said that, he will stay for seven (7) years and this is more relevant. What is meant by forty years in the first narration is that he is going to stay for a total of forty years in the world, thirty-three years before he ascends and seven years after his descent. It was said in a book called **Attakmila**- in the book of Imam Muslim that Isah (as) will stay for seven years.

In the Hadith narrated by Abu Dauda Tayalisiy:-He (Isah-As) will stay for forty years, then he will die and the Muslim community will perform Janaza for him. It means the total stay before and after ascending. I say, that was the way Abdurrahman used to reconcile the two narrations in most of his books like Itimam, Al-Kaukab Al-Jami'u and Takmila and as we recently mentioned, and others like Ajawibah in a book called **Kitabul-i'lam** as regard the coming of Isah (as). Even though Allama Muhammad bin AbdulBaki Al-Zarkany disagreed in a book called **Al-Mawahib**, with this way of explanation where he said:

أنه يمكث سبع سنين

“Isah will stay for seven years.”

He rejected the narration of staying for forty years. He said: “I am very respectful of Jalalul-Suyyudi with his vast knowledge, extensive research in the field of knowledge and having a very intelligent brain, how could he accept this form of combination, and forget the authentic narration of the stay of Isah (as) on earth for forty years after descending.” Then he said: “I was able to see the statement of Suyudi in a book on the commentary of Abu Dauda, which is called **Mirqaatus Su'udu**, which showed that Imam Suyudi has withdrawn from the above statement. A reconciliation of the two Hadith in a book **Nawahidul Abkar** and a book called **Asrarul Ta'awil** in a Hadith which he said: Isah (as) will descend at the time when Dajjal will come.....to stay for forty years, then he will die, the Muslim Umma will perform Janaza for him, and take care of his burial too.”

Imaadu bin Kasir said it will be a difficult situation to certify the Hadith from Muslim as a narration from Abdullahi bin Umar said: “he will stay for seven years”, adding that, “unless on retur”, he means seven years to be the maximum stay in the world. He is thirty-three at descending. This could be a prominent pronouncement”. All knowledge belongs to Allah alone.

Jalallus-Suyudi explained: “I stayed for many years accepting this explanation, until I saw what Baihaki wrote in a book called **Al-Ba'ath Wan Nashur**. “It is

narrated, therein that Isah (as) will descend and stay for forty-years. In the Hadith narrated from Abdullahi Bin Umar about the story of Dajjal: "Isah (as) will search for him and kill him, then people will stay with each other for seven years without any hatred in their mind against themselves."

The word "stay" in the Hadith may be taken to mean after the death of Isah (as). The Hadith does not specify the number of years Isah (as) will spend.

Another interpretation for the word **SUMMA** is to delay. The third view is that the people will stay after him the word-HIM- it may be Isah (as) it because his name is closer to the pronoun him. The forth view is that the Hadith which mentioned seven years has no supporting Hadith. This is the only Hadith narrated in this form. There is no second Hadith with the same similarity. But the Hadith which narrated, that; the stay is for forty years are many, and come in different ways. The above mentioned Hadith is one of them and is a very authentic Hadith.

Among them, is a Hadith narrated by Tabariy from Abu Huraira (ra) that the Messenger of Allah (saw) said that: "Isah (as) will descend and stay for forty years with the people". Another Hadith narrated by Ahmad in a book called **Zuhud** from Abu Huraira (ra) said: "Isah (as) will stay for forty years. A riverbed will not be asked to give honey except it gives". Among them, the Hadith narrated from Ahmad from A'isha (ra) is a Marfu'an Hadith regarding the coming of Dajjal: "Isah bin Maryam (as) will descend and kill the Dajjal, then Isah (as) will stay in the world for forty years doing justice in his judgment among the people."

Also narrated from bin Mas'ud from Tabari is of the same Hadith. In short, the Hadiths are many and it is better than the Hadith which could have quoted speech as in the book called **Mirkatu**; word by word. Allah knows best.

On the explanation of the place where he will descend and his burial place, it is already mentioned in the Hadith, narrated by Abu Dauda Tayalisiy that: "People will run away from Dajjal to a place called Rock of Dhakan in a city in Syria. Dajjal will follow them and surround them. It is at the place that Isah (as) will descend at the time of dawn. He will say: O! People. Why can't you come out to meet this liar? Then they will come out to see who is calling. They will see Isah (as)."

The place of his burial, peace be upon him, there are different opinions regarding this. Some say in Jerusalem that is according to Hulaimi. Some say, with the noble Prophet (saw) in the Mosque of Madina, as indicated in the Hadith by Qurdabiy in his book of **ATTAZKRAH**. Isah (as) that he will be buried by the side of the noble Prophet (saw) in Madina. Some say he will be buried in sacred land (Qudus) at the burial ground of the Prophets.

CHAPTER SEVEN

The Coming Of Gog And Magog

This Chapter is divided into five sections and will discuss the Gog and Magog (Yajuju and Majuju)

1. Section One: Their origin.
2. Section Two: The Place they occupy.
3. Section Three: Time of their coming.
4. Section Four: The destruction they will Cause in the world when they come.
5. Section Five: The way Allah will destroy them.

Their historical origin explained by Qurdabiy, in a book called **AT-TAZKRAH**, is the Dhahak. they will originate from Turkey.

Makatil said they are from Yafus, the son of Nuhu (Noah) (as). This is close to reality. Amar bin Ass (ra) said: "Gog and Magog originated from Yafus the son of Noah (as)". Muhalla while commenting on the verse of....

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ﴾ الصافات: ٧٧

"And his progeny, then we made the survivors (i.e Shem, Harm and Japheth." (Q 37:77)

said the descendant is referring to them. The people of the world originated from Noah (as). Noah had three children. The first son is called Shem- the grandfather of Arab nation, the second son is Ham the grandfather of the Black nation; and the third son is Yafus, the grandfather of the Turkish, which includes khazaraji, Yajuju, Majuju and the rest.

As to where they are occupy, Imam Al-Haufi explained in his commentary that it is part of the Turkish country, in the eastern part of the Turkish country. This is also supported by Qurdabiy in his book of **AT-TAZKIRAH**.

Muhalli said in his Tafsir on the verse of suratul Kahf-

﴿ثُمَّ أُنْبِئْ سَبِيحًا ﴿٩٣﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ جَذَمْنِ دُونَهُمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٢﴾﴾ الكهف: ٩٢ - ٩٣

That they are located in between two large rocks in the Turkish country. It is the place covered by Alexander, the ruler of that period.

As for the time of their coming, Sheikh of Islam bin Hajar, in his commentary on the book of **Bukhari** said: “The coming of the Gog and Magog would correspond with coming of Isa (as)”. Also indicated in a book called **Al-Kaukab** written by Suyudi, Muslim, bin Majah, Abubkar bin Shaiba, all of them narrated a Hadith from Abdullahi Bin Mas'ud (ra) that: “during the Isra'i (Mighty-Journey), the noble Prophet (saw) met Prophet Abraham (as), Jesus (Isah) (as), and Moses (as). They discussed about the hour (the day of Resurrection). They asked Abraham when it is going to be. But he did not know. Then they asked Musa (as) but he too did not know. As for Jesus (Isah,as) he said “Allah has told me that there is going to be a certain community of people, nobody knows them except Allah alone”. Then he made mention of Anti-Christ (Dajjal).

He said to them: “I will descend and I will kill him. People will return back to their places peacefully. The Gog and Magog will come to fill every where high land and low lands.”

Imam Abu-Hussaini said in a book called **Qisasul Anbiya** that: “Wahab and Ka'abul Ahbar both said that after Isah (as) killed the Dajjal, he will marry an Arab woman. He will stay up to a certain period of time, then Magog and Magol will come to fill everywhere”.

They will cause the people undesirable (difficult) condition when they come. It was narrated by bin Majah, from Abu Saeed Khudri (ra) that noble Prophet (saw) said:

(تفتح يأجوج ومأجوج فيخرجون كما قال الله تعالى: ﴿وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾، فيعمون الأرض فينحاز منهم المسلمون حتى تصير بقية المسلمين في مدائنهم وحصونهم ويمضون إليهم مواشيهم حتى إنهم ليمرون بالنهر فيشربونه حتى ما يذروا فيه شيئا فيمر آخرهم على آثارهم فيقول قائل لقد كان المكان مدة للماء ويظهرون على الأرض

“A gate will be opened for Magog and Magol and they will come out as described by Allah in the Qur'an to fill everywhere in the world. The Muslim Umma will run away from them, they will remain in their city/town. The magog and Magol, will eat everything they come across, including animals, food etc. They will go to a river and drink the whole water, when the last on the row comes they will say: “There used to be water in this place.”

They will rule the whole world. In a different narration from Muslim and Abubakar bin Shaiba and Bin Majah, it is said;

فلا يمرن بماء إلا شربوه ولا شيئا إلا أفسدوه

“They will drink the whole water in the river as they pass by and they will destroy any things they pass by.”

On how Allah will deal with them, Qurdabiy said in a book called **AT-TAZKRAH** that: Ka'abul Ahbar said: “The magog and magol will shoot in the direction of the sky and the arrow will come down with sign of blood on it.

They will claim that they have overcome the creatures above them in the sky. By then, Allah the Exalted will send to them an Animal called An-Na'af, it will kill all of them."

In a Hadith narrated by Nawwas Bin Sam'an (ra), it is said that the Magog and Magol will say, "Since we have overpowered the people on earth let us shoot up so that we can overpower those in the sky (heavens)." When they shoot, the arrow will come down with signs of blood, and they will shout, saying, "We have over powered them."

Thereafter, Prophet Isah (as) will supplicate to Allah and Allah will send a dangerous insect to them. All of them will die instantly.

In another Hadith narrated by Hakim, in a book called **Mustadarik**, from bin Mas'udu from the noble Prophet (saw), it was said that:

فيصبحون موتى أجمعين وينتن الأرض منهم فيؤذون الناس بنتنهم فيستغيثون الله عز وجل فيبعث الله ريحا عاتية غرباء
ويكشف ما بهم بعد ثلاث وقد قذفت جميعهم في البحر لا يلبثون إلا قليلا حتى تطلع الشمس من مغربها

"A day will come whereby all of them will die. The odour of their bodies will worry people, then they will supplicate for assistance from Allah. Allah will send a wind to sweep away the dead bodies into the ocean. By then the people will stay for a while, the Sun will come from the opposite direction."

All guidance belongs to Allah alone.

CHAPTER EIGHT

Lifting The Knowledge Of The Qur'an

This Chapter Deals With Three Sections Only

1. Section One: The Qur'an will be lifted, and not a single verse will remain.
2. Section Two: All what is in the brain will be lifted as we use to lift a book from one place to another.
3. Section Three: This will happen after the death of Isah (as).

Accordingly, the Qur'an will be lifted and not a single verse will remain. Bin Majah narrated from Huzaifa that: "Islam will become old like an old cloth. People will not know what Fasting, Prayer, Hajj or alms giving is. The book of Allah will be lifted and nothing will remain. You will see an old man or old woman saying that we heard our parents saying "La'ilaha ilallah". We are only saying it without knowing the meaning." Imam Silah said to Huzaifa, then this word will not benefit them since they do not perform prayer, fasting and so on. Huzaifa turned his face away but Silah repeated the statement three times, and Huzaifa still turned his face away. Then, he looked at him and said O Silah! The world will benefit them! Will it protect them from the hell fire in the Hereafter?"

Similarly, what people have learnt of the Qur'an will be lifted just as we use to lift a book from one place to another. Baihaqi narrated in a book called **Shi'abul Iman** from Ibn Mas'ud who said: "You should read the Qur'an before the lifting of it," because the (last) hour will not come until the Qur'an is lifted" They asked him: "This Qur'an scripts will be lifted? What about what is in the mind of the people?" He said: "Allah (swt) will lift (remove) the Qur'an one night and in the morning they will be feeling, as if they knew something before (of the Qur'an)." Then they will all turn to poetry.

On the lifting of the Qur'an, which will be after the death of Isah (as), Qurdabiy said in a book **AT-TAZKRAH** that "The lifting of the Qur'an will be after the death of Isa (as). Also after him, people from Habasha will demolish the Ka'aba".

Abu Sheik narrated a Hadith in a book titled **Al-Fitani**, a Hadith from Abu Huraira (ra) that The Messenger of Allah (saw) said:

ينزل عيسى ابن مريم ويقتل الدجال ويمكث أربعين عاما يحكم فيهم بكتاب الله وسنتي ويموت فيستخلفون رجلا من بني تميم يقال له المقعد وذلك بأمر عيسى عليه السلام وإذا مات المقعد لم يأت على الناس ثلاث سنين حتى يرتفع القرآن من صدورهم ومصاحفهم

“Isah (as) will descend, kill Dajjal, and stay for forty years, following the book of Allah and the Sunna of the Prophet (saw). When he dies, a man from Tamim tribe will replace him, his name is Mak'adu, with the permission of Isah (as). If Mak'adu dies before three years, the Qur'an will be lifted from the minds of the people and from the books.”

Guidance belongs to Allah alone.

CHAPTER NINE

The Coming of The Animal

We are going to discuss five issues in this Chapter;

1. One: Period of coming of the Animal.
2. Two: Origin of the Animal.
3. Three: Numbers of time the animal will appear.
4. Four: What will accompany the animal.
5. Five: The features of the animal.

On the period of the coming of the animal, Allah the Exalted said:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ﴾ النمل: ٨٢

“When the time comes we shall bring out from the earth an animal to them, which will speak to them.” (Q 27:82)

Qurdabiy said in a book called **AT-TAZKRAH** that Islamic scholars say the word “waka'al kaulu” means they deserved to be punished for committing sins, injustice, forgetting Allah's command and his signs, not abiding by its commandment and preaching does not benefit them. Then Allah says to them. “We shall send an animal to them which will talk to them”. It means the animal which could talk like human beings that will confirm the signs of Allah that comes from Him. Since we all know that an animal does not talk, this will confirm the true sign of Allah.

As for its place of origin, Qurdabiy said in the book, **AT-TAZKRAH** that Bagawiy narrated from bin Umar (ra) that “the Animal will appear from the inner part of Ka'aba with high speed like a horse for three days. One third of it is yet to be out.” Miyashi narrated from Abu Huraira (ra) that the Prophet (saw) said that the:

“Animal will come out from the inner side of Ka'aba with high speed. The front of the animal will reach Rukuni, while the tail is not yet out.”

Hisham bin Yusuf narrated from Abu Huraira (ra) that the Prophet (saw) said:

بيس الشعب جياذ

“Woe onto the place of Jiyad.”

The companion said: Why? O the Messenger of Allah, He (saw) said;

تخرج منه الدابة فيصرخ ثلاثة صرخات فيسمعها من بين الخافقين

“An Animal will come and shout three times. It will be heard in distant places.”

Amr Ibn As said that: “The Animal will come from Mecca during the period of Hajj. The head of the animal will reach the sky but the legs are yet to be out, beneath the ground.” That is what Utbiy also said in the book called **Uyumil Akhbar**. Abdullahi Bn Umar said: “the animal will come out from the rock of Safa in the town of Mecca. The rock will crack, then the Animal will come out.” He also said, “If I wish to match with my foot the place of cracking I will do.” Katada narrated, that, “The Animal will come from Tihama.” In another narration, “It will come from a (mosque in kufa), some said in the town of Da'if.”

As for the number of times it will appear, Abu Dauda, Tiyaalisi narrated: from Huzaifa (ra) that:

لها ثلاثة خرجات من الدهر فتخرج في أقصى البادية ولا يدخل ذكرها القرية (يعنى مكة)، ثم تمكث زمنا طويلا ثم تخرج خرجة أخرى دون ذلك فيفشو ذكرها في البادية لا يدخل ذكرها القرية (يعنى مكة) ثم تمكث زمنا طويلا ثم تخرج خرجة أخرى دون ذلك فيفشو ذكرها في البادية ولا يدخل ذكرها القرية (يعنى مكة).

“The Prophet (saw) mentioned about the Animal, saying it will come out three times. It will come from a remote village. Information about it will not reach the town of Mecca. It will come out again but information about the Animal will not reach Mecca.”

Then, the Prophet said:

بينما الناس في أعظم المساجد على الله حرمة وخيرها وأكرمها على الله المسجد الحرام لم يرعهم إلا وهي ترغو بين الركن والمقام تنفض عن رأسها التراب

“While people are sealed inside the most sacred, the most noble Mosque of Allah, they will hear the cry of the Animal between Rukunu and Makama, rubbing its head from dust.”

As regards its companions, Bin Majah narrated from Abu Huraira (ra) that the Prophet (saw) said:

تخرج الدابة ومعها خاتم سليمان بن داود وعصى موسى بن عمران فتجلو وجه المؤمن بالعصى وتخطم أنف الكافر بالخاتم حتى أن أهل الإخوان ليجتمعون فيقول هذا يأمؤمن ويقول هذا ياكافر

“The Animal will come with the ring of Solomon, son of David and the staff of Moses bn Imiran to indicate the face of believer with that stick and to make a sign on the nose of with the ring to the extent that two brothers or friends will meet each other and recognize believer from unbeliever.”

Narrated by Tirmiz.

Qurdabiy said in a book called **AT-TAZKRAH** that “the Animal will make identification mark by blowing on the face of a believer and the face of an

infidel each one bearing his title: believer and infidel.” Then Qurdabiy added that it is possible to see the marks and they become clearer by showing it with the stick.” The narration should not have any contradiction. All knowledge belong to Allah alone.

The features of the animal according to Abu Zubair narration as in the book of **AT-TAZKRAH** is that “It has the features of all Animals Head like a cow, eye like the pig, ears like elephant, hump like camel, neck like giraffe, front like lion, colour like leopard, tail like ram, legs like camel. The interval between each joint is twelve-zera'i (arm-long).” That is how Sa'alabiy described the Animal and Mawardiy and others said that it has fuzzy hairs and that it is the Jasasa, which we made mention of in the Hadith narrated by Fatima Binti Qais, a very long Hadithas reported by Muslim.

Tirmiz, Abu Dauda and Muslim narrated the above Hadith. It was also said that “The animal that will come out is the one born by the she-camel of Prophet Salihu (as). When the she-camel was killed by the people, its young one ran away and entered through the crack of the rock, then the crack sealed up. It remained there till the time it will come out with Allah's permission.” Then Qurdabiy said that: This could be relevant to the Hadith narrated by Huzaifa that the animal's cry is like the sound of a She-camel. It means it is a camel. All knowledge belongs to Allah alone.

CHAPTER TEN

Appearance Of The Sun From The West

This chapter is on when the Sun comes from the opposite direction. It has five sections and each will be discussed in this Chapter.

1. One: The length of the night before the morning that the Sun will (rise) from the west.
2. Two: The closing of gate of repentance.
3. Three: Wisdom behind the rising of the Sun from the west.
4. Four: Outcome of the Hadiths on this issue.
5. Five: How long people will stay after the rising of the Sun from the west.

On the long period of that night, Baihaki narrated in a book called **Sahib** from Abdullah bin Umar and he said that “when the Sun move to set, it will prostrate before Allah and seek permission three times and it will not be granted”. This will happen for two to three days, then a directive will be given to the Sun to reverse to the opposite direction.

Abd bin Humaid said in his Qur'an commentary from Hadith narrated from Abdullahi bin Abi Aufa (ra) that “there are going to be three nights consecutively, nobody will know except those that pray mid-night. He will perform his normal night prayer and go to sleep without the coming of dawn. If they rise for Subhu (Dawn) prayer, they will see the Sun from the opposite direction. People will start crying for help. When it reaches midday it will reverse to its normal cycling.”

This Hadith has a chain of evidence to connect it to the Prophet (saw). Abu Ishak says that it is from a very long Hadith narrated from Abu Huraira from the Messenger of Allah (saw) saying: “the Sun will stop when people perform a lot of sins and stop preaching. Also, the Moon will be affected. It will prostrate with the Sun asking for permission to appear but they will not be permitted for three consecutive days for the Sun and two consecutive days for the Moon. Nobody will realize this except those that perform mid night prayers. They are the only small number of pious people remaining on earth.”

After the three consecutive days, Allah, the Exalted will send Angel Jibril (as) with a directive for both the Sun and the Moon to reverse to the opposite direction. Both of them will follow the instruction. None of them will have any illumination. They will be dark and this is one of the meaning:

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾ القيامة: ٩

“When we combine the Sun with Moon.”(Q 75:9)

And when he says:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ التكوير: ١

“When the Sun lost it illumination.”(Q 81:1)

The Sun and the Moon will look like camels or horses. If the Sun and the Moon reach the center of the sky, in the mid-dway, Angel Jibril (as) will come and hold their horns, and turn them to the normal direction and normal cyclings; and set toward the gate of repentance. Qurdabiy said in a book called **ATTAZKRAH** that the Sun and the Moon will be given their illumination and continue the normal cycling as they use to be before.”

The gate of repentance will be closed when the opposite cycling happened. Bukhari and Muslim narrated from Abu Huraira (ra) that:

لا تقوم الساعة حتى تطلع الشمس من مغربها فإذا طلعت ورآها الناس آمنوا أجمعون وذلك حين لا ينفع نفس إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا

“The Last Hour will not hold until the Sun rises from the opposite direction. When this happen people will see it physically. They will all believe but it will not be of benefit to those who didn't believe before.”

Muslim narrated from Abu Huraira (ra) also that;

من تاب قبل أن تطلع الشمس من مغربها تاب الله عليه

“Anybody who repented before the Sun rise from the west, his repentance will be acceptable.”

Tirmizi and Dar-Kutuniy both narrated from Safawan bin Ussali, and said that; “I heard the Messenger of Allah (saw) saying:

إن بالمغرب بابا مفتوحا للتوبة مسيرة سبعين سنة لا يغلق حتى تطلع الشمس من نحوه

“In the west there is a gate opened for the people to repent for a period which is equivalent to seventy years of travelling (by foot). It will not be closed till the Sun comes from the opposite direction.”

Qurdabiy said in a book of **AT-TAZKRAH** that Islamic scholars are unanimous that to believe in that period will not be of any benefit to the person (people) are in the condition of fear that no sin or any desire will be followed. The people will be certain of the Day of Judgment, their condition is like that of a person about to die and their repentance will not be accepted.

The Prophet (saw) said:

إن الله يقبل توبة العبد ما لم يغرغر

“Allah accepts the repentance of a servant if he is not close to death.”

This means soul has reached the last stage of death and he/she saw his/her accommodation repentance is not accepted in the Hereafter: in paradise or hell fire. To witness the Sun coming in the opposite direction is similar to someone close to death.

The wisdom behind its coming from the opposite direction, Qurdabiy said in the book called **AT-TAZKRAH** that, Abraham (as) said to Namarud the ruler of his period that;

﴿فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَنْتَ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ﴾ البقرة: ٢٥٨

“Allah brings the Sun from the east, you should bring it from the west, and then the ruler became confused and failed.” (Q 2:258)

Those that dispute religion and their likes, argue that it is not possible for the Sun to come from the west. Allah wants to show them His power and that He can do anything He wishes when He decides, so the Sun comes from the west direction.

On issue as to which of these signs will come first, Qurdabiy said in a book of **AT-TAZKRAH** that: “Narration has differed on which one among these signs will be first”. The narration of Muslim in this chapter indicates that the coming of the Sun from opposite direction is the first.

Some said the coming of the Anti-Christ, Dajjal will be the first, and this is more authentic, because the Prophet, (saw) said:

إن الدجال خارج فيكم لا محالة

“The anti-Christ is coming within you no doubt about it.”

If the Sun will be the first then those Jews that will believe during the period of Isah (as), will not have any benefit for their believe. The religion will not become one because some Jews will believe during the period of Isah (as).

It is also mentioned in **AT-TAZKRAH** that the arrangement of the sign has been indicated in the Hadith narrated from Huzaifa (ra) when he said that the Messenger of Allah (saw) was sitting in his room while we were at lower level, then he came to us and asked us, “What are you discussing about?” “Last Hour”, we answered.

He said;

إن الساعة لا تقوم حتى تروا عشرة آيات: خسف بالشرق، وخسف بالمغرب، وخسف بجزيرة العرب، والدخان،

والدجال، ودابة الأرض، ويأجوج ومأجوج، وظلوع الشمس من مغربها، ونار تخرج من قعر عدن ترحل الناس

“The Last Hour will not take place until you see ten signs. Eclipse from the east, eclipse from the west, earthquake in Arabian peninsula, smoke, Dajjal, Animal, magog and magol, rising of the Sun from the west, fire from the city of Adan, people chasing.”

Then he said in another narration;

ونزول عيسى ابن مريم

“The tenth one is the descending of Isah (as).”

Some say:

وريح تلقى الناس في البحر

“Strong wind that is pushing people into the sea.”

Narration by Muslim.

Then he (saw) said in this narration that the first sign are three eclipses. He said in this Hadith that the animal will come before Magog and Magol. Another narration says, that the first sign is the coming of Dajjal (Anti-Christ), descent of Isah (as) then magog and magol. If Allah kills Magog and Magol with the insect, and caused death to Prophet Isah (as), the world will become for a long time without any religion. People will return to their old custom of worshiping idols, as it was done before.

Then Allah will send the animal to identify the believer and the infidel so that the infidel may fear, or the bad people may repent and come back to the right ways. The animal will leave and go then people will come back to their bad behavior. The Sun will come from the opposite direction. From then, Allah will not accept the repentance of infidels or bad people if they change during the period.

If you asked, how could you reconcile this Hadith with the one narrated by Muslim from Abdullahi bin Umar (ra) “I memorized from the Messenger of Allah (saw).

إن أول آية خروجاً طلوع الشمس من مغربها، وخروج الدابة على الناس ضحى

“The first sign of the Last Hour is the coming of the Sun from the opposite direction, then the coming of the Animal to the people in the morning hours.”

The second narration is by Bukhari, from Anas bn Malik (ra). He said the Prophet (saw) said that the:

أول أشراف الساعة نار تحشر الناس من المشرق إلى المغرب

“First sign of last hour is the fire chasing people from the eastern part to western part.”

The answer to this is as said by Sheik Islam bin Hajar in his book **Sharhil-Buhari** that the way to reconcile the Hadith, is that the first biggest sign which will attract the attention of the people in the whole world is Dajjal-Anti-Christ, then the descent of Isah (as); then the magog and magol in the period of Isah (as). All of the above, will come before the Sun come out from opposite direction. The first sign of the last hour which will attract the attention of the

whole world is the coming of the Sun from the opposite direction, after the coming of the Animal.

The first sign which will herald the Day of Judgment is the fire that is chasing people as indicated in the Hadith narrated by Anas bin Malik (ra) which is authentic.

The first sign of the hour is fire chasing the people from the eastern part to the western part. This is the way to combine the Hadiths.

As for how long people would stay after the Sun has come from the opposite direction, Ibnu Abi Shaiba narrated from Abdullah bin Umar (ra) that people will stay after the Sun has come from opposite direction one hundred and twenty (120) years. I say: the people are the sinful people.”

Ibnu Abi Shaiba narrated also from Abdullah Bin Umar (ra) that sinful people will stay for one hundred and twenty years (120), after the passing away of good people as narrated by Abu Nu'aim in the book of **Al-Fitin**. Abu-Nu'aim narrated also from Abdullah bin Umar (ra) that: “The last hour will not hold until the Arab nation worship idols, as did by their past grandfathers for the long period of one hundred and twenty years (120)”. It means (the period) after the Sun comes from the opposite direction.

I said after these years nothing remains except just to blow the horn for the last hour, then followed by the blow for rising up and between the two events is forty years (40). Bukhari and Muslim narrated from Abu-Huraira (ra) that the Prophet (saw) said;

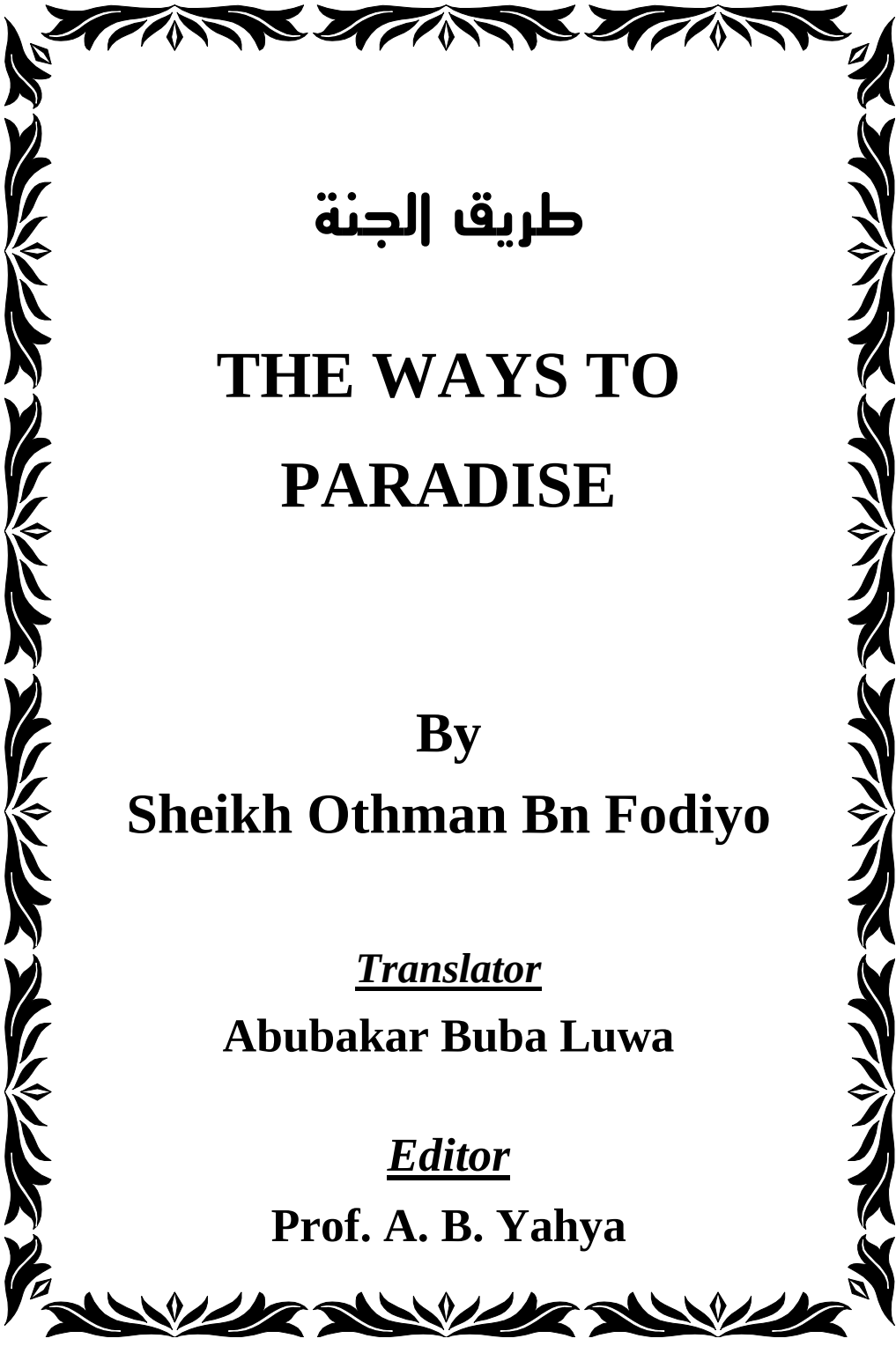
بين الفختين أربعون سنة

“Between the two blows is forty years.”

Bin Mubarak said in the book of **Zuhud** from Hasan that between the two blows is forty years. The first one is to cause the death and the second one is to resurrect the dead.

This is the end of the book called **Awakening the Brethren on the Sign of Last Hour**.

Praise be to Allah. May His blessings and mercy be upon our noble Prophet (saw), his household and the companions including the followers and Islamic scholars and four Imams Mujtahidin to the Day of Judgment. Ameen.



طريق الجنة

**THE WAYS TO
PARADISE**

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

Blessing and complete peace of Allah be upon our Leader, Muhammad (saw), and upon his household and companions.

The poor servant, desperate of the mercy of his Lord. The servant with a broken heart because of the smallness of his deed and piety. He is afraid of (or concerned about) his wrong actions. (This servant, being Uthman bin Muhammad bin Uthman, of the Fulani lineage and Maliki School (of Jurisprudence), and of the Ash'ari doctrine (or faith), says: Praise be to Allah, Lord of the Worlds. Blessing and peace be upon the Messenger of Allah (saw).

This is the book of **The Ways to Paradise**. I have summarized it from the secrets (i.e.; divine or hidden aspects) of the word of Abu Hamid Al-Ghazaly, may Allah, the Exalted, have mercy on him.

I start by saying that guidance is from Allah. My brother, you are first obliged to seek for knowledge-may Allah guide you. Knowledge is the pivot (of success). You should know that knowledge and worship are two essential things. It is because of them that (Divine) Books were sent. A servant (i.e.; a person) must have a share of both things (i.e.; of both of them). Worship does not take place without knowledge. Therefore, it becomes mandatory to give precedence to a beneficial knowledge (i.e.; righteous knowledge). You should also know that the trade of whoever seeks for knowledge in order to turn people's faces (i.e.; to draw their attention) to him is unprofitable. Purge (i.e.; purify) your soul from rancor, envy, arrogance, eye-service, conceit and the love of this world in order for you to attain righteous (i.e.; beneficial) knowledge.

O my brother! Three kinds of knowledge are obligatory for every Muslim to seek: Knowledge of Allah's Oneness (i.e.; monotheism), knowledge of religious law, and secret knowledge by which we mean anything that is related to the heart and its endeavours. As to the amount that is obligatory to have of each of them, we shall soon explain by the will (or grace) of Allah.

What is obliged on you to necessarily have of the knowledge of Allah's Oneness is the amount by which you will know the fundamentals of religion. You are not obliged to know the branches and details of the knowledge of the Oneness of Allah. As to the knowledge of religious law, you are obliged to know whatever is obligatory for you to do in order to perform such a deed, like purity, fasting and prayer. As to pilgrimage (i.e.; hajj), Jihad (i.e.; fighting in the Cause of Allah) and Zakat (alms), you are obliged to know them when

they become obligatory for you to perform. Otherwise, you are not obliged to have knowledge about (their details).

As to what you must know of the secret knowledge, it is that you must know what must be done and what must be abandoned in order for you to have reverence to Allah, as well as sincerity, (righteous) intention and safe deed. Most of that will come in this summary. This is the limit (or definition) of the knowledge that a servant is inevitably required to have. Quite often has a person attained knowledge in a short period while others remain hesitant in that regard for seventy years! The affair is all in the hands of Allah, the Glorious and Exalted.

CHAPER ONE

Repentance

You are, as well, obliged to repent because of two things: First: is in order for you to have guidance in worshipping (Allah). The evil of sin brings (divine) rejection to bear on you. Sin restrains a person from good deeds and from being active in the acts of worship. The second of the two things is that repentance is necessary for you to have your worship accepted. It is certain (as in a proverb) that the creditor does not accept (the debtor's) gift.

As to what should guide you to repentance, there are three things: Remembering the extent of the ugliness of sins, the severity of Allah's chastisement (i.e.; His punishment), and the weakness of your body (in that regard). If you keep remembering them, they will guide you to righteous repentance. The meaning of repentance is to train the heart in keeping away from sins in reverence to Allah, the Glorious and Exalted, and to be warned against His wrath. Repentance must not be because of a worldly interest, or fear of people, or quest of praise or fame or multiplicity.

You should also know that sins are generally (divided) into three kinds: First is leaving the things that are obliged by Allah, the Exalted, such as prayer, fasting, Zakat (alms), expiation (Kaffara), or other things. Therefore, you should make up for what you can thereof. Second are sins (you perpetrate concerning the relationship) between you and Allah, the All-Holy, such as drinking liquor, beating (i.e.; playing or sounding) clarinets, eating usury and similar things. Therefore, you should regret doing that, and you should conceal (or keep) in your heart that you will abandon to revisit such sins (i.e.; you will never do them again). Third are sins between you and people, and they are the most difficult ones. They are also of different kinds. They could involve wealth, (people's) souls, personality, honor and religion. Therefore, you should seek that they pardon you (i.e.; that they forgive you) all what has been mentioned as far as possible for you.

In the case of what is not possible, you should turn to Allah with humility and benevolence in order that He accepts to forgive you of your wrongs on the Day of Judgment. You should go and wash your clothes, take a shower, (wear them) and pray four raka"ats, placing your face on the earth (i.e.; on the ground), in an empty place, such that none but Allah, the All-Holy and Exalted, sees you. Thereafter, you should put dust on your head and roll your face, which is the most honorable of your limbs, in dust, with flowing tears, sad heart and high voice. Then you should mention (and remember) your sins, one after the other, as far as possible for you. Then you should scold your

disobedient and sinning soul and blame it, saying: “Aren't you ashamed, O soul? Is it not time that you repented? Do you have any ability to bear the chastisement of Allah, the All-Holy and Exalted? Are you in need of the wrath of Allah, the Glorious and Exalted?” You should mention this a lot and cry. Then you should raise your hands onto the Merciful Lord, saying:

“My Lord, here is Your fugitive servant coming back to Your Gate, Your disobedient servant coming back for recompense! My Lord, I am a sinner and have come to You to accept my excuse (i.e.; my remorse) and forgive me by Your bounty. Accept me with your favor, and look onto me with Your mercy.

O Allah, forgive me the sins that have passed (in my life) and protect me concerning what remains of (my) Appointed Time (i.e.; the time of death).

Verily, all goodness is in Your hand, and You are Ever-forgiving and Merciful to us.”

You should supplicate, using the prayer of difficulty, which is:

“O You, that cause hard matters to vanish. O You that is the end purpose of the quest of the aggrieved. O You who only say, when You decree an affair, 'Be,' and it is! Our sins have encompassed us, and You preserve Yourself for them!

O You that is preserved for every difficulty, I have found You preserved for this moment, so do accept my repentance. You are certainly the Lord of Repentance, the Merciful!”

You should cry and humble yourself a lot. You should then say;

“O You that is not distracted by a hearing from a hearing!

O You that is not rendered redundant by (creatures) requests!

O You that is not bored (or bothered) by the importunity of the insistent ones, give us a taste of the relief of Your pardon and the sweetness of Your mercy, for You have full power over everything.”

Thereafter, you should send blessing and peace upon the Prophet (saw) and ask forgiveness for all male and female Muslims. You are then to return to the obedience of Allah, the Glorious, and the Exalted, that makes you have a righteous repentance, and you will exit sins with purity as though it were a rebirth from your mother who gave birth to you, and Allah, the Glorious and Exalted, will love you and keep such recompense and reward for you, as well as send down (i.e.; bestow) such blessing and mercy upon you that cannot be completely described by anyone, and you will have safety and salvation, and you will have deliverance from the thorn of sins and their disaster in this world and the Hereafter. Allah is the Lord of success and guidance by His grace and favor!

CHAPTER TWO

Keeping Away From This World (Asceticism)

My brother, you must keep away from this world because of two things: First: in order for your worship to be steadfast and much more. This is because (inordinate) interest in this world keeps you pre-occupied (away from Allah). It makes your outward self to be pre-occupied with quest (or demand) and your inward self to be pre-occupied with desire and the soul's discourse. Both of them prevent worshipping (Allah). There is only one soul and (only) one heart. If it is pre-occupied with one thing, it stops doing the opposite of that thing.

The second of the two things is in order to have more value for your deed. If you said: "What is the meaning and reality of asceticism in this world?" then you should know that there are two kinds of asceticism: An asceticism that is destined for a servant and an asceticism that is not destined. The destined one involves three things. The first is not looking for what is missing (i.e.; non-existent) in this world, and not dispersing what is collected of it, and avoiding making it a purpose and avoiding to choose (i.e.; prefer) it. The asceticism that is not destined for a servant is the insignificance of this world in the heart of the ascetic person, but that (one that was first mentioned) represents the steps towards this one, such that if he is able to do those things, they will cause him to have the insignificance of this world in his heart for the sake of Allah, the Exalted, and His great reward.

You should further know that the most difficult thing (to achieve) is nothing more than making the heart avoid desires. Many people avoid it outwardly but love and want it inwardly. Whoever stays upright concerning the first two will have the hope (of salvation) in terms of the favour of Allah, the Glorious, and the Exalted. He will guide him onwards, knocking down this desire and the choice (of this world) from his heart, for He (i.e.; Allah), the Glorious and Exalted, is the Lord of Favour, the All-Generous. Moreover, what motivates (or leads) towards the first two, is remembering the flaws (i.e.; the deficiencies) of this world. The most cogent word in that regard is that this world is (antithetical) an enemy of those who love Allah, the Glorious and Exalted, except you love Allah. Whoever loves someone should hate the enemy of that person.

If you said: "What is the role of asceticism in this world? Is it obligatory or recommendable (i.e.; voluntary)?" then you should know that it is obligatory to be ascetic concerning frivolities (i.e.; worthless things, i.e.; matters of

inappropriateness). They are things that are not needed in sustaining one's (physical and spiritual) structure. The purpose of sustenance and strength is in order to worship Allah, the Exalted, not (just) eating, drinking, and having enjoyment. If Allah, the Exalted, will, He could sustain the structure by means of something and a cause, and if He will, He could also sustain it without a cause, as in the case of Angels. Moreover, if He wills that it be by means of something, He could cause it to be available in your place by your quest and earning, and if He wills that it be by means of another thing, He could cause you to have it with neither a quest from you nor earning. Therefore, you should in no way be in need of quest (i.e.; demand) and desire, but if you cannot be so strong in that regard concerning your demand and desire, then you should have as your intention to have the strength of worshipping Allah, the All-Holy, the Exalted, free from the soul's desire. Guidance is from Allah.

CHAPTER THREE

Isolation

You should also seclude (i.e.; isolate yourself) from people, O my brother, because of two things: First of them is that they keep you away from worshipping Allah, the All-Holy, the Exalted. Second is that they corrupt the worship you desire. If Allah, the All-Holy, does not guard you against that, because (they make you worship) in order to be seen of them. You should know, my brother, that the Prophet (saw) had described the age of isolation and explained its attributes and the attributes of the people of the age, and he had instructed that one be secluded. He has been more aware of its benefits and more counseling to us than ourselves. The righteous predecessors, may Allah be pleased with all of them, had a consensus on warning against their own age and its people, and they preferred isolation (i.e.; seclusion) and had enjoined it and admonished themselves concerning it mutually. There is no doubt that they had more insight and had counseled, and that time after them is not going to be better, but rather worse as you could see with your eye!

If you asked: "Explain the rule of seclusion and isolation from people to us and the extent required of it?" Then you should know that people are divided into two groups in this regard: A man (or a person) that people are needless of in terms of knowledge and the explanation of rule. What is best for such a man is to seclude himself from people and not mix with them except on Friday (Jumu'at) prayer, or a congregational prayer, or a Festivity (Eid) prayer, or pilgrimage (Hajj), or a council of knowledge about Sunna, or a need for livelihood. Otherwise, he should conceal himself and should keep to the essence of not knowing and not being known. If he wants to completely isolate from them, that could only be possible for him by (means of) two things: He should either go to a place where these obligatory acts (as mentioned) would not be necessary for him, such as mountain peaks and the inner parts of valleys, or he should be certain that the hurt which he gets in mixing with people as a result of these obligatory deeds is greater in terms of himself than leaving them, but the equitable way in that regard is the first, which is that he should join people in what they have been instructed (to obligatorily do by Allah).

The second man is the man that is a model in knowledge, such that people are in need of his attention concerning the affair of their religion. He is needed to explain the truth or to provide answer against an Innovator (i.e.; a person who acts contrary to Sunna), or to call towards goodness by means of action and

word. It is not allowed (or possible) for this man to seclude from people. Rather, he should place himself among them, admonishing the servants of Allah and defending the religion of Allah, the Exalted, as well as explaining the rules of Allah, the Exalted. However, he needs two things to be their friend: First of them is profound knowledge, long perseverance (or patience), subtle observation and a perpetual seeking of Allah's help. The second is that he should be different from them, unique among them even if he is with them in person. In addition to that, he needs to observe having a (great) share of righteous (and sincere) worship (of Allah) for himself particularly.

If you asked: "What is your pronouncement concerning the school of the Scholars of Hereafter (i.e.; righteous and pious scholars) and being in those schools?" You should know that such a path is the best path, in this matter, for the generality of the people of knowledge and interpretative judgment. If you request: "What is the rule of a person that is capable of interpretative judgment, who wants to get out of the Scholars of Hereafter and their schools because of some uprightness that he sees in himself?" then you should know that these schools represent a fortress by which the interpretative scholar fortifies himself against robbers and thieves, and that outside (the schools) represents a desert in which the riders of Satans roam around. Therefore, the weak person has nothing but to keep to the fortress, and a man of insight, who is not defeated by enemies, and for whom the fortress and the desert are the same, -such a man has no blame if he gets out even though being in the fortress is more precautionary and most desired. It is better to be with the Men of God (i.e.; the Men of Allah), the Exalted, and to be patient concerning the difficulty of companionship with them. However, nothing prevents the strong person who has reached the position of uprightness to isolate himself from them.

If you asked: "What is your pronouncement on visiting brothers for Allah (i.e.; for the sake of Allah), the Glorious and Exalted, and colleagues' perpetuation of mutual relations and remembrance?" You should know that such (an act) is of the essential things of worshipping Allah, but (it has) two conditions: First of them is not doing it too much. The second is to stay away from performing other acts just to be seen of men (i.e.; for showiness), ornament (i.e.; gaudiness /embellishment), idle talk and gossip. As to what should make you seclude and isolate from people, there are three things: To absorb all of (one's) time in worship, to cut off greed from what they have and to cut off from their flaws which one is aware of. Guidance is from Allah.

CHAPTER FOUR

Combating Satan (Devil)

You are obliged, my brother, to combat the Devil and subdue him because of two things: First of them is because he is an enemy that is only contented when you have been destroyed. The second thing is that he has been naturally disposed to take you as an enemy and is ever poised to fight you. How would the situation be when you try hard to worship Allah and to call people onto the Gate of Allah, the All-Holy and Exalted, by means of your action and word? This, of course, is the opposite of his work. It is as though, when you gird up to make Devil grieve, he would also gird up to fight you. Therefore, he has a general enmity with the other people and a specific enmity with you. In addition, he has some helpers against you, and the most serious (i.e.; the worst) of them is your soul, as well as your desire.

Moreover, you are busy while Devil is idle (or redundant), and he sees you while you do not see him, and you forget him while he does not forget you. Therefore, he must be fought and subdued. Otherwise, you will not be secure from corruption.

If you asked: “What should I do to combat Devil, and what should I apply to subdue him?” You should know that there are two ways (to do that): First of them is to plan in knocking him down (-or rather blocking him) by seeking refuge (against him) from Allah, the Exalted, because the Devil is a dog that Allah, the Exalted, has set loose against you. The second is to stand upright in blocking him and acting contrary to him after seeking refuge from Allah. He is the One that suffices you against the Devil not you. You should also know that combating and defeating him involve three things:

First is that you should perpetually remember Allah by your tongue and heart/soul. Second is that you should let him (i.e.; Devil) be of worthless call, such that you should not tie your heart with that or follow him. Third is that you study (or learn) his schemes and tricks.

If you asked: “How do we know that?” You should know that his schemes include whispers as the arrows that he shoots, and his tricks are as snares which he places. Whispers become clear to you by understanding inspirations, and tricks become clear to you by understanding the schemes. Those inspirations are of four kinds: A kind that comes from Allah, the Exalted, without any means, and it is by goodness as an honor and for the establishment of fact. It also occurs by a bad thing as a trial and for making the trial hard. Its sign is that a person should be insistent in both cases, counting on one (i.e.; the same) condition. Another kind is by means of an Angel, and this only occurs

as goodness, because the Angel is an adviser (i.e.; a counselor) and a guide, such that he has only been sent for that purpose. Its sign is that a person should be hesitant, because the Angel represents an advisor who enters every direction with you and gives every counsel to you, hoping that you accept it and have interest in the goodness. Another kind is by means of a Devil, and this only occurs as an evil, which is meant to destroy. Its sign is that a person should be hesitant, confused. Another kind is by means of the soul's desire, and this only occurs as an evil and as what includes no goodness, occurring artificially and abusively. Its sign is that a person should be insistent, inclining to lust (or desires) and (things of) enjoyment, no matter how they are!

Furthermore, these four kinds have other signs. Whatever comes with goodness after hardwork or comes with some ill (i.e.; evil) after sinning is from Allah. Whatever comes with evil but gets weak by remembering Allah or comes with evil from the start, not after sinning is from Devil. What comes with goodness from the start is from the Angel, and what comes with evil and does not get weak by remembering Allah is of the soul's desire. However, you have three yardsticks if you want to differentiate between the inspiration (or conscience) of goodness absolutely, so you should follow it, and the conscience of evil absolutely, so you should stay away from it. First is religion. What agrees with it is goodness. Second is following the righteous. What agrees with it is goodness. Third is exposing the soul to the conscience. What dislikes the soul's nature is goodness. You have thus known the opposite of each of them. This is the definition of what you must understand of the inspiration. You should make careful consideration of them as far as you can because they are of the subtle knowledge and of the honorable secrets. Allah guides to success by His favor.

The Devil's tricks against you, involve seven ways.

First, he prevents you from being obedient in (worship). Reject him. You need that obedience in (worship) in order to make provision in this world for the Hereafter, which has no end.

Second, is that he instructs you to procrastinate (or delay). Again, reject him. Allah protects you, because Appointed Time (i.e.; the time of your death) is not in your hand.

Third, is that he instructs you to be hasty in worship, such that he says to you: Be fast in order to have free time for other thing. Therefore, you should reject him. Allah protects you, by the fact that few deeds that are completed are better than many deeds that are deficient.

Fourth, is that he instructs you to complete the deed in order to be seen of men (i.e.; not because of Allah), so you should reject him. If Allah protects you, that beholding Allah, the Glorious and Exalted, is sufficient for you.

Fifth, is that he causes you to fall into conceit, such that he says to you: How great and vigilant you are! Therefore, you should reject him. Allah protects you, by the fact that your worship is a grace of Allah that has nothing to do with you. If it weren't for the favour of Allah, there would not have been any value to these deeds in comparison to the blessing of Allah, the Exalted.

Sixth, is the greatest one, and it is that he says to you: Try in secret, for Allah, the Exalted, will make it apparent on you. Therefore, you should reject him. Allah protects you, by the fact that you are a servant of Allah, the Exalted, and He is your Lord. If He Wills, He could make you apparent (i.e.; famous), and if He Wills, He could conceal you. If He Wills, He could make you formidably great, and if He Wills, He could make you abased. That rests with Him. You should not worry if He makes that manifest to people or does not. Nothing is in their control.

Seventh, is that he says to you: There is no need for this work (good deed), because if you have been created to have satisfaction (or salvation), it will not harm you to leave it, and if you are wretched, it will not profit you to do it. Therefore, you should reject him, if Allah protects you, by the fact that you are certainly a servant, and a servant is obliged to obey the command of his servitude. The Lord (Allah) is best aware of His Lordship, and that deed profits you (because) if you have been created to have satisfaction (or salvation), it will profit you by an additional reward. Otherwise, Allah will not punish you for obedience (to Him) anyway. It will also not hurt you that if you enter Hell while you are obedient (to Allah, for example), that will be more beloved to you than to enter it being a sinner (or a disobedient person)! How could you even enter Hell when the promise of Allah is real and His word is true? He has promised reward for worshipping Him. Whoever meets Allah, the Exalted, having faith (in Him) and being obedient (to Him) will never enter Hell. However, being entitled to Paradise is by the true promise of Allah, not by (a person's) deed. Allah, the Exalted, informed (us) about this, saying:

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ ﴾ الزمر: ٧٤

“Praise be to Allah who has made His promise true for us and given us to inherit the land, dwelling in Paradise wherever we please!” Qur’an 39:74

Therefore, you should be attentive, my brother, because the affair is as you (now) see it. You should seek for Allah's help and ask Him for refuge. The affair (or command) is assuredly in His hand and guidance is from Him. There is no ability or power except with Allah, the All-High, the All-Great.

CHAPTER FIVE

Combating The Soul

You are also obliged, my brother, to combat the soul and to be on guard, because of two things: The first of them is that the soul is an enemy from within (one's) house. The second is that despite being an enemy, the soul is loved (by almost everybody, i.e.; everybody loves his soul), and a man is blind concerning the fault of what he loves. If you asked: "What is the cure of the soul?" Be informed that the soul is a path between two ways. You are expected to strengthen the soul (in faith) in accordance with the righteous things you do, and you weaken it from evil and restrain it within a limit that it must not transgress.

You should know, my brother that you can humiliate and break the desire of (your) soul by doing three things: Avoid desires, bear the load of worship and seek Allah's help. Otherwise, none will be safe. Using what we have mentioned, you can restrain the soul with the reins of piety.

There are three areas of piety: Piety against ascribing partners to Allah (i.e.; piety against polytheism); piety against Innovation (-i.e.; against acting contrary to Sunna) and piety against sins (or acts of disobedience). Al-Ghazaly adds the piety that includes staying away from frivolities. What piety means is to avoid what you fear would harm your religion.

If you said: "Explain to us the details of this meaning in terms of the soul in order that we know how to restrain it with piety," then I would say the details thereof is that you rise up with every resolve to prevent it from every sin and to guard it against every frivolity. As to what one must say (in this regard), it is that whoever wants to have the fear of Allah (i.e.; to have piety) should take care of the five limbs because they are the bases. They are the eyes, the ears, the tongue, the heart and the stomach. One should guard them by protecting them from (i.e.; keeping them away from) whatever he fears could harm his religion, such as sin (or act of disobedience), forbidden and frivolous things and squandering what is lawful. If these limbs are guarded, then it is hoped that such (a measure) will suffice for the remaining bases. You are obliged to guard the eyes, considering three things: The word of Allah, the Exalted:

﴿قُلِ الْمُؤْمِنِينَ﴾ النور: ٣٠

"Say to the believers..." Qur'an 24:30

To the end of the verse, and the word of the Prophet's (saw):

(النظر من محاسن المرأة سهم مسموم من سهام إبليس فمن تركها أذاقه الله طعم عبادة تسره)،

“Looking at the areas of a woman's beauty is a poisoned arrow of the arrows of Satan. Whoever leaves it, Allah will cause him taste that will please him of (the reward of) worship.”

The eye was created (not to look at forbidden things, but rather) to look at the Essence of Allah, the Glorious and Exalted, (on the Day of Judgment).

My brother, you are also obliged to guard the ears against music and frivolities because of two things: First is that you share the Musician in sin, and second is that they stir emotions and whisper in the heart.

You are also obliged, my brother, to guard the tongue because it is the most recalcitrant of all the limbs. You must guard it because of five things. First is that other limbs stray when it strays. Second is that you waste your time if you make it loose. Third is that (the reward of) your good deeds go to the person that you gossip about if you let (your) tongue loose for gossip. Fourth is that you will not be free from the disasters (or flaws) of this world if you set it free. Fifth is that you will deserve Allah's punishment if you speak a forbidden word.

You should also guard it concerning what you are allowed to say because of four things. First is that you make the Honourable Angels of Record busy with (writing down) what contains no goodness. Second is that such a record of (your) idle talk and babble will be sent to Allah, the Glorious and Exalted. Third is that it will be read before the Omnipotent King (Allah) on the Day of Judgment. Fourth is that you will be scolded and embarrassed because of it.

You are also obliged to guard the heart and to make it righteous, because it is the most dangerous, most delicate in this affair, and most difficult to be rectified. You must do so because of five things. First is the word of Allah, the Exalted:

﴿يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾ البقرة: ٢٣٥

“He knows what is in your souls, so fear Him!” Qur'an 2:235

And similar verses. Second is the word of the Prophet (saw):

(إن الله تعالى لا ينظر إلى صوركم وأبشاركم وإنما ينظر إلى قلوبكم...)

“Indeed, Allah, the Exalted, does not look at your appearances and your bodies. He only looks at your hearts.”

Third is that the heart is a king and (all other) limbs follow it. If it is good, they will be good, and if it is bad, they will be bad. Fourth is that the heart is the warehouse (i.e.; a storage place) of every essence, such as reason and knowledge. Therefore, it is appropriate (or truly required) that such a warehouse be protected against dirty things. Fifth is that if you consider the heart, you will find that it has five conditions that other limbs do not have.

First is that the Devil, as well as the Angel, only has it as an objective. Second is that it is busier (than other limbs), - the business being the war against two soldiers: The soul's desire with its troops, and the mind with its troops. It is always engaged in fighting either of them. Third is that emotions are like arrows set (against) it, and they continue to occur day and night, such that you are not able to stop. Fourth is that it is difficult to cure it because it is hidden from you. Fifth is that, in its agitation, it is faster in twist (or change) than fate.

If you said: "The affair of this heart is very important, so inform us about the elements that make it righteous and about the flaws that corrupt (or destroy) it, perhaps Allah will guide us towards striving to work with that," You should know that Scholars of the Hereafter (- already explained, i.e.; righteous scholars) have mentioned about seventy praise-worthy aspects under the opposite of which are (seventy) blame-worthy ones. Al-Ghazaly said: "By the Lord of my life, anyone concerned about the affair of his religion and who is awake from the sleep of the negligent ones, and who considers (the affair) for his soul will find that acquiring all those (aspects) is not difficult for him, and (he will not find) working with them as much when Allah, the Exalted, guides him".

Now, we will mention four (of them), which must be mentioned to you concerning the cure (or treatment) of the heart. They are of the things that falsify (the deeds of) worshippers. (We will also mention) four in contrast to them. These four embody the balance of worship and the rectitude of the heart. The four flaws are (inordinate) wish (or hope), haste, envy (or jealousy) and arrogance. These are the basis of the corruption (or destruction) of the heart. As to the traits that are their opposite, they are: Limiting one's hope (or wish), deliberation in (all) affairs, admonition (or advice) to people and humility. These are the basis of the righteousness (or rectitude) of the heart. Therefore, you should strive hard to guard against those ones and to acquire these ones in order that you should be protected from disasters (or difficulties) and be successful in your purpose by the will (or grace) of Allah.

As to the meaning of hope, it is the quest of life to some (temporarily) expected time by (one's) judgment. This is what hope is. The sense that is

regularly in the heart and which incites (a person) to doing something at the first emotion, without pausing to consider it, is what haste means. Wishing that the blessings bestowed by Allah, the Exalted, should vanish from your Muslim brother is what envy (jealousy) means. The feeling of raising oneself and of taking it as great is what arrogance means, and to follow that (path) is what being arrogant means. The reverse of the definition of their good opposites defines what the good opposites mean.

My brother, you should beware of it (i.e.; inordinate hope/wish) as far as possible because if you prolong your wish, it will stir four things for you. First is to make you abandon being obedient (to Allah) because you would say: "I will soon do it," and that "I still have more days." Second is to make you delay (or procrastinate in) repentance because you would say: "I will repent soon," and that "there are enough days ahead. I am young and I am (just) few years old." Third is to make you avaricious in collecting and being pre-occupied with this world away from the Hereafter, because you would say: "I fear to be poor when I am old. I could (at that time) be too weak to earn. I must have something to save for my old age." Fourth is to make you have hardness of heart, because if you prolong (your) hope, you will not remember death and the grave. It is when (inordinate) hope (or wish) is missing that the good opposites therefore take place.

As to haste, it plunges one into sins (or acts of disobedience). It also has four flaws. First is that a servant should seek for a position in goodness and uprightness as his purpose, and that he tries, but he may be hasty in (trying to) get them when that may not be the (right) time to get them. Therefore, it is either he slackens and loses hope, or he stops trying and is denied the position because of that, or he exceeds the limit in trying, and he exhausts himself, so he cuts (himself) off from that position. He will always be (torn) between the excess of doing more and the negligence of doing less. Both of them are as a result of haste. Second is that a servant should have some need. He supplicates to Allah, the Exalted, concerning that need, and that he supplicates a lot, and he may seek to hasten that the prayer be answered before its (due) time. Therefore, he slackens and gets bored. He leaves the supplication and is denied his need. Third is that a person should wrong him, and he gets angry and hastens to pray against him, thereby causing a Muslim to be destroyed because of his prayer. He may even go beyond the limit, and he sins in that regard. Fourth is that the basis of worship is piety. If a person is hasty, he falls into eating unlawful food or food of ambiguous nature, so he loses piety.

In the case of envy (or jealousy), it destroys (or corrupts) acts of worship and incites towards errors (or sins). It is certainly an incurable (or a chronic)

disease by which many Reciters and Scholars are tempted, more so the ordinary people and the ignorant. It stirs five things. First is that it corrupts (or destroys) obedience. Second is to cause a person perpetrate sins. Third is to cause exhaustion without any benefit. Fourth is to make the heart blind. Fifth is to let a person be denied his purpose (and to be rejected).

As for arrogance, it is a principally destructive trait, and it is not as the other traits which harm the limbs (or branches). Rather, it harms the very foundation. If it gets strong and dominant, it cannot be redressed – may Allah, the Exalted, protect us.

Four flaws are stirred by it. First is to be denied (understanding) the truth, and to have a heart that is blind against understanding the signs or verse of Allah, the Exalted, who said:

﴿ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴾ الأعراف: ١٤٦

“I will turn those who wax arrogant in the earth without any right away from My signs.” Qur’an 7:146

Second is to have the wrath of Allah. Third is to have humiliation in this world. Fourth is to have Hell and punishment in the Hereafter.

These have been some of the flaws that we have prepared (i.e.; presented/collected/written) concerning these traits, one of which is enough for the sane person (to be on guard), especially, if such a sane person is concerned about the affair of his religion. Allah is the One that guides to His mercy.

CHAPTER SIX

How To Guard Your Stomach

You are also obliged, my brother, first, to guard the stomach against what is forbidden and ambiguous, and from frivolities. Secondly if you have any concern about worshipping Allah, you have only been obliged to investigate what is forbidden as well as what is ambiguous because of three things. First is in order to beware of the fire of Hell. Second is that whoever eats them is driven (away from mercy) and not guided towards worship. Third is that whoever eats them is rejected, not accepted. As to un-forbidden frivolities, they have ten flaws. They are the hardness of heart, temptation of limbs, little understanding of knowledge, little worship, losing the sweetness of worship, the danger of falling into ambiguous and forbidden things, troubling (i.e.; exhausting or bothering) the heart and the body, severity of the agonies of death, deficiency of reward in the Hereafter and detention on the Day of Reckoning. One of these ten is greatly enough (for a warning).

CHAPTER SEVEN

Precaution

My brother, you are obliged to be precautionary about your food (or sustenance) in order not to fall into (eating) what is forbidden or ambiguous. You should also limit yourself (even) concerning what is lawful to what will be a provision that guides you to worshipping Allah. If you said: “What is Haram (-the forbidden thing) and what is Shubha (- the ambiguous thing)?” then you should know that some scholars have said whatever you are certain belongs to another person and is not allowed by religion, - such a thing is absolutely forbidden. If you have no certainty about that, but it outweighs your thought that it is like that, -such a thing is ambiguous. Other scholars have said what is absolutely forbidden is what is known by knowledge or is judged by the outweighing thought (as being so). However, if the two signs are equal to the extent that you remain doubtful, such that neither of them seems outweighing in your sight, then that is an ambiguous thing. For Al-Ghazaly, this is the best of the two words (or definitions). It is obligatory to desist from forbidden things, but it is only an act of the fear of Allah and piety to desist from ambiguous things.

If you asked: “What is your pronouncement on receiving gifts from leaders (i.e.; Sultans/men of authority) in this age?” You should know that scholars differ (in opinion) concerning it. Some people say it is lawful for a person to take (i.e.; receive/accept) what cannot be certainly proven as being a forbidden thing. Others say it is not lawful for him to take what has not been certainly proven as a lawful thing because what they (i.e.; the men of authority) always possess is forbidden. In other words, most of their wealth is acquired unlawfully. Others say it is lawful for both the rich and the poor person to take it as long as it has not been certainly proven as forbidden. The liability rests on the giver. Others yet say that nothing of their wealth is lawful for the rich or the poor person because they (i.e.; the men of authority) are oppressors and their wealth is mostly (acquired) from forbidden things. Rule applies in terms of what is most occurring. Therefore, such wealth must be avoided. Other scholars say what has not been certainly proven as forbidden (i.e.; of the wealth of Sultans) is lawful to the poor person (only), not so the rich person, except if the poor person knows that such a thing (or wealth) is particularly usurped. Al-Ghazzaly said: These are issues that cannot be used for (public) pronouncement (as jurisprudential judgement).

If you asked: “What is the rule of accepting the charity of market people (i.e.; traders) and others (like them)?” The answer is that there is no blame in accepting the charity of a person that is obviously righteous. Otherwise, it is not allowed. Here, You should know two things: The rule of jurisprudence, which is that you accept (or take) what comes to you from a person that is obviously righteous and not ask (about it) except if you are certain that it is a usurped or forbidden thing particularly, and the rule of piety, which is that you should not accept anything from anybody until you have thoroughly inquired about it and been certain that there is nothing whatsoever ambiguous about it. Otherwise, you should return (i.e.; reject) it.

If you asked: “(That means) piety opposes jurisprudence and its rule!” then you should know that jurisprudence is placed for ease and piety is placed for strictness and precaution. Moreover, piety is also part of (religious) jurisprudence and both of them are basically the same, but jurisprudence has two rules: The rule of what is allowed and the rule of what is better and more precautionary.

The first is the rule of jurisprudence and the second is the rule of piety. If you said: ‘If the inquiry about everything goes beyond the limit, the affair will become impossible (or very difficult) for the pious person, since there must be something to conduct him to (the act of) obedience,’ then you should know that the path of piety is hard and that the condition for anyone whose purpose is to enter it is that he should persevere in enduring difficulty.

Otherwise, it will not be fulfilled for him. It is for this reason that many men of piety had gone (up) to Mount Lebanon and other mountains and they constrained themselves to eating grass (or leaves) and fruit, that bore no ambiguity whatsoever concerning their being lawful. You should take their path if you want the position of the loftiest piety. However, if you dwell among people and eat what they exchange (or barter) of the things which they possess, then you should let that be like (the rule of eating) a dead animal, such that you must only take (or eat) it when there is (a pressing) necessity, which is in terms of what will conduct you to worshipping (Allah).

If you asked: “What is the lawful thing? What also is the limit of the frivolity that necessitates reckoning and detention? What is the quantity that will represent discipline if a servant accepts?” You should know that there are three conditions (or attributes) of the thing that is allowed (i.e.; of a permissible thing). First, is that a servant takes it in order to wax proud, for mutual rivalry and showiness. This necessitates the most grievous chastisement of Hell. Second is that he takes what is lawful just for the lust (or

desire) of his soul. This necessitates that he will be made to reckon for it and will be detained (in the Hereafter). Third is that he takes from Halal (i.e.; from what is lawful), when there is excuse for that (i.e.; need of it), such an amount that will help him in the worship of Allah, the Exalted. This represents goodness, righteousness and discipline, and there will be neither reckoning nor punishment against him. Rather, he will have reward and commendation. Moreover, uprightness in safeguarding this discipline requires insight and resolve that in no condition will he take anything of this world except as a provision for worshipping Allah, the Exalted. Then, (with that insight and resolve), if he (subsequently) forgets to remember that evidence in some conditions, that general resolve suffices him.

My brother, you must also work earnestly to beware of these four things: This world, people, Devil and the soul. (All of) those who were destroyed were only destroyed because of these things. You must further know that two halves exist here: Doing the acts of worship (or obedience to Allah) and staying away from sins. The resolution of beginners is that they fast their days and stand their night in prayer. The resolution of the men of insight is that they guard their hearts against inclining to others apart from Allah, they guard their tongues from idle talk, and their eyes from looking at things that do not concern them. If you know that the path of keeping away is better, then (you should know) that whoever attains the two halves is safe and gainful. However, if you can only reach one of them, then let that be “keeping away,” so you should be safe if you are not gainful. Otherwise, you will lose both halves.

CHAPTER EIGHT

Contentment

You are also obliged, my brother, to have sufficiency against the aspects that distract one from worshipping Allah, the Exalted. Those aspects are four: Wealth (or sustenance), emotions, divine decree, and disasters (which come) with difficulties. Sufficiency against wealth is attained by trust in Allah. You must, therefore, put your trust in Allah, the All-Holy, in place of wealth and need in all circumstances because of two things. First of them is in order to have complete devotion to worship. Second is because of the great risk that abandoning it contains, because Allah pointed out to us that sustenance is like creation, i.e.; He, the Exalted, said:

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ﴾ الروم: ٤٠

“It is Allah who created you and gave you sustenance.” Qur’an 30:40

To the extent that He, the Exalted, promised, saying:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾ هود: ٦

“There is no moving creature on earth except that its sustenance rests on Allah.” Qur’an 11:6

Then He did not stop at the promise, but rather went on to guarantee it, saying – Exalted be He!:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ المائدة: ٢٣

“You should place your trust in Allah if you (truly) believe!” Qur’an 5:23

Then He did not stop at the guarantee, but rather went on to swear, saying in His Exalted word:

﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ﴾ الذاريات: ٢٣

“And by the Lord of the Heaven and the Earth, it is assuredly true as it is certain that you speak.” Qur’an 51:23

Then He did not stop there, but rather went on to instruct, deliver (His message) and warn. Moreover, the person that has trust in Allah faces issues with strong insight and complete certitude about the promise of Allah, the All-

Holy. He does not turn to (i.e.; he does not take into account or care about) any person who (seeks to) scare him or any Devil who whispers to him.

My brother, haven't you seen people among the sons of this world (i.e.; who covet this world) who have resolve? As to the kings (among them), they engage in wars, and it is either authority or death. As to the traders (among them), they throw themselves into one of two things: Either the loss of souls (i.e.; the loss of life) or getting profit. Concerning the sons of the Hereafter (i.e.; those who seek for the Hereafter) their capital is putting trust in Allah for the deeds they have most appropriately done. They have devoted themselves to worshipping Allah, the Exalted, and they have been able to isolate (themselves) from (evil) people and have gone into the open land (i.e.; desert, for worship). They became (as) the kings of the earth, moving wherever they want, such that every place is the same for them and every time (or age) is the same for them (i.e.; they could worship Allah anywhere, anytime).

As to the meaning of having trust in Allah, it is that you know that what sustains your structure comes from Allah, the Glorious, the Exalted, (and that) it is not with anyone apart from Allah, and that it is not by the transient things of this world, and that it is not by any cause. As to what should motivate you (to have trust in Allah), it is the guarantee given by Allah, the Exalted, as well as the completeness of His knowledge and power, and His sanctity from breaching (His promise) as well as from forgetfulness and incapacity. (-He is far Exalted above that)! As to the areas of the placement of trust in Allah, there are three: The area of one's share, the areas of sustenance and need. Allah's guarantee is in these area, but it is in terms of what sustains your structure for worshipping Him.

You should also know that sustenance is of four kinds: Guaranteed sustenance, which is food and what sustains one's structure irrespective of other causes. (The second is) apportioned sustenance. (Then) acquired (or possessed) sustenance, and promised sustenance. The apportioned sustenance is what has been written in the Guarded Slate (i.e.; The Book of Decree, the Record Tablet: Lauh Al-Mahfuz) that this is what so-person will eat, this is what so-person will drink, and this is what so-person will wear in a determined time as does not increase or decrease. As to the acquired sustenance, it is what every person will possess from the wealth of this world in accordance with what Allah, the Exalted, has destined. As to the promised sustenance, it is what Allah, the Exalted, has promised those who fear Him, but it is conditioned to piety. This sustenance is given to them as wholesome and without any hardship.

If you asked: “Are we obliged to look for sustenance in any case?” then you should know that it is not possible for us to look for the guaranteed sustenance, which is food, and what sustains (our) structure because it is (related to) what Allah, the All-Holy, the Exalted, does with (His) servant, such as (giving him) life or death. As to the apportioned sustenance, it is not necessary to look for it since a servant has no need of that. What he needs is the guaranteed sustenance, but it is from Allah, the Exalted, and it is under Allah's guarantee – Exalted be He!

If you said: “Does this guaranteed sustenance have causes?” You should know that such causes are not necessary because Allah, the All-Holy and Exalted, acts with a cause as well as without a cause. Therefore, who obliges us to look for a cause? Moreover, Allah, the Exalted, has given us an absolute guarantee, without any condition to search or work for earning. Therefore, it becomes clear to you that it is not a necessary thing to look for sustenance and its causes.

If you asked: “Can I enter a wasteland (i.e.; a desert) without any provision?” You should know that if you have the strength of heart regarding Allah and great confidence in the promise of Allah, the Exalted, then you should enter it. Otherwise, you should be like the ordinary people because whoever relates with Allah in accordance with the tradition of people, Allah, the Exalted, will relate with him in accordance with what He (i.e.; Allah) is in his place (i.e.; in accordance with what Allah means to him).

If you asked: “Does the person that has trust in Allah take provision with him on journeys?” You should know that he could take provision but should not tie his heart to it, even though the provision is inevitably his sustenance and in the provision is what keeps his structure. Rather, he should tie his heart to Allah, the Exalted. The provision may also be carried with another intention, such as to assist a Muslim, or things like that. The matter has nothing to do with taking (or carrying) provision or not carrying it. Rather, the matter is in the heart.

If you asked: “Then which of them is better: Carrying provision or leaving it?” You should know that if you are alone, of strong heart (in your belief in) Allah, the All-Holy, such that the provision will distract you from worshipping Allah, the Exalted, then it is better to leave it. If the provision is in order to help (or assist) Muslims, then it is better to take it. Guidance is from Allah.

The second aspect is emotion, and sufficiency is attained against it by committing one's affair to Allah (i.e. submission to Him). Therefore, you must submit all affairs to Allah, the All-Holy, because of two things. First of them is

the peace of heart (or rather the peace of mind). The second is in order to attain righteousness and goodness in the future.

If you asked: "Explain the meaning and the position of submission to us!" You should know that what submission means is to have as (your) purpose that Allah should protect your interests for you in such things concerning which you fear (some) danger. It involves voluntary and ordinarily permissible things. You are not required to intend it except by Exclusion by the will of Allah (i.e.; saying "by Allah's will" or "if Allah will" or "except if He wills" etc) and with the condition of righteousness and goodness. If you tie your intention (or purpose) to the will of Allah, that will be submission (to Him). As to what motivates one towards it, it is to remember how dangerous things are, and the possibility of being destroyed and corrupted in them. What incites you to that motivation is remembering your inability (or weakness) to keep away (or be fortified) from various kinds of danger.

If you said: "What is the danger that necessitates submission?" You should know that there are two kinds of dangers: The danger of what you think will occur or not occur, or that you will reach your destination or not reach. This (kind of danger) requires Exclusion by the will of Allah in terms of (one's) intention and hope. (The second is) the danger of corruption, such that you are not certain about having righteousness for yourself therein. This is the one concerning which you need submission (i.e.; you need to submit).

If you asked: "Does the submitting person feel secure from destruction and corruption when this world is the home of temptation?" You should know that what is most prevalent is that nothing is done with the submitting person but righteousness.

The third aspect is (Allah's) decree and its kinds. Sufficiency against it is only by pleasure (i.e.; being pleased with what He has decreed and accepting it). Therefore, you must accept the decree of Allah, the Exalted, because of two things. First of them is in order to be devoted to worshipping Allah because if you do not accept Allah's decree, you will be sorrowed (i.e.; sad) and always exhausted in your heart, such that you will say: "Why has that happened? Why doesn't that happen?" The second is the danger that (your) displeasure (with Allah's decree) contains in terms of the wrath of Allah, the All-Holy and Exalted.

If you asked: "What is the meaning of being pleased with Allah's decree?" then you should know that being pleased means not having (any) displeasure, and displeasure means mentioning something other than what Allah has decreed, -mentioning such a thing as being better and more beneficial (while

that thing is) such concerning which he is not certain about its corruption or righteousness. This is a condition in it.

If you asked: "Does evil (or a bad thing) not happen by Allah's decree? How then could a servant be pleased with what is bad?" You should know that being pleased is only obliged in terms of Allah's decree, and that decreeing a bad thing is not evil (in itself). Rather, what is bad is the object of the decree. Moreover, there are (only) four things that are decreed: Blessing, difficulty, goodness, and evil. As to blessing, one must be pleased with the One who decrees, the decree, and the object of the decree. A person is also obliged to give gratitude in the sense that it is a blessing. As for difficulty, it is also obligatory to be patient (or to persevere) about it in the sense that it is a difficulty. As to goodness, it is also obligatory to be pleased with the things that have been mentioned. It is also obligatory to remember the favor in the sense that it is good. As to evil, it is also obligatory to be pleased with the things that have been mentioned, but a person's pleasure should relate (only) to the object of the decree in the sense that it is evil (or bad). Moreover, you should know that these only take place within the heart.

The fourth aspect involves difficulties and disasters, and sufficiency against them is attained by patience (or perseverance). Therefore, you are obliged to persevere in those areas because of two things. First of them is in order to worship Allah because worship is completely built on perseverance. That is to say, whoever has been worshipping Allah, the Exalted, as his purpose and devotes himself to it, - whoever does that will come across abrupt problems, difficulties, trials and disasters. Rather, worship itself is hardwork because it is not possible to worship without restraining and overcoming the soul from the hardest things (to leave). Precaution is necessary with that, in order to avoid corruption. Persistence with a deed is harder (or more difficult) than the deed itself. Moreover, this world is the home of temptation, you cannot avoid tried by various difficulties and disasters, such as the death of one's wives (or family), relatives, brothers and colleagues, and (there is no avoiding the soul being) tried by diseases, injuries (or pains) and people's battle. Beware of having greed in yourself, gossip for yourself, lie (i.e.; falsehood) against yourself and the vanishing of your wealth. Each of these disasters has (a painful) bite. Moreover, the person that is after the Hereafter is tried more. Whoever is nearer to Allah, the Exalted, (will find that he faces) more difficulties (or disasters) in this world. *My brother, if you want to travel the path of the Hereafter, you should assign four kinds of death to yourself: The white kind, which is hunger. The red one, which is acting contrary to Devil. The black one, which is blaming people (or rather filtering their behavior in*

order to choose the right companion), and the green one, which represents accumulating wealth. The second of the two things is the goodness of this world and of the Hereafter which this world contains.

My brother, you must uproot these four aspects. Otherwise, pre-occupation with any of them will prevent you from worship. The most grievous and chronic of them is the issue of sustenance (or food) because it is what had turned the hearts of most people away from the Gate of Allah. It is for that reason that, Prophets and scholars had been preaching (or admonishing people) but they were never guided in spite of that. They have persisted with their fear that they might lose their lunch and dinner. The source of all these problem failure to ponder are over the signs and actions of Allah, the All-Holy, and refusal to ponder over the word of the Messenger of Allah (saw), and refusing to ponder over the words of the righteous people. Those who refuse to ponder over those righteous words suffer from absolute lack of strength to resist the whisper of the Devil and listening to the word of the ignorant. They are also deceived by the traditions of the negligent, to the extent that the Devil has had control over them and such traditions have become established in their hearts these has led to the weakness of the heart. As to the people of insight and hard work, they have not bothered themselves with the causes of this earth. They have held fast to the Rope of Allah (i.e.; the religion of Allah). They have not paid any attention to the whispers of Devil and of the people and the soul. If any Satan, or soul, or person whispers to them, they rise in defense, acting contrary (to that whisper) until (such) people turn away from them, and Devil isolates himself from them, and the soul submits to them.

My brother, (you should know that) they strive that way with the strength of knowledge and the light of (the faith of) certitude. My brother, you have already known Allah's guarantee for sustaining the structure without any cause. The same applies to the strength of the ascetic people (i.e.; the people who restrain themselves from this world) in journeys, and in folding nights and days (in worship). Among them are such people as have not eaten for ten days, and among them are such as have not eaten for a month or two, but are still strong.

As to committing your affair to Allah (i.e.; submission to His will), you should consider two bases. First of them is that you know that it is not right to choose anyone except such a person that is knowledgeable about religion, (aware) of all its sides, involving the outward, the inward, the condition and the conclusion of religion. Otherwise, you will not be secure from choosing corruption and destruction in a matter that should contain goodness and

righteousness. However, this encompassing knowledge is only right (i.e.; true) for the Lord of the Worlds (i.e.; Allah). Second is that if a man (or a person) should say to you: "I will take care of all your welfare," and that man, as far as you understand, was the most knowledgeable, the strongest and the most honest person of the people of your time, your heart would be at peace. Therefore, you have nothing (better) for you but to submit (all your) affairs to the Lord of the Worlds, the All-Holy and Exalted. It is He Who directs (all) affairs from the Heavens to the earth. He is more aware, more powerful (or capable), more merciful and more sufficient than any other, powerful, merciful and sufficient person to be your choice.

On how to be pleased with Allah's decree, you should consider two convincing bases. First of them is that the heart will be void of grief, and that (you will get) the reward and pleasure of Allah. The second is the great danger and harm that displeasure (with Allah's decree) contains. Indeed, a righteous predecessor spoke the truth when it was said to him: "What do being a servant and being a Lord mean?" He said: "The Lord decrees and the servant accepts (the decree). Otherwise, there would be neither Lordship nor servitude."

As for perseverance (or patience), it is medicine, such that drinking it is detested. In other words, perseverance is like medicine, which cures but which people do not like to take. It is a blessed thing that cures every harm. If a medicine has this attribute, then it is the sane person who compels himself to drink it. Moreover, perseverance is of four kinds: Perseverance in worship, perseverance in being away from sin, perseverance against the frivolities (or vanities) of this world, and perseverance against trials and disasters. It is Allah that we ask to aid us with the goodness of His guidance. All affairs are in His Hands, and He is the Most Merciful of those who show mercy. There is neither ability nor power except with Allah, the Sublime, the All-Great.

CHAPTER NINE

Fear And Hope

My brother, you must also keep to the things that motivates towards worship. They are the fear (of Allah) and the hope (for His mercy). As to fear, you are obliged to keep to it because of two things. First of them is that it prevents one from sin. The second is in order for it to make it easy for you to endure hardships and difficulties.

If you asked: "What do fear and hope mean?" You should know that fear and hope both return to being parts of feelings (or emotions). They are not determined by a servant (i.e. by a person). Rather, what is determined by a servant is the steps that lead to them. Fear means some tremble (or tremor) that occurs in the heart because it has feeling of premonition a bad thing will happen. Hope means the heart's delight from knowing the favor of Allah, the All-Holy and Exalted and the abundance of His mercy.

Four things should lead to fear: Remembering (one's) sins that have passed (i.e. one's past sins); remembering the seriousness (or severity) of Allah's punishment, remembering the weakness of one's soul (to bear that punishment) and; remembering the power of Allah, the Exalted, whenever and however He will.

Four things should also lead to hope: Remembering Allah's past favors to you without you offering anything initially and without any intercessor; remembering the promise that He has made of His bounteous reward, even though you do not deserve that by your deed; remembering the multiplicity of His blessings concerning the affairs of your religion and your world at present, even though you do not deserve or ask for it, and remembering the abundance of the mercy of Allah, the Exalted.

My brother, fear and hope are even (i.e.; most balanced) path between two destructive paths, which are the feeling of security and despondence (i.e.; loss of hope or despair). You should also know that the path cannot be appropriately taken with this soul that is lazy and recalcitrant to goodness except by always safeguarding three things: Remembering the words of Allah, the All-Holy and Exalted, concerning glad tidings and warning, and remembering the actions of Allah, the All-Holy and Exalted, in seizing (unbelievers) and pardoning (or forgiving those who believe), as well as remembering His reward of recompense and punishment for His servants (-the obedient and the disobedient respectively) in the Hereafter. Of the verses of glad tidings is the word of Allah, the Exalted:

﴿لَا تَقْظُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾ الزمر: ٥٣

“Do not despair of the mercy of Allah, for Allah forgives all sins.” Qur’an 3:135

And His Exalted words:

﴿وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ﴾ آل عمران: ١٣٥

“Who forgives sins other than Allah?” Qur’an 3:135

And His words:

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ﴾ غافر: ٣

“(He is) the Forgiver of Sins and the Acceptor of Repentance.” Qur’an 40:3

And His words:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْمَلُ عَنِ السَّيِّئَاتِ﴾ الشورى: ٢٥

“It is He that accepts the repentance of His servants, and He pardons (their) faults.” Qur’an 42:25

And His words:

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ الأنعام: ٥٤

“Your Lord has ordained mercy (as a duty) on Himself.” Qur’an 6:54

And His words:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ الأعراف: ١٥٦

“And My mercy encompasses everything.” Qur’an 7:54

These and similar verses are the verses of hope.

Of the verses of fear are His word:

﴿يَعِبَادُ أَتَقُونَ﴾ الزمر: ١٦

“O My servants, fear Me.” Qur’an 39:54

And His words:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ المؤمنون: ١١٥

“Do you think We have created you just for a pastime?” Qur’an 23:54

And His words:’

﴿ اَيَحْسَبُ الْاِنْسَانُ اَنْ يُتْرَكَ سُدًى ﴾ القيامة: ٣٦

“Does man think he will be left aimless?” Qur’an 75:54

And similar verses.

Of the verses that comprise of fear and hope are His word:

﴿ نَحْنُ عِبَادٌ خَافُونَ ﴾ انا الْعَفْوُ الرَّحِيمُ ﴿ الحجر: ٤٩

“Inform My servants that I am certainly the Ever-forgiving, the Most Merciful.” Qur’an 15:49

– then He said at the end of that:

﴿ وَاَنَّ عَذَابِي هُوَ الْعَذَابُ الْاَلِيمُ ﴾ الحجر: ٥٠

“And that My chastisement is the most painful chastisement,” Qur’an 15:50

And His word:

﴿ شَدِيدُ الْعِقَابِ ﴾ البقرة: ١٩٦

“(Allah) is severe in punishment” Qur’an 2:196

– then He said at the end of that:

﴿ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ ﴾ غافر: ٣

“(He is) the Lord of Bounty. There is no deity but He.”

More surprising (or amazing) than that are His words:

﴿ وَيَحَذِّرُكُمْ اللَّهُ نَفْسَكُمْ ﴾ آل عمران: ٢٨

“Allah warns you concerning Himself.” Qur’an 3:27

–then He said at the end of that:

﴿ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴾ آل عمران: ٣٠

“But Allah is Ever-Pardoning to (His) servants.” Qur’an 3:30

More amazing than that are His word:

قَالَ تَعَالَى: ﴿مَنْ خَشِيَ الرَّحْمَنََ الْغَيْبَ﴾ ق: ٣٣

“Whoever fears the Beneficent unseen...” Qur’an 50:33

–He ties fear with His name (-or attribute) “The Beneficent” rather than the All-Compeller, the Lord of Retribution, the All-Sublime and similar attributes. (He does that) in order to let fear be with remembering (His mercy).

The second basis concerning His actions is that in terms of fear, you should remember the affair of Iblis (i.e.; Devil) and of Bal'am. In terms of hope, though, you should remember Pharaoh's sorcerers (i.e.; his magicians) and the People of the Cave together with their dog.

The third basis involves remembering Allah's promise and warning concerning the Hereafter. We will mention some conditions (or occasions) of that, in order that your fear and hope should increase. Those occasions include death, the grave, the Day of Judgment, Paradise and Hell.

As to death, you should remember the condition of two men, one of whom is, as related, through Ibn Shabrama, who certainly said: “Al-Sha'aby and I went forth to a sick person who was in his (serious) condition and there was a man in his place who was dictating (the words) “La ilaha illallah: There is no deity but Allah” to him, so the sick person spoke, saying: “I have assuredly not abandoned it.” Then he recited (the Qur'anic verse):

﴿وَالزَّمَهُمْ كَلِمَةَ النُّفُوسِ وَكَانُوا آخِزِينَ بِهَا وَأَهْلُهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ الفتح: ٢٦

“And He (i.e.; Allah) caused them to have with them the word of piety.”

Then Al-Sha'aby said: “Praise be to Allah Who has saved our colleague.” The other man is as related that the dying time came to a student of Al-Fudail bin Iyad, so he (i.e.; Al-Fudail bin Iyad) went forth to him and sat next to his head, then he recited Suratu Yasin (i.e.; Chapter Thirty-Six of the Qur'an). The student said: “O my tutor, do not recite this chapter.” He (i.e.; Al-Fudail) kept quiet. Then he dictated onto him and said: “Say: “La ilaha illalla.” He said: “I will not say it, because I am not liable to it,” and he died on that condition. thereafter Al-Fudail entered his house and began to weep for forty days, without coming out of his house. Then he saw the student in his sleep (i.e.; dream) being pulled to Hell, and he said: “On what account did Allah remove understanding from you, seeing that you had been the most knowledgeable of my students?” He said:

“Because of three things: Tale bearing, envy and drinking liquor.”

As to the grave and the situation after death, you should remember the condition of two men. It was mentioned by one righteous man, who said: "I saw Sufyan Al-Thawry in my sleep after his death, and I said to him: "How is your condition, O Abu Abdullah?" He turned away from me and said: "This is not the age of using nicknames."

I said to him: "How is your condition (i.e.; how are you), O Abu Abdullah?" He replied:

I looked at my Lord with my very eyes, He said to me

Congratulations for My pleasure to you, O Ibn Sa'eed

You had been upright (in prayer) when the night darkened
With the beloved, pondering and a reliant heart

Take and choose whichever palace you want
And visit Me, for I am not far from you!

The second man is a person that was seen (in a dream) chained after his death, and it was said to him: "What is this which has been done to you?" He responded this:

The time we had played with is gone!
This is the time we are being played with!

As to the Day of Judgment, consider the word of
Allah, the Exalted:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا ۝٨٥ وَنَسُوقُ الْمُبْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا﴾ مريم: ٨٥ - ٨٦

"On the day that We shall muster those who feared Allah to the All-Merciful with pomp, and We shall drive the evildoers into Hell, herding!" Qur'an 19:85-86

As to Paradise and Hell, you should consider two verses in their regard: The word of Allah, the Exalted:

﴿وَسَقَنَّهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾ الإنسان: ٢١

"And their Lord will give them to drink of a pure drink." Qur'an 76:21

And His word:

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ۝١٠٧ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ﴾

المؤمنون: ١٠٧ - ١٠٨

“Our Lord, get us out of it (i.e.; Hell), and if we then return (to disbelief), then we will assuredly be wrongdoers. He will say: Be driven into it, and do not speak to Me.” Qur’an 23:107

Yahya Ibn Mu'az said: “We do not know which of two disasters is more grievous (i.e.; worse): Losing Paradise or entering Hellfire. As to Paradise, there can be no patience for losing it. As to Hellfire, there can be no patience in enduring it. However, losing a blessing is less severe than the woes of Hell.”

CHAPTER TEN

Vilifiers (Spoilers)

You are also obliged, my brother, to avoid (or prevent) the things that vilify (your person or religion). The first vilifier (i.e.; the first spoiler) is showiness, and it is prevented by sincerity (to Allah) in order for one's deed to be acceptable. If you request: "Inform us about the reality of sincerity and showiness!" You should know that sincerity is of two kinds: Sincerity of deed and sincerity of looking for the Hereafter (i.e.; having it as one's purpose). As to the sincerity of deed, it is to have, as one's purpose, the worship of Allah, the Glorious and Exalted. As to the sincerity of looking for the Hereafter, it is to have the benefit of the Hereafter as one's purpose by means of righteous deed. Al-Fudail said: "Sincerity is constant observance of one's faith and forgetting about all vanities". This is the full explanation. The opposite of sincerity is showiness, which means the desire to have the benefit of this world by means of the deed of the Hereafter. Moreover, showiness is of two kinds: Absolute showiness and mixed showiness. The absolute one is the desire to have just the benefit of this world. The mixed one is the desire to have the benefit of this world and of the Hereafter.

If you said: "What is the area of sincerity, and in what act of worship does it occur and is it obligatory?" You should know that deeds are of three kinds: Physical acts of worship, internal deeds and ordinarily (or naturally) allowed things. The first two have the two kinds of sincerity, and the last one involves the sincerity of looking for reward.

If you asked: "Does every deed need specific sincerity?" then you should know that scholars differ in that regard. Some scholars say every deed, must have specific sincerity. Others say it is allowed for sincerity to cover a group of the acts of worship.

If you asked: "Will it be showiness if a person desires goodness from Allah, the Exalted, by means of his deed, such that he does not need anything from people, such as commendation, good hearing, and benefit?" You should know that what he has done is absolute showiness (because) showiness is considered by what the purpose is, not by what he wants of it. Therefore, if your purpose in doing goodness is to get a worldly benefit, then it is showiness whether it is (to get that benefit) from Allah, the Exalted, or from people.

If you said: "Will it be showiness if the worldly purpose which he wants to get from Allah, the Exalted, is in order to be restrained from people and to have provision for worshipping Allah, the Exalted?" You should know that there is no showiness in that as well as in whatever relates to the affair of the

Hereafter. The same applies to the case. If your purpose is to have people: respect you, and to be beloved by Sheikhs and religious leaders, or if your purpose in that regard is to be able to strengthen the path of truth and to refute (or reject) the people of innovation, as well as to disseminate (i.e.; propagate or spread) knowledge, or to motivate people towards worship, without any purpose of being great in yourself in terms of your soul or this world. These are all praise-worthy intentions, and nothing of them comes under showiness, since the purpose for them is actually the affair of the Hereafter.

The second vilifies is conceit. You are obliged to stay away from it because of two things. First of them is that it bars you from success. The second is that it corrupts (or destroys) a righteous deed by doing something not because of Allah, the Glorious and Exalted. The opposite of conceit is remembering (Allah's) favor, which is that he remembers that (what he has attained) has been by the guidance of Allah, the All-Holy, and that it is Allah who has given him honor and made his reward and worth great. When there are causes of conceit, such remembrance is obligatory. (Otherwise), It is voluntary (or complementary) at other times.

Furthermore, you should know that people are of three kinds in terms of conceit. Some kind of people are conceited in all circumstances. These people are the Isolationists (i.e.; Mu'utalizites, also known as Rationalists) and the Fatists (i.e.; the Determinists, also known as Qadariyya). Another kind of people are those who remember the favor (of Allah) to them in all circumstances. They are upright (i.e.; righteous) and are not conceited by any of (their) deeds. The third kind involves those who mix it. They are the ordinary people among the followers of Sunna. Sometimes, they are attentive, and sometimes they are negligent.

As to what motivates towards abandoning showiness, it is that you remember the word of Allah, the All-Holy and Exalted:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ

شَيْءٍ عِلْمًا﴾ الطلاق: ١٢

“It is Allah Who created the seven heavens and the earth (and) the like of them with the command coming down to their midst in order that you know that Allah assuredly has power over everything and that Allah assuredly encompasses everything with His knowledge.” Qur’an 65:12

Allah, the All-Holy and Exalted, was saying: “I have assuredly created the heavens and the earth and all what is between them, and you have sufficiently used your sight to know that I am Aware and Powerful, and you pray two

raka'ats (units of prayer) despite their faults and shortcomings, yet you are not convinced that I see you, that I know you, that I command you, and that I gratify you. (Despite all that), you have gone to the extent of wanting people to know (about your deed) in order that they praise you for that, and love you! Don't you reason? Moreover, you should remember this: Will it not be great loss if a person that has a precious jewel for which he can take thousands of Dinar as its money (or price) sells it for a trivial price? However, the pleasure of Allah is the greatest (reward) because it is better than this world, the Hereafter and what is in them.

You should also know that if the creature (i.e.; if the person) on account of whom you work for, should know that you work because of him, (not because of Allah), he would hate you. Moreover, if you do not work because of Allah, and you make your purpose of work to be the pleasure of creatures (i.e.; the pleasure of people), then Allah will turn their hearts away from you, and He will make their souls resent you, so, because of this matter, you will have the wrath of Allah, the Exalted, and the resentment of all people.

As to what motivates towards abandoning conceit, it is that you should recall that a servant's (i.e.; a person's) deed is only of value when it takes the position of pleasure and acceptance by Allah, the Exalted. Otherwise, you do see a hired person work throughout the day for (just) two Dirhams. If you should spend a night worshipping Allah, the Exalted, He would give you what never comes to your mind (i.e.; a bounteous reward). Rather, if you should dedicate an hour in which you should pray two light raka'ats, or rather dedicate a single breath (for worship), He would give that to you!

You should also remember that, in this world, if a king gives anybody some clothing or food, he will use that person in various services, such that the person that is so given may give his soul when an enemy assaults the king! You should (also) remember the One (i.e.; Allah) to whom Prophets, Angels and devoted servants have prostrated on their chins! Therefore, tell the abased person (i.e.; such as loves this world), -tell him to enter into service (to Allah) together with these people in order for this abased person to attain care at his door. Does the abased person deem his service a great thing? My brother, you should conceal the good things you do as you would conceal the bad ones. If you want to get to Allah, then you must keep to humility and being needy (of Him), and (you must) devote yourself in this regard by humility and weeping at the hours of night and parts of the day. You should seek help from Allah because He is the best Helper. There is no deliverance from this affair except by His mercy, and He is the Most Merciful of those who show mercy. There is neither ability nor power except with Allah, the Sublime, and the All-great.

CHAPTER ELEVEN

Praise And Gratitude

You are also obliged, my brother, after successfully attaining these acts of worship that are free from faults, -you are obliged to praise and thank (Allah) because of two things. First of them is to perpetuate the blessing. The second is to have more of it. As to the perpetuation of blessing, it is because gratitude (i.e.; being thankful) is the rein of blessings, and it is with it that the blessings last, (and it is because of its absence that) the blessings vanish. Allah, the Exalted, said:

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ الرعد: ١١

“Allah does assuredly not change what is with people until they have changed what is with themselves!” Qur’an 13:11

As to having more (of the blessing), it is because Allah, the Exalted, said:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ إبراهيم: ٧

“If you show gratitude, I will indeed give you more.” Qur’an 14:7

Moreover, blessings are of two kinds: Worldly and religious. There are two kinds of worldly blessing: The blessing of benefit and the blessing of protection. The blessing of benefit is that Allah gives you welfare and advantages. These advantages are of two kinds: An upright (i.e.; healthy and wholesome) bodily structure in terms of its safety and health, as well as the food, the drink, the attire (clothe), the marriage and other things that it enjoys. The blessing of protection is that Allah turns bad and harmful things away from you. It is of two kinds. First of them relates to the soul, such that Allah makes you safe from its infirmity, faults and diseases. The second is to prevent whatever harm comes to you, involving various kinds of hindrance, or any person, genie, predatory animal, insect and any similar thing that intends to do some evil to you.

As to the religious blessings, they are two kinds: The blessing of success and the blessing of protection against sin. The blessing of success is that Allah guides you first to Islam, then to Sunna, then to obedience. The blessing of protection against sin is that He protects you first from unbelief and associating partners with Allah (i.e.; polytheism), as well as from innovation, straying, and from other acts of sinning. No one but the Lord that bestows

blessing on you can encompass the count of the explanation thereof, as He, the Exalted and Sublime said:

﴿ وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴾ النحل: ١٨

“If you were to count the blessings of Allah, you would not encompass them. Verily Allah is Ever-forgiving, Most Merciful.” Qur’an 16:18

You should also know that the perpetuation of all these blessings after what He has bestowed upon you and the increase from every way, - you should know that such blessings involve what is beyond your imagination, and they are all tied to one thing, which is gratitude, as well as praise (to Allah), and that anything that has this value and contains these advantages deserves to be held fast to, without any negligence whatsoever. It is certainly a precious jewel. Allah is the Lord of Guidance by His favor.

If you said: “What is the reality about praise and gratitude?” You should know that scholars have differentiated between them by the fact that praise is of the form of glorifying and proclaiming the deity of Allah. Concerning gratitude, it means obedience to the Lord of Creatures by means of all limbs. If you said: “What is the area of gratitude?” You should know that its area is blessings, and that what is meant by “blessing” is the religious and worldly blessings.

As to difficulties and disasters in this world, such as befall one's body or family or wealth, is gratitude necessary in that regard? There are two words (or pronouncements): The first is that it is not necessary, except that there is the blessing of Allah, the Exalted, beside (every) difficulty. Therefore, it is necessary to show gratitude for those blessings that are connected with the difficulties, not for the difficulties (themselves).

The other word is that it is necessary because those difficulties are not real as shown by the evidence of the benefits they bring, as in the case of a detested medicine prescribed for a horrible illness, yet the medicine leads to the safety of the body.

If you said: Is the grateful person better or the persevering (i.e.; enduring and patient) person?” You should know that it has been said that the grateful person is better because Allah, the Exalted, said:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴾ سبأ: ١٣

“And (only) few of My servants are grateful.” Qur’an 34:13

So He made them the most specific of the specific. However, it has also been said that the persevering person is better because he bears more difficulty. Therefore, he should have more reward and a higher position, because Allah, the Exalted, said:

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ الزمر: ١٠

“The persevering shall be given their recompense in full without reckoning.” Qur’an 39:10

Al-Ghazaly said: “A person that is really grateful must also be persevering, and a person that is really persevering must also be grateful.” Moreover, you should consider two bases. First of them is that blessing is only given to a person that understands its worth, and it is the grateful person that understands its worth. The second is that blessing is withdrawn (or removed) from a person that does not know its worth, a person that denies the blessing and does not show gratitude for it. You must, therefore, work hard to understand the worth of blessings. If Allah bestows any religious blessing on you, you must beware turning to this world and its vanities. You should know that, in reality, if you had been created right from the start of this world and you began to give gratitude for (being guided to) Islam at the outset and (continued that way) forever, you would not give the gratitude required of you. However, you must strive according to your ability. My brother, the affair is easy for anyone upon whom Allah makes it easy. The servant is obliged to try hard, and guidance rests upon Allah. Allah, the Exalted, said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾ العنكبوت: ٦٩

“Those who strive in Our way, We shall assuredly guide them to Our ways. Verily Allah is with those who do goodness!” Qur’an 29:69

My brother, if you take this path and work for it, you will have forty honors: Twenty in this world and twenty in the Hereafter. As to the ones in this world, they are:

- 1.Allah's mentioning you with His praise.
- 2.His gratitude to you.
- 3.His love for you.
- 4.His being a Guardian to you.
- 5.His being in charge of your sustenance (i.e.; a guarantor of it).

- 6.His being an aid to you.
- 7.His being a Comforter to you.
- 8.(You will have) a graceful soul, such that no humiliation shall come to you.
- 9.Removal of sorrow.
- 10.Self-contentment.
- 11.Your heart will be guided by His light towards knowledge and secrets.
- 12.Your bosom will be open (or divinely expanded –expansion being figurative) in such a way that it will (never) be straitened by anything of the trails of this world.
- 13.Charisma.
14. Being loved by the hearts of people.
- 15.A general blessing, such that blessing will be bestowed on the ground you walk, on the place you sit (even if your sitting were to be just) for a day, and on the person that you accompany.
16. The earth, both land and sea, will be made serviceable to you, to the extent that you can move (or fly) in the air (or sky), walk on water and travel the surface of the earth within an hour (or rather a short period).
- 17.Animals will be made serviceable (or subservient) to you including predatory and wild animals, as well as vermins and others.
18. You will not ask Allah anything and He will give it to you.
19. Leadership and eminence at the Gate (i.e.; in the place) of the Lord of Honor, such that people will seek for (your) intercession onto Allah, the Exalted, by means of your service, and (people's) need will be successfully attained by means of your eminence and blessing in the Sight of Allah, the Exalted.
20. Allah, the Exalted, will make your supplication answerable, such that if something should come across your mind, it will come to you (i.e.; you will get it). These are your honors in this world.

As to the ones in the Hereafter, they are:

21. You will have ease in the agony of death.
22. The (attainment of the honor of) established faith.
23. The departure of your soul (at death) with glad tidings.
24. Dwelling in Paradise forever.

25. Your funeral will be respected by means of a hidden life to your soul and body.
26. Safety from the temptation of questioning in the grave, and the right answer will be (divinely) dictated to you.
27. The expansion and illumination of the grave.
28. Giving comfort to your soul and body, as well as dignifying them, such that you will be among the righteous brethren.
29. Appearing on the day of Mustering with grace and honor, such that Angels will meet (or welcome) you with ornaments and crown when you come out of your grave (i.e.; at resurrection).
30. The brightness of your face.
31. Safety from the dreads of the Day of Judgment.
32. Collecting your (Record of Reward) with your right hand.
33. The Reckoning will be eased for you.
34. The scale of your (righteous) deeds will be outweighing.
35. You will attend the Pond of the Prophet (saw).
36. You will cross the Gate of Hell (i.e.; Sirat).
37. Intercession.
38. Everlasting authority in Paradise.
39. The Greatest Pleasure (of Allah).
40. Meeting the Lord of the first and the last generations, not knowing how! He is highly Exalted!

These are your honors in the Hereafter, and with the end of those honors, this book, which I have summarized from the book **Asrarul Kalam** (-literally, The Secrets of Discourse) by Abu Hamid Al-Ghazaly, may Allah, the Exalted, have mercy on him and give us from his blessing. With the end of those honors comes the end of this book. All the words of Allah's praise be to Him, those words that I know and the ones that I do not know, because of his blessings, the ones I know and the ones I do not know. O Allah, send blessings and peace to our Leader, Muhammad, and upon his household, his wives and offspring, blessings and peace that have no end as there is no end to his completeness. Blessing and peace be upon him after whom there shall be no any other Prophet. Praise be to Allah, Lord of the Worlds. Ameen.

ننبيه الفافلين

وننظيخ الاخبار وبيدع الآثار

RENAISSANCE
OF THE WEAK

By

Sheikh Othman Bn Fodiyo

Translator

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

May the peace and blessings of Allah be upon our noble Prophet, Muhammad (saw), his household and his companions.

The needy servant of his Lord's mercy, Uthman Bin Muhammad Bin Uthman, popularly known as Bin Fodiyo, may Allah cover him with his mercy, amin. said:

This is a book titled: **Renaissance of the Weak**. We reported from the pious predecessor, Azzaky Muhammad Bin Mahmud Al-Wankari, who said: "Allah ascribed blessing to every knowledge as He ascribed loss to every ignorance. The ignorant acts blindly, to the extent that even the protagonist cannot react as such to his antagonism, astonishing whom gathered and specialized in all methods of deceptions in this deceptive world. He does not harmonise (his) grave yard, because of worldly materials. Worldly provision is enjoyable dream and its final consequence is poverty. Indeed, lost is the person addicted to it".

O You! The son of my brother, do not accept this world with your two hands, but with one hand only. Its joys is mixed with sorrows. There is no good provision in it, except which passes with high speed. If not for your foolishness, why are you aspiring for joy and dignity in the prison camp. The world is the luxury of the Satan. Shun extravagance with his (Satan) luxury, if not he will take you by surprise, and enter hellfire along with you. This world is as an examination hall, do not let your Lord meet you among those examined.

Whoever recites Holy Qur'an in the royal and wealthy houses because of insatiable quest for worldly materials, Allah will chastise him with four categories of chastisement:

First Category: He shall die in poverty.

Second Category: Allah shall take off the pious charisma from his face.

Third Category: The Angels of Allah shall be calling him the "enemy of Allah and His Messenger (saw)."

Forth Category: He shall wake up on the Day of Judgment as someone who has been cursed by the Holy Qur'an.

Sword Cuts Off Poverty To Whom Encourages It And Causes Poverty To Whom Neglects It.

Three types of behaviours cause poverty: Habitual uncleanness, underrating the Holy Qur'an and sitting amid at the door.

Allah curses whoever prostrates to His opposite and curses whoever hacks into the secrets of His servant. There is no rest of mind over indebtedness. The greedy is a needy, even if he possesses the whole world, while the contented is the wealthy one even if he is a needy. There is no wealth in him who is not contented. Whoever is patient is wealthy, for he lacks the freedom of a chicken. The knowledge with whom you cannot meet-up the requirement, is as a mirror in front of a blind person. The wealth that belongs to a stingy person, is as a cup of milk to whom has neither garden nor house. There shall be a generation of my people, who shall replace truth with falsehood. There shall be a generation of my people who the neediest shall be dying, while the wealthiest are never generous to them. Whoever causes difficulty to a life, will without doubt face difficulty in the hand of angels while passing-by the (bridge) and scale (Judgment); whoever encourages and protects himself against cheating, the Almighty Allah shall assign the Angels to rescue him from hell-fire. Do not trespass the (legal) period of your Muslim brother-to have a sexual intercourse with his (divorced) wife during his period, as he will challenge you on the Day of Judgment. There is no (unlawful) provision (in the world) for a life that always look at death. Worship Allah (alone) and do not associate anything with Him.

Sharing an apartment with the enemy reduces the life span. Death is better than living with one whom you dislike. Do not be intimate with a slanderer, as it causes sudden death. The eye has right. The prayer's intention in time, increases virtue and insures wealth. Habitual lateness to prayer stagnates wealth's prosperity as adultery and morning sleep. Do not be arguing with transgressors, as Allah shall put in the fire the sons of argumentative, before judgment; They are the majority in the count. There is no preaching most shocking than death. Simplicity should be your guidance. Your souls should operate as collateral. There must be the end of a subject. There must be reward and pledges for the labourer. There is no sickness worse than poverty.

Ali Bin Abi Talib said: "the world would come in the Day of Judgment in the form of an old woman; with leprosy, yellowish eyes, wrinkled skin and removed teeth; very, very ugly. Thereafter, she will be paraded before the

people and asked: "Do you know her?" they would reply: "May Allah protect us over knowing her." Then they would be told: "She was who that you hated and envied one another for". Once again, your false ambition misled you and excommunicated from your relatives. Consequently, your Lord chastised you with different forms of chastisement."

Once again, the world is as a shade, sets down side with the day. Also, the world is like a snatched lightning, her provision (ni'imah) does not last long except that it liquidates, it does go to another party. There is no rest of mind for an envied man, there is no respect for a liar and there is no friend for the stingy.

Ali Bin Abi Talib, May Allah honour his face said: "the people are very proud of wealth and family, but we are proud of knowledge and literature (adab). Accepting ignorants' factual view is better than accepting scholar's false claim." Furthermore, no one can stop what Allah has destined (qadar). Whoever generalizes in his logic, and say people are equal and same, has an incurable sickness.

The heart is like the land and the action is as the sower. Whoever sows in, will harvest out his produce. Its sower and store are sceptics' and striving. The Day of Judgment is the day of harvest. Whoever sows, harvests. But, whoever does not sow, will never harvest anything. Stopping from questioning peoples' possession is the cure for the heart sickness.

Ali Bin Abi Talib was asked about six things; "What is richest than the sea? What is hardest than the rock? What is hottest than the fire? What is heavier than the heaven? What is coolest than the ice? And, what is bitter than the bitter leaf?" Ali Bin Abi Talib, may Allah be pleased with him said: "The heart of contented man is richer than the sea, the heart of disbeliever is harder than the rock, an unjust leader is hotter than the fire, rumour monger is heavier than the heaven, slanderer is bitter than bitter leaf and the quest for solving problem beside the stingy is coolest than ice."

The wealth kept in the people' custody is not his. There is no wealth except self-contentment. There is no benefit in loving the rascal. There is no weak point than stinginess. No friend for a stingy. No sickness is worse than excessive lust (Dama'u). Your lover is he who is merciful to you when you are in hardship. The prosperity of a man is with his hand and tongue. There is punishment in offending Allah. Do not go close to he, who opposes your father. Do not marry the daughter of adultery, no doubt, (she) must inherit her mother's habit. Woe unto those who follow the deceptive people and get deceived. All their joys are deception.

Indeed, the world cannot weigh (not up to) the mosquito's feather to a reasonable person. The root of loss is insatiable quest and excessive love of worldly materials. If Allah loves His servant, He adds more sorrows to his life, but if Allah dislike servant, he opens worldly doors for him.

Denying people and stinginess are the cardinal goal of the over ambitious person while their mother who gave birth to them is envy. Pride and laziness are also born by foolishness. Modesty and patience are born by faith. Patience married modesty and gave birth to wisdom; pride and laziness, married and gave birth to poverty. Insatiable married lust for worldly materials, and gave birth to a thief. The lazy and questing are relatives. There is no worship more difficult than jurisprudence (fiqhu). The Prophet (saw) said:

انتظار الفرج بالصبر عبادة

"Awaiting with patience is act of worship."

"Imitate patience, do not be a blind follower. Patience is a very sharp sword; nothing penetrates through, except that it cut it." Furthermore, the lustful man (greedy and ambitious) is poor, even if he possesses the world. The greedy man is poor even if he rides on a horse. Be imitating high class people (and not the low class). A Leader is emerging from you as you are. There is no sickness worse than poverty. Richness searches for a servant more than he does such for his death.

Allah shares and distributes wealth to His servant sixty thousand years before the creation of their soul. Their destiny is fifty thousand years. The leader of the end of our generation are hackers. The friends of the end of our generation are deceivers. We don't have women except quarrelling women. He who search for wealth for he that has bad character.

Oh, marry the poor, Allah may enrich you. Whoever marry's a woman, due to her money, the end result is poverty. Whoever borrows (money) in order to get honour, the end result is poverty. Whoever borrows in order to attend to his relatives, Allah will provide for him to pay back.

Whoever cheats scholars vitiates his faith. The envious takes away light from his face, as greediness takes away modesty.

The son of Adam will vacate this world (with nothing) as he entered. Iblis (Satan) scares one scholar, but he does not scare a thousand ignorant ones. Whoever wants to succeed without hard work, then his foolishness has no cure. Be careful of affliction, it is caused by scholars intermingling with the

leaders. The short vowing with the fear of Allah, is better than long ones with indecencies.

Whoever seeks truthfulness from (ungodly) women, his sickness has no cure. Good women always assist religion. Bad one changes religion for her husband. The foulest man is he who shall meet his Lord with empty deed, while his wealth is inherited by others. There is no sense of belonging for he who lives in the village without knowledge. The leaders of the end of generation are hackers (Janus) and their scholars are lions. Whoever abstains from being obedient to Allah becomes the lowest of the lowest. Whoever reduces the rate of his prayers, reduces his wealth. Whoever lost his ablution, lost his light. Whoever moves closer to affluent leaders, possesses half of affliction.

Surely the fools among the people are those who left preparation, before journey and anyone that cautions his freedom will surely have enemy. Do not be the holder of basic traveling among your brothers, walking without holding, and you hold heavy logs. Don't be attracted by flowers. It is beauty without benefit. Don't marry a beautiful woman from a bad house. Likewise, a woman without security, is as food without salt. If you take care of your father, your son will take care of you. Whoever does not honor the aged, he will not have positive end result. No light in the wealth of the stingy. Don't be a son in-law to the least (God fearing) family. Men are the friends of our generation's women.

May peace and blessing of Allah be upon the leader of both Arabs and non-Arabs.

سوق الصادقين إلى حضرة القدس

**ENCOURAGING
THE TRUTHFUL ONES**

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In the name of Allah the Beneficent the Merciful.

May His peace and blessings be upon our master Muhammad (saw), his family and companions, abundantly.

From the needy servant of Allah, the one under the total mercy of his Lord, Uthman bin Muhammad bin Uthman, from the Fulani tribe, of Maliki school of thought and of the 'Ash'ari creed says: All praise is due to Allah and may His peace and blessings be upon Muhammad (saw), the chosen beloved of Allah, his family, pure companions and all those who follow their footsteps in righteousness until the day when the pious will be escorted to Paradise and the sinners to Hell.

Encouraging the Truthfull Ones to the Holy Presence is a book that contains an explanation of the benefits and merits of hunger and the appropriate exercises to put under control the desire for food. Also, there is an explanation on the flexibility of ruling on hunger and its merits, depending on individual differences, in addition to an explanation of show off in abandoning desire and lust as well as an explanation on the merits of hunger and disadvantages of satiation. The prophet Muhammad (saw) said:

(جاهدوا أنفسكم بالجوع والعطش فإن الأجر في ذلك كأجر المجاهد في سبيل الله وأنه ليس من عمل أحب إلى الله من جوع ومن عطش)،

“Struggle against yourselves through hunger and thirst. Indeed, the reward in doing that is like the reward of one who struggles in the way of Allah. There are no dearer deeds to Allah than hunger and thirst.”

Also, he (saw) was reported to have said:

(لا يدخل ملكوت السماء من يملأ بطنه)

“The one who fills up his belly does not enter the kingdom of heaven.”

Once it was said: “O Messenger of Allah (saw) who is the best among people?” he said:

(من قل طعامه وضحكه ورضي بما يستر به عورته)

“The one, who eats little, laughs little and is contented with whatever covers his nakedness.”

He also said:

قال صلى الله عليه وسلم: (أفضلكم منزلة عند الله أطولكم جوعا وتفكرا وأبغضكم إلى الله كل نائم وأكول وشروب)

“The best among you in ranks before Allah are those with longer periods of hunger and thinking. And the most hated of you by Allah are those who constantly blame, eat and drink a lot.”

He also said:

“إن الله يباهي الملائكة بمن قل طعامه في الدنيا يقول: انظروا إلى عبدي ابتليته بالطعام والشراب في الدنيا وتركهما، اشهدوا يا ملائكتي ما من أكلة واحدة يدعها إلا أبدلته بها درجات في الجنة).

“Indeed, Allah is proud before the Angels of someone who eats little in this world. He says: look at my servant, I tempted him with food and drink in the world and he left them. O my Angels, be witnesses that no amount of food he leaves except that I replace it with degrees in Paradise.”

He also said:

“Do not kill the hearts by eating and drinking a lot, because, indeed, the hearts are like the crops, they die if given too much water.”

He also said:

وقال صلى الله عليه وسلم: (وما ملأ آدمي وعاء شرا من بطنه حسب ابن آدم لقميات يقمن صلبه فإن كان لابد له فثلاث لطعامه وثلاث لشرابه وثلاث لنفسه).

“The son of Adam has not filled a container more evil than his belly. As a matter of fact it is enough for the son of Adam (as) to take little portions of food to keep alive. If he has to eat, then let one third be for his food, another one third for his drink and the last third for his breathing.”

In a prophetic tradition it was reported that:

وفي خبر: “إن الشيطان يجري من ابن آدم مجري الدم فضيقوا مجاريه بالجوع والعطش.”

“Indeed, Shaitan runs through the son of Adam (as) the way blood runs through him. Therefore, block his running by hunger and thirst.”

Aishat (ra) used to say that the Prophet (saw) never appeared bellyful. Luqman (as) said to his son: “My son, whenever the stomach is filled up, the intellect goes to sleep, wisdom gets spoilt and the organs get lazy to worship.”

Abu Sulaiman Addarani said: “To leave a mouthful of dinner is dearer to me than to pray all the night till dawn. And Sahal used to spend more than twenty days without eating and he used to praise hunger in an exaggerated manner that he said that on the Day of Judgment there will be no deed of righteousness better than hunger, leaving excessive food and following the footsteps of the prophet Muhammad (saw) in his way of eating.”

He also said: “pious people became whatever they became because of leaving their bellies empty, keeping silent, staying awake at night and practicing seclusion.” He also said: “The head of all righteousness between the heavens and the earth is hunger, and the head of all sin in between them is satiation.”

He also said: "Whoever keeps himself hungry, the whispering (of Shaitan) will not find a way to him." He also said: "Allah turns towards His servant through hunger, sickness and trials." He also said: "Know that in this time none will be saved except by slaughtering and killing oneself through hunger, patience and struggle." He also said: "None on the surface of the earth drank out of this water to satisfaction and was exempted from sin. If he is grateful to Allah, what about filling his belly with food!" Abdullah bin Zaid used to swear by Allah that Allah never purified someone except by hunger, and the friends of Allah never walked on water except by hunger, the earth was never folded to them except by hunger and Allah never made them His friends except by hunger.

CHAPTER ONE

Benefits Of Hunger And The Demerits Of Satiation

May be you will say this great merit of hunger, where does it come from and what is its cause? Then you should know that hunger has ten benefits:

First: Purity of heart and effectiveness of foresight. On the contrary, satiation brings dullness and makes the heart blind.

Second: Tenderness and purity of heart with which it can enjoy the pleasure of devotion and the influence of remembrance. Abu Sulaiman said: "My worship is sweetest when my belly is in contact with my back (when I am hungry)." He also said: "When the heart is hungry and thirsty it gets pure and tender, but when it is satiated it becomes blind and dull."

Third: Consternation, humility and banishment of ostentation and pride which constitute the beginning of transgression and forgetfulness of Allah. Indeed, there is no better way of consternating and humiliating the heart than through hunger, for indeed, it does turn to Allah in humility.

Fourth: Don't forget the trials of Allah and His punishment as well as forgetting the people living in trials, because, indeed the satiated one forgets the hungry ones. Also, through it he remembers the trials of the Hereafter i.e. by his thirst he remembers the thirst of creatures on the Day of Judgment, and by his hunger he remembers the hunger of the people of Hell who will be hungry and feed on Zaqqum and Dwari'e; and be given Gassaq and Muhl to drink. This is one of the reasons for which the prophets and the devotees of Allah are tried.

Fifth: It is among the greatest benefits of breaking the desire for all sins and taking control of the evil commanding soul, because indeed the source of all sin is desire. 'Aishat (ra) said: "The first innovation brought about after the demise of the messenger of Allah (saw) is satiation."

Sixth: Preventing sleep and being constant in night vigil for supplications and prayers, because whoever eats a lot sleeps a lot and because of that, some sheikhs used to say: "O disciples, do not eat a lot, do not drink a lot because if you do that you will sleep a lot and lose a lot. Seventy truthful ones have agreed that too much sleeping is from too much drinking."

Seventh: To make it easy to adopt the habit of worshipping because eating a lot hinders doing much worship. Abu Sulaiman Addarani made mention of six negative impacts of satiation, saying: "Whoever gets satiated, gets afflicted with six sicknesses: He loses the sweetness of worship; it becomes difficult for him to memorize wisdom; he loses affection towards the creatures, because when he is satiated he thinks that all are satiated; worship becomes heavy; his

desire is increased and indeed the believers move around the Mosques while the satiated ones move around the toilets.’

Eighth: The lesser the food, the healthier the body, and when the statement of the Prophet (saw): “One third for food, another third for drink and the last third for breathing” was mentioned to a medical doctor of the People of the Book, he was amazed and said that he never heard anything so accurate and encompassing as this, on eating little, confessing that it was indeed a statement of the wise one.

Ninth: Easy livelihood, because whoever is used to eating little it will cost him little money, but the one who is used to satiating his belly has become an inseparable burden asking him every day, what are you going to eat today? In a nutshell, what causes people's destruction is their eagerness to acquire worldly property, which is fuelled by their eagerness to satisfy the demands of their bellies, and in eating little they can be able to block all these doors that lead to fire and open the doors of paradise as said by the prophet Muhammad (saw):

أديموا قرع باب الجنة بالجوع فمن قنع برغيف في كل يوم قنع في سائر الشهوات) أيضا:

(وصار حرا واستغنى عن الناس واستراح من التعب وتخلا لعبادة الله ودخل في الرجال الذين

لا تلهيهم تجارة ولا بيع عن ذكر الله).

“Create the habit of constantly knocking on the doors of Paradise by hunger; for whoever is contented with a loaf of bread everyday he will be contented in the remaining desires” “He becomes free not needing people and he gets rest from tiredness becoming free for the worship of Allah, being counted among those men who are neither distracted by trade nor forgetful from the remembrance of Allah.”

Tenth: By so doing, he becomes capable of preferring others and giving alms out of his surplus food to the orphans and the needy so as to be in the Day of Judgment under the shade of his charity according to the prophetic tradition. One day the Prophet looked at a fat bellied man and indicated with his finger to it saying:

(لو كان هذا في غير هذا لكان خيرا لك)،

“If this was not here it would have been better for you.”

I.e. if you had given it for your Hereafter by preferring others and giving them. Hassan (ra) was reported to have said: “By Allah, we met people of whom a man would move having enough food which if he wanted, he would have eaten all and it would be enough for him, but instead he would say: By Allah I am not putting all of this in my stomach until I put some of it for Allah’s sake”.

Encouraging The Thuthful Ones

These are ten benefits of hunger from each one of them springs out other uncountable benefits. Hunger is a great storage room for the benefits of the Hereafter and for this, some predecessors said: "Hunger is the key of the Hereafter and the door to abstinence, while satiation is the key to the world and the door of desire."

CHAPTER TWO

Training Oneself To Overcome The Desire Of The Belly

Know that a disciple with his belly and food intake, should have four levels:

The First Level: Not to eat except what is lawful, because eating what is Haram is like building on the waves of the sea. After this there remains three levels related to food considering its quantity whether large or small. Considering its timing in being slow or fast and also consider the nature of the food should be desirably taken or abandoned.

The Second Level: Reducing food intake and the manner to do the exercise, so as to be gradual. Whoever is used to eating much and reduce it, all of a sudden to eating less, his nature may not easily adapt, thus making him miserable. Therefore, it is recommended that one should be gradual in reducing little by little the food he used to eat. For example, if one eats two loaf of bread and wants to reduce it to one, let him start by reducing a portion of two thirds and return to one loaf of bread in one month. In this manner he will not bring any harm and it will not show on him.

He may adopt the strategy to use a measurement if he wants, or if he wishes by observation. Every day, he should remove one full-spoon of his yesterday's amount of food.

This Comprises Four Stages:

The First Stage: This is for one to eat the least without which one cannot survive. Sahl chose this stage and said: "Allah made the creatures worship Him by three things: life, intellect and power. If the servant is afraid to lose the two (life and intellect), he should eat or break his fast if fasting. If he only fears to lose his power, he should not bother (to eat) even if he gets weak (of hunger) to the extent of praying seated." It was reported that "praying seated out of weakness because of starvation is better than praying standing after eating."

The Second Stage: This is to gradually exercise one's self day and night to half mouthful which is equivalent to one slice plus, and is more likely loaf to be one third for many, as mentioned by the Messenger of Allah (saw). Umar bin Al-khattab (ra) had the habit of eating seven or nine mouthfuls (only) of food during meals.

The Third Stage: This is to take one mud which is one and a half loaf, which is above the one third for many people, being almost two third of the belly, leaving one third for water and nothing for Dhikr instead and breathing.

The Fourth Stage: This is to take more than a mud which is more likely to be extravagant, contradicting Allah's statement:

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ الأنعام: ١٤١

“Do not be extravagant! Indeed, Allah does not like extravagant people.”

Qur'an 6:141

I mean for most people because the amount of food needed differs from person to person and it also depends on age and occupation.

The Fifth Stage: This is eating with no specific measurement, but prone to mistakes. It consists of eating only when feeling hungry and stop eating while feeling the urge and desire to eat. But in most cases if one does not measure one or two loaves, it will be impossible to establish the limits of true hunger and it will be similar to feeling a psychological (deceitful) desire to eat. Here are the signs of true hunger: one of them is to eat only bread without stew and enjoy it, without even choosing the type of bread or looks for a particular stew is not hungry. It was also said that if one spits (saliva) and no fly comes to the spit, it is a sign that the stomach is empty, but this is difficult to prove. What is correct is for the disciple to determine the amount of food that will not make him weak for the task ahead of him and stop at that limited level despite his desire to eat more. In a nutshell, to determine the correct amount of food is impossible because it depends on circumstances and people. Yes, some companions survive on one sa'i every Friday, and a measure has four mud, which means they lived approximately on half mud daily, which we said should be one third of the belly. Abu Zarri (ra) used to say: "my food is a measure of barley every Friday at the time of the Prophet (saw), and by Allah I will not increase it until I meet him, because I heard him say":

(أقربكم مني مجلسا وأحبكم إلي من مات على ما هو عليه اليوم).

"Those who will sit closer to me and the dearest to me are those who will die the way they are today."

He used to condemn some companions saying: "you have changed eating bread with soup and enjoying different types of food; but you were not like this in the time of the Prophet (saw)". The people of Suffah used to live on a mud of dates for two people daily; and Hassan used to say: "it is enough for the believer; a handful of grains, a hold of a stem and a drink of water, while the hypocrite eats and drinks like a glutton, leaving nothing for his neighbour and not a share with his brother". Sahl said: "If luxury of the world was haram, the sustenance of a believer from it would be held, because the food of a believer is necessity, just to keep him alive."

The Third Level: On the time of eating and the extent of it's delay in stages.

The fourth stage is too fast for three or more days; and among the disciples there were those who looked at soul training through the number of days, not through the quantity. Some of them reached 30 and 40 including many scholars among them: Sahl bin Abdallah (ra);

(إياك والإسراف فإن أكلتين في يوم واحد من السرف).

"Beware of extravagance! Two meals in a day is extravagance."

It is recommended for those who eat once daily to take their meal at Suhur time after Tahajjud, so as to feel the hunger of the day for fasting and the hunger of the night for night prayer, and also for the Soul to get used and not disturb him before time. But if the heart of the one fasting feels like eating after Maghrib, distracting him from Tahajjud, then he should divide his food into two. If it is two loafs for example, he takes one at Iftar and one at Suhur. For his Soul to settle, for him to feel light hearted during Tahajjud and for him not to feel too hungry during the day because of his Sahur; the first slice helps him to do Tahajjud and the second helps him to fast. As for those who fast one day and break once, there is no problem if they eat during Zuhr on the day they break and Suhur time on the day they fast. This is the way with regard to eating time table.

The Fourth Level: It is on the type of food and leaving condition. It is a habit of travelers to the Hereafter to leave condiment perpetually as well as desire, because every delicious thing one desires, eating it brings ostentation to his Soul, indolence in his heart and thus he gains comfort with the sweetness of the world, hating death which is hating to meet Allah. This way the world becomes a paradise in his eyes and death a prison. On the Contrary, when one denies the Soul the enjoyment of whatever it desires, depriving it of its sweetness, then the world becomes a prison for it and death becomes liberation. This is what Yahya Mu'azu meant when he said: "O truthful ones! Make yourselves hungry for the Walimat (feast) of Firdaus, because the desire for food depends on the level of hunger". The Prophet (saw) said: "the worse of my Ummah are those fed with enjoyment and their bodies grew on it. Their focus is assorted delicious food, types of cloth and they are ostentatious when they talk". Our predecessors were very fearful of enjoying delicious food and saw that as a sign of misfortune. It was reported that Wahab bin Munab said: "two Angels met at the fourth heaven and one of them said to the other: "from where?" He said: "I was sent to drive a fish from the sea that a Jew wished to eat (May the curse of Allah be upon him)." The other said: "I was sent to burn some oil wished by one worshipper". Because of this Umar (ra) refused to drink cold water with honey. The Prophet (saw) said:

(إذا سددت كلب الجوع برغيف أو كوز من الماء القراح وعلى الدنيا وأهلها الدمار)

"Once you have satisfied the dog of hunger with a Loaf of bread or a bowl of water, let the world and its people perish."

He wanted to make us understand that the good is to stop the pain of hunger and remove necessity, not to engulf in enjoyment of the world. Musa Al-Asj said: "my Soul wishes to taste salt for over twenty years and I have not tasted it". Ahmad bin Khalifa said: "for forty years my Soul has been asking for

water in order to quench its thirst, but I never satisfied it". It was reported that a worshipper invited some of his brothers to whom he gave some loafs and the latter kept on pushing some slices in order to choose the best and the worshipper said: "stop! What are you doing? Don't you know that in the slice you rejected there is so and so wisdom and worked on it this and that professionals". In a hadith it is narrated: "a slice is never made round and placed before you until 360 professionals work on it. The first of whom is Mikail and the last is the baker". (if you count the favours of Allah you will not be able). Therefore, if one cannot restrain from what he desires let him not be forgetful about his Soul and not engulf in desire. It is enough for one to be extravagant, to eat whatever one desires. It is recommended not to sleep saturated so as to avoid being involved in two acts of forgetfulness, getting used to laziness and killing his heart in the process. One should rather pray or do dhikr, for that is closer to gratitude. It is reported in a Hadith: "digest your food through sabr and zikr, but do not sleep on it and harden your hearts. The minimum of that being to pray four raka'ats, say 100 tasbih and it is reported that Sufyan Thauri spent the night awake whenever he ate to his fill.

دالية ابن فودي

Praises of the Prophet
(In 'D' rhymes)

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

Blessings of Allah be upon the Noble Prophet, (Muhammad), and upon his household and companions (altogether).

1. Shall I have a swift journey onto Tayba (i.e.; Madina),
To visit the tomb of the Hashmite (Prophet) Muhammad (saw).
2. When his fragrance diffused in her (-Tayba; -personalisation) environs
then did pilgrims pull out in groups towards Muhammad (saw).
3. I was left abundant in tears downpouring,
Yearning for this Prophet, Muhammad (saw).
4. No joint do I have, by the Beneficent (Allah) do I swear,
But bears the love of the Prophet, Muhammad (saw).
5. Do report of a person that appeared befallen by his love
I shall have no sweetness of life without Muhammad (saw).
6. Nigh (i.e.; near) was I to fly, out of yearning, to his tomb,
No joy do I have without visiting Ahmadu.
7. The Forenoon Sun, the Crown of Greatness, the Sea of Generosity,
No good deed except in following Muhammad (saw).
8. A downpour he is, whose blessings has covered (all) creatures,
Nay! The creatures of Allah are all below Muhammad (saw)!
9. If I had went to Tayba, I would have earned my utmost quest,
Soiling myself in the dust of the sandals of Muhammad (saw).
10. With fragrance is the Tomb of Ahmad (saw) plastered,
With the perfume of Musk does diffuse the scent of Muhammad (saw).
11. The sun is nothing, for eclipse does visit it,
No eclipse in the light of this Guide.
12. My heart has flown onto visiting his homes,
My tears overflow for missing this Leader (saw).
13. My tears poured forth when you mention his corridor,
Melted have I been rendered by the love of the Prophet, Muhammad (saw).
14. If it were said to me: 'What of all creatures, makes you burn in yearning?'
I would say: I assuredly burn in yearning for Muhammad (saw).
15. Woe to him that refuses to follow his path.
How high is his sadness Here, as well as Tomorrow (i.e.; the Hereafter)!
16. Rise you all with us, as we move to the Sun of Guidance,
Rolling up the desert to visit the Tomb of Muhammad (saw).
17. Set off, you all, our saddles onto the Ornament (of the day) Resurrection.

Soiling ourselves with the dust of that Mosque.

18. The fire of love goes round our ribs,
Expressing our love and affection for Him.
19. Proud are we among all creatures by his pride (honor)
And we melt of (our) yearning for the Prophet, Muhammad (saw).
20. The infidels' necks did his swords cut off.
Who is he that can vie with the virtues of Ahmad (saw)?
21. The stars of their height got faded by his loftiness
Who is he that can rise to the height of Muhammad (saw)?
22. No peace except if we visit his tomb.
No richness except in the presence of Muhammad (saw)
23. By his loftiness do we rise above all creatures,
Leading among them by the leading honor of Ahmad (saw).
24. With his love have drops of our tears everflowed,
The faults of our sinners are blotted out with Muhammad (saw).
25. Quite often have people confounded in darkness been guided
In the hearts of all believers of Oneness, are his lights (kindled)
26. No creature (ever) was given the (exact) like of his manners
Who is he that can absolve the honor of Ahmad (saw)?
27. Who (yet) can establish the count of his miracles?
His miracles are like the sand in quantity.
28. From the Throne of the Lord of the Worlds come his troops.
There is none among (all) creatures like the Prophet Muhammad (saw).
29. Written, indeed, in the Torah was the description of our Prophet (saw),
Nay! In Psalms were the attributes of this Guide!
30. The Gospel of Jesus bore witness to his descriptions,
Flow of the milk of sheep guides one who wants guidance.
31. In his palm did pebbles glorify Allah,
Water did flow (gush) from the fingertips of Ahmad (saw)
32. Truly did wolves bear witness to his Message,
Antelopes in the desert did answer this Guide (i.e.; the Prophet (saw)).
33. A lizard did answer his call, attesting to his Message.
Truly did trees run towards Muhammad (saw).
34. And babies bore witness to his Message amidst the public
And camels were moved with the love of Ahmad (saw).
35. With his prayer was the disc of the sun assuredly returned
With the reverence of this Leader (saw) was the full moon rent asunder.

36. So would the clouds shade, at the time of midday heat,
likewise the pigeons humble to Muhammad.
37. So did the spider prevent him (saw) (while) in his cave,
And the trunk yearned, having missed this Leader (saw).
38. Of that was multiplying what was little by his touch,
A palace did also split at the birth of Muhammad (saw).
39. At his birth did rivers assuredly recede (in level),
So, were (all) kindled fire(s) extinguished.
40. Certainly he came circumsized, - his Lord's circumcision,
Also counted was assuredly the cutting of the navel of Ahmad (saw).
41. O you that count the wonders of Muhammad (saw),
Can you measure an overflowing sea?
42. O you that count sand in his environs!
Beyond that are the miracles of Muhammad (saw)!
43. Glory be to Him that granted him the greatest blessings.
Who is he that can count the praises of Muhammad (saw)?
44. Do not, O people, deny what I have said
I am following what the righteous have said.
45. I am a transgressor, I am weak, I am unlearned,
I am a sinner, (but) I am a lover of Muhammad (saw).
46. Well have I known that, I certainly, am not dexterous,
In praising the best of (all) creatures, Muhammad.
47. But I have been tried (tempted) by his love, so I manifested it,
Not from me is pastime, nay! Nor am I from pastime!
48. My sins are shackles, and heavy are the shackles!
How (then) could a tied, bound person rise?
49. I am assuredly trivial, submerged by (my) sins,
(Yet) do I hope for deliverance by the reverence of this Leader (saw).
50. Some (of my) iniquity have I concealed, but the Lord (Allah) sees it,
O Knower of (all) secrets, do sweeten my fetching place.
51. For I am in lack, with numerous faults, No resort (shall I have)
But for the goodness of Muhammad (saw).
52. When you, (O man), are asked: "Who is the wrongdoer?" Say:
I, for no hope shall I have except with the virtues of Muhammad (saw).
53. Do take a hold of the sinner, the little worshipper's hand,
O my Base, my Resort, my Purpose!
54. To your door, O my Lord, have I come. Save me

- On the Day of Judgment, from chastisement of the Kindled Fire.
55. O Lord, an assured damnation shall I have, if You do not forgive.
Save me there from the chastisement of the Kindled Fire.
 56. I do know that my Lord will assuredly open His Gates
For the purposeful comer, out of His Bounty.
 57. Be my Deliverer from the Horrible Chastisement
O my Creator, my Savior, my Master.
 58. Make it easy for us to visit our Prophet (saw),
O my Guardian Lord, make easy the visit of Ahmad (saw).
 59. Take a hold of my right hand, O Abu Bakr (ra)
For Allah's sake! Take me near, Tomorrow, to Muhammad.
 60. Be there, O Farouq (ra), to take (me) near,
O you, the name of whom I bear, - do this Tomorrow.
 61. Take, O Husband of Al-Batool (Chaste), my hand Tomorrow, until you
have connected it to the hand of Ahmad (saw).
 62. And by the help of the Lord of the Worlds have I concluded them
And I have made their number the age of Muhammad (saw).
 63. In the year of a thousand and hundred, after which is eighty-three-do
understand! Of the migration of the Guide, the Prophet, Muhammad
(saw).

**المحذورات من علامات خروج
المهدي**

**WARNINGS ON
THE SIGNS OF THE
EMERGENCE
OF EL-MAHDI**

of

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Translator

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In the name of Allah Beneficent, the Merciful

May the peace and blessings of Allah be upon prophet Muhammad (saw), his household and companions.

This is a book titled: **Warning: from the Signs of the Emergence of El-Mahdi** by Uthman Ibn Foduye, may Allah cover him with His mercy, Amin.

Verily, Ahmad El-Zarroq replied to the question of Abi Ja'afar about the sign of the appearance of El-Mahdi as follows: I will give you ten signs as follows:

1. To start with, the Islamic theologians would become money mongers. They will put Allah's mercy under their feet and raise up their love for the (Material) world.
2. The judges would not be judging (dispensing justice) based on (equity and fairness) the revelation of God.
3. Young leaders (would occupy positions of authority).
4. The wealthy (people) would have no (compassion) mercy for the needy (poor).
5. The evil people would be (revered) like emirs.
6. The needy would have no patience with Allah's design (Qadr).
7. The neighbor would have no mercy for his neighbor.
8. They will hide the truth, bring out lies. Envy would be rampant, as if they would kill one another.
9. They would be eating the flesh of their brothers (backbiting) for no reason.
10. No shame from (immoral) men and women.

Note, O my brother, that these people are working everyday against themselves. I seek the refuge of Allah from them. Torments would constantly befall them until they all perish. Very few among them will escape. For they have exchanged the rulings of Allah and his signs without knowledge. Why should the punishment of Allah not befall them; the one (punishment) which is never chased away from the evil people.

Note, O my brother, that the keys of the Unseen are five. They are known to no one but Allah. The rain and what it contains; what God would do

tomorrow; the land in which you are going to die; and the knowledge of the end time. The Exalted;

﴿إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ﴾ فصلت: ٤٧

“To Him, is the knowledge of end time.” Qur’an 41:47

No one saves Him is aware of it. But we will tell you some of its signs. When a woman gives birth and the child would stand for her. Slave becomes like a free man. No good deed would be seen in them. Sinners would be respected. They would disturb the women that are not their blood relatives. Sulaiman el-Jazuli once said: “Abdul-Qahir, when you see the honor of Islamic theologians falls down, the leaders become ignorant, the judges become oppressors, they forbid no evil and do not judge according to the book of Allah, be sure that their actions are not in line with Allah's injunctions. Torments, evil, and humiliation will befall them from Allah”.

Note that Sufyan el-Saury (may Allah be pleased with him) said, el-Mahdi will appear in the times of the 11th (Mujaddid) reformist. There would be 12 reformists after the Prophet, peace be upon him. It is between 1368 and 1569 after Hijra of Prophet Muhammad, may peace be upon him. But here are some of the signs; lack of mutual support (trust) among Muslims; lack of shyness among them; they will recognize scholars only (those) with new clothes; women will be proud among men of no blood relations; the needy and have-nots would suffer a lot; the wealthy people will be proud associate with evil people; and the judges will only judge when money is given to them; they would relish in breaking the promises of Allah after they have taken covenant;

﴿يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ﴾ البقرة: ٢٧

“They would be putting apart (the sanctity of) what Allah decreed which should be adhered to; they would be spreading evil on earth. These people are the losers.” Qur’an 2:27

When Allah intends to punish a city, he would make their leaders to commit evil and the masses would commit bad deeds such as fornication, misappropriating the wealth of orphans in oppression, for which Allah would send them torment and punishment. After a while, Allah would send His bounties to them until they forget and become absent minded, then, He would send them continuous torment and punishment, until they perished or they

repent, and that is when Allah would send them a report “reformer” (Mujaddid) with his supporters.

Note, O my brother, that the people among whom the Dajjal (anti-christ) will emerge are those who do not judge according to the book of Allah. They never used their wealth in His cause and there is no shyness in the eyes of both their men and women. They eat and possess people's wealth illegitimately, they prevent people from the way of Allah, they leave the path of truth and follow that of evil, their women behave irresponsibly, spoiling their marriage with their words, they legalize fornication, they take them with their right arm, (and) whoever serves among them is regarded (with no dignity) as a dog. The evil is regarded as good, the sinners are like leaders, their leaders are spies, their judges are wolves, the scholars of that epoch cannot do without money mongering. The wealthy would benefit not the needy and the needy would not be patient with God's design (Qadr).”

Whoever reaches that epoch should strive to escape himself (from the environment). He should not be (concerned) busy with the general norm of people's life, because the people of that time would be enmeshed in worldly affairs as if they are not going to die. They have forgotten what Allah mentioned to them in the Holy Qur'an;

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ القصص: ٨٨

“Everything (on earth) will perish except Allah.”

They give in to sin, backbiting, arrogance, lip service, envy, hatred, superiority complex; and these are the keys of the wrath of Allah on His servants, while His punishment would follow until they perish, resulting from what they earned by themselves. Punishment is definitely coming over to them, it will never turn away. We seek refuge of Allah from His wrath and His punishment, as He said:

﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ﴾ يس: ٤٩

“They await only one blowing to catch up with them.”

Abdul-Azeez said in the book **Miftah Ulum el-Sa'** that: “when you see the breakage of the cardinal relationship between blood relatives, and the disappearance (of recognition) from their eyes; the non-evil among them becomes humiliated or regarded as mentally retarded. That is when God will send hunger. After the hunger, bounties will befall them for (9) nine years with no news about the hunger. And then they will begin to play and commit mischief in the land of Allah because of the bounties. They would leave the

Warnings On the Signs of the Emergence...

cause of Allah and tilt towards women, money, lust, and love for everything, leading to the wrath of Allah.

Then Allah would send his servant with lots of army, they would be all over the place East; West, South, North and the centre. The muslims will be faced with a lot of suffering. They would nearly choose death than the torment befalling them (before) when Allah would send some backup for the Muslims and he would be on the straight path. All people will pledge to him between Rukn and Maqaam. All those who believe him will engage in a holy war with the non-believers until they reach Dajjal (anti-Christi), may the curse of Allah be upon them. When the war reach its speak, the Muslims would say; may the curse of Allah be upon these people, we are going to win them tomorrow morning. In that night, Prophet Isa, may the peace of Allah be upon him would descend, and fight with them. They will kill the Dajjal (anti-Christ) and disbelief would be wiped out from the land of Allah

Note that El-Mahid has supporters;

إسماعيل	٦١	يوسف
٢١٣	محمد المهدي	٨٣٨
إبراهيم	٦١	أبوبكر

May the peace of Allah be upon the master of those in the beginning and those in end. Here comes the end of the book the Warnings from the Signs of the Emergence of el-Mahdi.

In the name of Allah, the Beneficent the merciful. May the peace of Allah be upon the great Prophet Muhammad (saw). Names of the reformists (Mujaddidun) from the second century after the century of the Prophet, may the peace and blessings of Allah be upon him.

- The First: Umar Ibn Abdel-Aziz
Second: Al- Imam el-Shafi'i
Third: Al- Imam el-Ash'ary
Fourth: Abu Hamid el-Ghazaly
Fifth: Abubakr Al-Baqillani

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- Sixth: Fakhrul-Razy
Seventh: Ibn Daqiq el-id
Eighth: Balqini
Nineth: Abdul-Rahman Al-Suyudy
Tenth: Ahmad Baba
Eleventh: Uthman Ibn Fodiyo
May Allah have mercy upon all. Amin!

أجوبة مدرة عن أسئلة مقرر

**CHOSEN
ANSWERS FOR THE
PRESCRIBED
QUESTIONS**

**By
Sheikh Othman Bn Fodiyo**

**Translator
Yasir Islam Nabingo**

**Editor
Prof. A. B. Yahya**

In the name of Allah the Beneficent the Merciful.

The poor servant who in the quest of the mercy of his Lord, Othman bin Muhammad bin Uthman Bin Sualih bin Muhammad, known as Ibn Fodiyo (May Allah cover him with his mercy) Ameen said:

All praise is due to Allah, the One who raised the pillars of Sunnah, raised its minaret, and demoted innovation. He turned off its light and manifested the landmarks of the truth and uncovered its secrets. He undermined the ways of falsehood and wiped out its traces. May the peace and benediction of Allah be upon the Prophet Muhammad (saw), the one who showed us the methods of disseminating the truth, raised its protective walls and commanded the following of the Sunnah. Today, those forbidding evils are many in our era, there is no difficulty or fear for a scholar taking about it. his family and his companions, in today as well as on the front runner followers and the practicing sincere scholars.

This book called **CHOSEN ANSWERS FOR PRESCRIBED QUESTIONS** is a letter from Sheikh Al-Hajj, known by his surname, Shaisuamsu bin Ahmad, and he asked me to answer them. I am not competent to do that. I have very little knowledge, but when I drank from the oceans of the sheikhs and I followed their footsteps I hope, to be able, by the grace of Allah, the Owner of Majesty. So I say and I seek Allah's help. Indeed, in answering these fourteen (14) questions, I have mentioned where I got the answers and from whom. This is the closest to peace of mind.

The First: His question on the ruling of stopping commanding good and forbidding evil when the commanded person as well as the one being forbidden do not accept. The answer to this question is found in the book by Sheikh Assanusi titled: **Sharhul Wusta** - the Moderate Explanation. For the commanding good and forbidding evil to become Wajib (obligatory) there are conditions to be understood. The possibility of making an impact is important. Once the person realises that certainly, no impact is likely and may be susceptible to mockery and he will look like someone dealing with what did not concern him, then it is as if there is no respect for this responsibility. May be it may turn out that we are dishonoring it.

Other condition is that the harm or evil that is being forbidden must be removed in equal proportions or more. These conditions are on what is being forbidden is Wajib not on its permissibility. It is allowed to command good and forbid evil even if the person thinks he will be killed. He should not be light on them by beating or something instead. He should only keep quite on

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the obscene issue only if they differ or change or keep silent. The first is the choice of Imam Malik, but Ibn Hambal, said bin Musayyib and said bin Jubail said differently. This activity should be differed only if one person is involved and is afraid, he might be killed. It is only allowed if he thinks surely that he is more likely to be overpower them by killing.

In addition, Ibnu Alhaj said in the **Modkhal that**, it is not incumbent on the person commanding good or forbidding evil to change what he was commanded to change on himself before mentioning it to someone. If the person listens and obey, he accomplished his task. However, if they refuse he has done his job in the sight of Allah for what He compelled on him and is safe from the person attaching himself to him on the Day of Judgement. Because it is reported that on the day of resurrection, a man will attach himself to another man that does not know him, and will ask him: What is wrong with you? I never saw you, and he will say of course you did see me one day doing evil and you did not discourage me from doing it. This is a calamity for which only few will be safe. By talking, he will be safe and there is no difficulty in talking. They actually let it be, because of the familiarity between the admonisher and the bad character. This what destroyed the past nations. This is enough for screening the answer and Allah is the one who guides to the right.

The Second is his question on: Whom is it permissible to take as a slave in these countries where selling free people has become rampant, and whom is not permissible to take? In answering this questions, I begin by saying that countries are divided into three categories. The first: those countries in which kufr (unbelief) is reigning like Mushic Gurma, Bussa, Borgu, Gumba, Kutukili, Tabangu, Bubula Gambla, and more from the countries where kufr is predominant. The ruling is that it is allowed to enslave the people of their countries without asking except if knowing for sure that the person taken from them is a Muslim before his enslavement. Sheik Ahmad Baba explained in the book **Alkashf**– Discovery- that in view of the categorization of areas and states in the Sudan, there is no “problem in enslaving them without asking.”

The Second category are states where its citizen have professed Islam like Borno, Kano, katsina Zakzak, Songai and others in which its citizens proclaim Islam. It is not permissible to enslave its people without probing except having sure knowledge that those brought are Kafirs (unbelievers). Sheik Ahmed Baba in his book mentioned above said: Whereby the nations are counted as Muslims, enslaving them is not allowed. On the other hand, if a slave is brought from these countries known with Islam and mentions that he is from them and claims he is a free man he is released and as the scholar of Andaboka

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and others insists. The same is expected of judges. They must be paused by judges as in Fas. Then he said in the **Nawazil**-Revelations by Abi Abag bin Sahl, the popular Imam that whoever claims to be free and mentions that he comes from a land where the sale of free peoples is rampant and the buyer agrees that he bought him from that country, Muhammad bn Walid and Yahya bn Abdul'Azeez said: the person who bought him is charged with the responsibility of ascertaining his status. Sahnun also said the same thing. While Ibn Lababah said! The proof should be presented by the one claiming to be of free descent. While Ibn Zurb said: It is on the master to confirm the authenticity of his buying him from his owner. The same verdict was given at the trial of Ibn Hafsun.

The third are the countries we do not know its ruling. The jurist and memorizer Mokhlif Albalbali said that whoever wants peace for his soul let him not buy except someone he knows the name of his country and checks if he is from a land of Islam or a land of kufr. While the jurist memorizer Abu Isha bin Hilal said abstaining from enslaving people brought from countries we know not if it is from a country in Islam or a country of Kufr is as a way of showing piety.

We have sighted examples with the countries we mentioned in the first and second category by Sheik Ahmad Baba. The example in some of our books are normal during his time, but it can't be generalized in all times especially in our times in which islam has become rampant in the territories. The right thing to do is to ask about the country, and every country where it is known that Islam has spread amongsts people, it is not permissible to enslave its people without asking except if knowing for sure that the person is a confirmed kafir (unbeliever) by origin. Sheik Ahmad Baba said in the book **Alkashf** Discovery, said that investigation is necessary to establish whether the person or people at the center are worshippers of Jinns or later became apostate. Their origin has to be established. I say: The summary of his statement is that it is not permissible to buy him (Fulata) for slavery by ownership except if it is known that he is of Kafir origin. This is because majority of members of the tribe are known to profess Islam and this is enough for screening

The Third is his questions about the ruling on mistakes committed in the pronunciation of the words (reading) of the Qur'an and the names of the Prophets (as). The answer being that it is not permissible. Concerning the Quran, Sheik Abu Hasf bin Juziy said: Oral mistakes are bad, and they are divided into two: apparent and hidden. The apparent is a grammatical mistake. Muhammad bin Umar bin Muhammad Aljazrly said in his **Muadimah**-Introduction-written poetically on **Tojwed Al-Qurran**: This is an introduction

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on what every recital must know that it is Wajib (obligatory) for them to know before they embark on reading the Qur'an. It is important to know the sources and their characterizes for them to pronounce (read the Qur'an) in the most eloquent language.

He also said in another part of the same book that learning Tajweed is a must and whoever does not recite the Quran with Tajweed is committing a sin because, it is with it (Tajweed) that Allah revealed it and that was how it reaches us. Abu Yahya Zakariya Al-Ansuari said in **Daqaiqul Muhkamah**- Accurate Debuts that there are two types of mistakes: apparent or hidden. The apparent is the mistake affecting the pronunciation as well as the grammar (parse) like omitting Alkhfa-arole of Tajweed- and the Ghunnah- the real sound.

Also, Abdur-Rahman Assuyuti said in Al-Itqani that reciting the Qur'an with Tajwed is imperative. In addition, many scholars did write books on it; among them is Addaiu and others. Abdul-Rahman Assuyuti said there is no doubt that as the Ummah is worshipping through understanding the meaning of the Qur'an and practicing its teaching; it is part of worship to correct the pronunciation of its words by giving its letters their characteristics as learnt from the Imams of recitation who took it from the Prophet (saw). They are the ones who divided the mistake into apparent and hidden.

The apparent is adistortion of the great pronunciation of the words making them defective. The difference being that the apparent produces a clear defect away from what the scholars of recitation gave. It may have the same meaning, but it is a mistake *par se*. The hidden produces a defect that is only defined by scholars of recitation and the Imams who learnt about it from the mouth of the scholars. Assadiq (ra) said: "For me to fall down and be on the ground is beloved to me than to make a mistake in (Quran pronunciation)." Abu Ayub made a pronunciation mistake in a letter and he said "Forgive me Allah". Ibn Umar and Ibn Abbas (may Allah be pleased with them) do beat their children for pronunciation mistake.

I say that apparent mistakes, which happens to words changing their meaning, affect grammar by making normative what is in the prepositional accusative and for the hidden, which is especially known by scholars of recitation and it consists in depriving letters of their characteristics (phonetics and origin). Not all tribes are burdened with fulfillment except what their community make common in the use of words. Gazali: said in **Ihya**-Revival of the knowledge of religion that Allah did not burden the creation concerning the recitation of the

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Qur'an observing the source characteristics of the letters except on the level of the standards accepted in every community.

As for mistakes in the name of the Prophets is also a non-permissible aspect, and Shaitan is the cause of people changing their pronunciation so as to remove the blessing from them. Hajj said in **Modhkal** that it is part of Shaitans plot and what befell them is from his poisoning influence. Don't you see that in most cases the names in Sharia comprise a name from the name of Allah or name from the Prophets (as) or a name from among the names of the companions? It was reported by Ali (ra) that the Prophet (saw) said;

ما من أهل بيت فيه إسم نبي إلا بعث الله تبارك وتعالى إليهم ملكا يقدسهم بالغداة والعشي

“In every home where there is a name of Prophet, Allah sends an Angel to them in the morning and night.”

It was also reported by Hassan Albasri that indeed, Allah would halt a servant before him on the day of resurrection whose name is Ahmad or Muhammad, and Allah will say (to him).

((عبدى أما استحييتنى وأنت تعصينى واسمك اسم حبيبى محمد)).

“My servant were you not ashamed of me to obey me while your name is the name of my beloved Muhammad?”

Than the servant will bend, his head in shame and Allah, the most high will say:

((يا جبريل خذ بيد عبدى فأدخله الجنة، فإنى أستحيى أن أعذب بالنار من اسمه اسم حبيبى)).

“Oh Jibril, take the hand of my servant and lead him into the paradise, because, indeed, I am ashamed to punish by fire someone whose name is the name of my beloved.”

This is enough as a blessing that they pronounce a name of Allah or a name from the name of Prophet (as) or a name from a name of companion. Blessing will come back to them. It is on seeing this that shaitan wanted to remove the benefit and blessings they got from those names. He makes them fail in making excellent pronunciations of the names of Allah and any or all of the Prophets. They told Muhammad Hanu and Ahmad Humd and Yusuf Yusu and Abdur-rahman Rahu and different other from those well known by them and known within them giving each region what he knew they would accept from him. This is enough as an answer, and Allah guides towards that which is right.

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The Fourth question is on the ruling on correcting the oral mistakes, which are as a result of lessons taken from the mouths of the Sheiks. The answer is that correcting that is pertinent especially, if the sheik does not know Arabic and is not in reporting Hadith. However, if the mistake is in only in reporting of Hadith the scholars have different views. Abdul-Raahman bin Hussain (Al-Iraqi) said in his **Alfiyah** (book containing a thousand poetic verse): that If there comes a mistake from the original text, they say it should be reported the way it is with the mistake. There is, nonetheless, the Mazhab (school of jurisprudence) of those who advocate correction; they correct and read the corrected version. This is the best view in a mistake that does not change the meaning. They compare the correct version alongside the original. This is enough as an answer and Allah is the guide to that which is right.

The Fifth question is a demand for explanation on the position of someone reading and teaching without having permission from a Sheik with knowledge of Tafsir and Hadith. Abdul-Rahman Assuyuti said in Itqani that permission from the sheik is not a condition for one to be able to teach and benefit others. Whoever knows his competence is allowed to do so, even though no one gave him permission. This is the way of the early predecessors and of the right scholars in all types of knowledge. This is not a precondition, contrary to what the ignorant ones think believing that it is a condition. People are accustomed to this issue of permission because, the competence of someone cannot be easily known by those who want to receive from him. It is this concern and fear of falling into the hands of knowledge pretenders that made people worried. They made certification from a knowledgeable Sheikh important. This is enough and Allah guides towards what is light.

The Sixth question is on mistakes in the calling of (prayer) Azhan. His answer is that calling prayer free from mistakes, all mistakes is Wajib (obligatory) on every person making the Azhan by agreement. There is concern, however, that the call must be void of Kafir like prolonging the 'Ba' in **Akbar** (The Greatest) or stopping on the **ilaha** god. But if it does not lead to any of the above mentioned things and is free from the mistakes as recommended, there shall be no problem. This was what Alkhalashi meant by his words in **Al-Mukhtasar** (Explaining the sunna): that being free from mistakes in the Adhan is recommended.

Abdul Hassan Al-Mallki said in **Tahaqiqil Mabani** (Solidifying the Buildings) which is an explanation of **Arrisalah** (the Message) that some Muazins (prayer callers) make mistakes like in prolonging the **Ba** of **Akbar** to make it Akbbbbbbaaar, which is the plural of Kubr i.e: drum. Or they prologue the beginning of **Ashhad** making it on interrogation, while it is meant to be a

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statement. Or stop at “there is no god” instead of continuing which is a mistake. Abdullahi made the clarifications in **Azzulhirah** it is said to be Kufr (unbelief). Also not making the **Idgham** (rule of **Tajweed**) which means to join the **lanween** of **Muhammadon** in the next **ra**-this is a hidden oral mistake. From it, putting **fatha** on low of **Rasulalloh**, and whoever puts **Fathah** is not rectifying with the message. Also as said by **Ashibrikhiiti** in **Al-Mukhtasar** (explanation of the sunna) that prolonging the **Hamzah** of **Akbar** and putting **Fattah** on the noon of “**An laillaha ilallah**”; prolonging or putting **sukun**, on putting **tanween** on ‘**Ha**’ of **lilaha** and increasing **Ha** after it and putting **Dommah** on Muhammad and prolonging **Haya** and lighting it. Then he said but replacing the **Hamzah** of Akbar with **wah** has no weight. In the book of **Mawafit** (times), it is stated that to shorten the second **Alif** of the name of Allah is not permissible except in poetry; and over prolonging is disliked for passing the limits of **mad**. This is enough for screening answers and Allah is the Guide toward, that which is right.

The Seventh question is on what is incumbent on a man to do with regard to his family, especially, if his wives and slaves do not obey the command of Allah and what He forbids. The answer is what was said by Khalil bin Ishaq in his **Mukhtasir** (summary) that first is admonishing whoever disobeys (among the wives), then keeping distance from her (abandon her) and (lastly) beat her if he thinks that will help. Asshabrkhiti said in the explanation of this statement that disobeying him by denying him sex or mutual conjugation, or going out without his permission, or failure to fill the duties Allah compelled towards him or towards Allah. Asshabnthiti said: The husband should not move from one punitive measure to the next until he is convinced that the former is no more useful. I say: The highest limit of abandonment is one month as reported by Ibn Qasim from Malik, which, is also shared by Ibn Al-Arabi. Beating is permissible under the condition of not being harsh by inflicting injuries or in which her bones will be broken or deforming organs, as said by Ashibrikhti. In addition. Ibn Ato’ullah Allskandan said in the book “**Attanweer fi Isqativi Attadbeer** (Shading Light.....) while explaining the meaning of Allah's words;

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَنَابَةُ لِلتَّقْوَىٰ طه: ١٣٢﴾

“And command your family to establish prayer and persevere in it. We do not ask you sustenance, We will provide for you and not the end victory is for piety.” Qur’an 20:132

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You should know that Allah has “commanded you to command your family to establish prayer, in the same way that it is incumbent on you to observe the ties of relationship by word and actions.” Give them preference and it is incumbent on you to guide them towards Allah's obedience and keep them away from disobeying Allah. Your family deserve the blessings of this world. They also deserve the blessing of the Hereafter and for the fact that they are under your custody, and the Prophet (saw) said:

كلکم راع وکلکم مسئول عن رعیتہ

“All of you are shepherds and all of you are responsible for those under your custody.”

Then Allah said:

﴿وَأْمُرْ أَهْلَكَ بِطَه: ١٣٢﴾

“Command your family.” Qur'an 20:132

He commanded him in the verse to command his family before commanding himself to persevere in it so as to let you know that the verse was revealed purposely to command the family to pray. Parts of the verse is on accomplishment. The servant is commanded to pray knowledge wise without doubt. He (Allah) wanted to inform the servant on something they may neglect with the command of His Messenger (saw)

Then he said: Attention and information: Know that it is Wajib (obligatory) for you to command all members of your family to pray, that is your wife, slaves and children, etc. To even beat them if they did not obey, because you have no excuse on the right of Allah by saying that I have commanded them, and they did not obey. It is a fact that, if they knew that it pains you when they neglect Allah's commandments in the same way it pains you when they spoil food or left something else (in the house), they would not neglect it. However, if they realized that you are more concerned about your interests than the commandments of Allah, they will neglect the commandments of Allah. Whomever established prayer while having family members that do not pray and he does not command them, let him be prepared for the day of resurrections. He will be resurrected among those who neglected prayer.

Then, he went on to say that, if you insist that you have done your best without the desired results (including beating, etc), you should cut off whoever you are capable of distancing yourself from him. You should not hesitate to sell them or divorcing or by turning yourself away from whoever is not possible to get

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rid of and abandon them for the sake of Allah. Abandoning for the sake of Allah is equivalent to observing the rights of kinship. This is enough for answer and Allah is the Guide towards that which is right.

The Eighth is a question on the ruling of someone that whenever he commences prayer, shaitan comes to remind him of many things from the beginning to the end of his prayer. Does he have any reward or not? In addition, what is the medicine for that? The answer is that he will have complete reward if he is distracted by trying to fight those insinuations because he has no power to get rid of them naturally. Nevertheless, if he is the one moving around his thought through worldly issues of his own volition his reward will be reduced although his prayer will not spoil. It is just a detestable act. In the Mukhta Al-khalil while discussing the detestable issues (he included thinking about worldly things) in prayer, Abu Zaid said in the chapter of forgetfulness that whoever his thoughts move around to worldly concerns reduces his reward but does not spoil his prayer. On the medicine of insinuations, Ibn A Allah Al-khodri said in **Minan** that his Sheik Abdul Abbas Al Mursi (ra) used to recite for the person suffering insinuations:

سبحان الملك الخلاق إن يشأ يذهبكم ويأت بخلق جديد وما ذلك على الله بعزيز

“Glory be to the king, the creator, if he wishes He does away with you and brings a new creation and that is not difficult for him.”

Ashbirkhli said in the explanation of **Al-Mukhtasar** that whoever finds insinuations let him write on a Friday on seven pieces of paper;

﴿وَلَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾ إِنَّكَ الْذِيكَ اتَّقُوا إِذَا مَسَّهُمْ طَلِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿الأعراف: ٢٠٠ - ٢٠١﴾

“Whenever shaitan whispers some insinuation on you, seek refuge on Allah. Indeed, He is All Hearing, All-knowing. Indeed, those who have piety when touched by insinuation from shaitan they remember Allah and all of a sudden regain their sight.”*Qur'an 7:200-201*

Wash Za'afaran and Rose water and he then swallows one paper every day and drink a lot of water, he will be healed from the insinuations. He also said Uthman bin Abil Asui (ra) reported that he said, “Oh Messenger of Allah, indeed, shaitan has hindered me between me and my prayer and my recitation is confusing. The Messenger of Allah said:

ذلك شيطان يقال له خنزب فإذا أحسست فتعوذ بالله منه واتفل عن يسارك ثلاثا

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“That is a shaitan called Khinzib, whenever you feel him seek refuge in Allah from him and spit to your left three times.”

I did as he said and Allah freed me from him. He also said that a scholar said: The best medicine against insinuation is to focus on Allah's remembrance and do it abundantly. Also in Qasidah Dijarairiyah it is said that shaitan will never harm you with insinuation if when you detect it, seek refuge in Allah and supplicate and turn your heart away from him. With Allah's remembrance he is defeated. Abdul-Rahman Assuyuti said in the book of Counsel and Advices said that too much insinuation in acts and intentions is an indication of the death of the intermittent part of the soul and the heart. He went on to say that, if the insinuated person cannot correct the outward picture of his acts, how can he be able to know Allah and his Messenger (saw). You should Ask Allah to get rid of that in the last third portion of the night. Indeed, he will get rid of it for you. This is enough to screened answers and Allah is the Guide.

The Ninth question is on the ruling concerning a man in whose tongue the **Kalimah shahadah** (testimony that : there is no one worthy of worship except Allah and Muhammad is His Messenger and Prophet) flows, but his religious affairs are less important to him than his world affairs. He also claims that remitting Zakat is a cause for destroying animals.

The answer is that the scholars of sunnah (rta) have agreed that whoever testify the kalimah: **La'ilaha Illah Muhammad Rassulullah**, the Islamic principles apply on him. Abdussalam bin Ibrahim said in one of his books that whosoever accepts the **Kalimah** and professes Islam, it is enough for him in this world and the hereafter. He cannot be considered a **Kafir** (unbeliever) unless he commits an act that is associated with unbelief or points in the direction that such act or behaviour are only committed by unbelievers. Such acts may include prostrating to an idol.

I want to say also that, if there is evidence that the man claims that paying Zakat is a cause of the destruction of his animals, then he has become a Kafir (unbeliever). This is because, whoever claims that performing an obligatory religious act (duty) brings him or causes bad luck, he is a kafir by consensus. This is enough for the screened answer and Allah is the Guide.

The Tenth question is on the relationship between the ruler and the ruled. Shall we obey or disrespect him when he denies us our rights and maltreat us? Shall we remove him from the throne if we have the capacity to do so? The answer is that it is a bad habit, and forbidden by consensus. The Waliy of Allah, Ibn Abi Hamzah, said in the “Journey of the Souls”, an explanation of Al-Bukhari that the Prophet Muhammad (saw) commanded that Oath of

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allegiance should be preserved, saying: even if He (the Emir) is black with ugly eyes and big nose. You should hear and obey, even if he beats you and takes, the property. Then it was said, "Oh messenger of Allah (saw); what about if we have Emirs who ask for their rights from us but they don't give us our rights? He responded that, you should "give them their rights and ask your rights from Allah. Indeed, Allah will ask them about their Subjects (People Under Their Custody).

The Hadiths with this meaning are many, and that is because of what follows from honour for Islam, manifestations of its principles and confronting the enemies. Islam forbids commotion that would bring the very different consequences. In the **Qasidat Aljazairiyah**, it was explained that the Emir of injustice is not removed except by Kufr, that excepts if his actions manifest unbelief. On this, there is no doubt on the consensus for his replacement. Sheikh Assanusi said in the explanation of his poem that the Prophet (saw) has characterized the bad times and described its kings. What he (saw) said then is common today, but did not urge or command rebellion against them. Instead, he commanded that their rights should be given to them (kings) and people should ask for their rights from Allah. Also in the book, *Illuminating Darkness*, it was expressly stated that it is not permissible to remove him even if he displays ungodliness; commits crime, excepts if he does Kufr. Indeed, even in this case, there is need for thorough investigation in order to prevent transgression.

In the Scent of Paradise-**Raihatul Jannat**, which was explained by Sheikh Ismail, popularly known as Ibn Annabilis Addimashk Albakilani (may Allah have mercy on him) said that it is not permissible to divert the Imam from his Imamate and remove him for any reason except Kufr. There are seven major sins, even if he commits them without making the sins legitimate, it is encouraged to remove him. This is enough and Allah is the Guide.

The Eleventh question is a request on the ruling of one who claims to know the unknown. The answer is, what has been said by Mohammad bin Abdul-Kareem Almugili to Askia's questions. Whoever claims to know the unknown by making lines on the ground (sand) or through the state of the stars or news for the Jinn, or through the sounds of birds or their (configuration) movement or other means is a lie and a Kafir; and whoever believes in him is also kafir. Then the Messenger of Allah said:

من صدق كاهنا فقد كفر بما أنزل على قلب محمد صلى الله عليه وسلم

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“Whoever believes in Fortune teller has become kafir of what has been revealed into the heart of Muhammad (saw).”

I said that Mohammad bin Ahmad bin Juziy said in his book: **Laws of the Principles of Sharia and Aspects of Jurist Ramifications**” concerning the principles of stars that if he believes that stars have influence on his life, then he is a kafir. Similarly, whoever claims to know the unknown is an innovator, and like those who seek to know the unknown through any means. That is enough for screening answer and Allah is the Guide.

The Twelveth is his questions on the position of people who venerate trees, stones and shaitans or what is called **Bori** in the sudan territories of the Hausa. The answer is that those people are kafirs by consensus. Muhammad bin Abdul Kareem Al mugili said in response to the question of the Amir, Alhaj Aksiya of Songai. Amir Askiya had asked: what is the ruling on people saying La’ilaha illallahu Muhammadur-Rasullullah, but they venerate some trees, making scarifies before them. They have venerated houses where Buri (Bori) is performed or spirit worship. They do not make the sultan to make a decision on a small or big matter except by the orders of the keepers of those venerated houses. They are **Mushriks** with no doubt. This is enough and Allah is the Guide.

The Thirteenth is his question on the status of the property of the Sultans. The answer being what Al Gazali said in **Minhajil Abidina** - Path of the Worshipers. Please note that scholars differ concerning the wealth of sultans. Some of them said that their property is not lawful for the rich nor for the poor, because they (Sultans), in most case have **Haram**(illegal) money and the ruling is on what is more frequent being needed to avoid it (their money). Others said that it is lawful for the rich and for the poor if there is no proof that it is Haram because, the punishment is on the giver. While others said that, it is lawful for the poor and not for the rich. If you do not know its source, it is lawful which is a popular position. Muhammad bin Abdul-Rahman Al-Barnawi said in his poetic collections Shurbu Ziloy, that all Haram that you know its source, my brother, is not lawful except if you take it with the intention of returning to its owner. Take it, there is no problem especially the one you do not know its source, it is lawful and its doors are wide open.

Moreover, Ahmad Azzaruq said in **Miftahi Sodadi** - The Key of the Truth- in the explanation of - **Irshadi Salik**- Guiding the Disciple, that some scholars have stood firm in forbidding the moneys of the oppressors. Then he said: 'Izziddin Abdulsalam rejected this saying that piety took him into that, and if he were to be pious enough not to stay in the religion of Allah, what is not

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Allah's ruling it would be better for him. This is the end and I state here that the food of the Emirs is lawful is a popular view. Ahmad Azzarwak said while explaining the above statement that it is an indication of his understanding and intelligence. Further, Mohammad bin Abdul-Rahman Albarnawi said in his poetic collection - Drink of the Thirsty that:

To consume food is lawful on clear understanding, Oh my friend,
Leaving it is piety as for as we know for everyone running from every doubtful things.

He also said that "if you come to the food of the Emirs, the choice is yours (to eat or to leave) based on popular knowledge.

This is enough and Allah guides towards what is right.

The Fourteenth is his question on the ruling of words rampant in people's tongues like "**Nidmano fallaud**" in the language of the **Tawanik** and "**Midun Kalfinin**" for the Fulatas, and in the language of Sudan Hausas "**Muna Tallafi**". The answer is: these words are permissible built open positive thinking and strong hope which is expected to be attained by all righteous when covered by the mercy of Allah as mentioned in this sayings.

﴿يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾ (٤١) إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿الدخان: ٤١ -

٤٢

"In the day not all shall avoid his only is anything, and they will not be helped except whoever Allah will cover with His mercy." Qur'an 44:41-42

Jalodlod Deen Almahali said in his Tafsir explaining the meaning of this verse that they are the believer, because part of them will intercede for part by Allah's grace. It is what is hoped that although we hope this world for those who hope to get in there. What is forbidden in Sharia is to ask what is impossible. Moreover, there are reported hadiths confirming the Awliya and the scholars as well as the righteous will intercede for people on the day of judgment. If that is the case in the hereafter, no wonder that ordinary people ask them to intercede for them in the hereafter and here in this world. In addition, if you want to expand your heart while hearing these words, look at the blessings and favors coming from Allah to you and do not look at shaitan comings and weaknesses. Then say: I accept that Allah made me accepted by them. Alhassan Diyussi said in his lecture that if his hope is strong for himself or for others, then whenever they say something, let him say: May Allah accept me and accept for him.

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I said that it is not permissible for anyone to be deceived by that and stop struggling for himself. Abdulwahab Asha'arani said in the book of "Counsel and Advices" that struggling in this is demanded as said by the Prophet (saw) when someone asked him:"

أَعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السَّجُودِ

"Help yourself by prostrating a lot."

Then he said: But whoever is blind in his heart to the fact that his belief will be enough, Allah is high and He is as the servant thinks about Him. Their words is built upon positive thinking and the strength of hope. This may explain the hope of the Awliya (servants of Allah) by promising their disciples the paradise. The similitude of this is what is in the book, "Summary of Joy" as reported by Sheik Abil Qasin Umaru Albizari and others, that they said Sheik Abdul-Qader, has guaranteed to his disciples his companionship. He added that Abdullah Alkhaiyat bin Muhammod Alhaarushi said in "**Alfothil Mubeen**"- Clear Victory-which is an exculpation of "**Kanzul Asrar**"-**Secret Treasures** that the Imam and Waliy Sayyid Ali Al-Bakri Al-Miziri (ra) said that whoever recites this Salot (prayer) and "did not enter Aljannat (paradise) let him hold me before Allah the most high." The prayer is:

اللهم صل على سيدنا محمد الفاتح لما أغلق والخاتم لما سبق ناصر الحق بالحق والهادي إلى صراطك المستقيم
وعلى آله حق قدره ومقداره العظيم

"Oh Allah, send your benedictions on our master, Muhammad, the opener of what was closed, the seal of what preceded, helper of the truth by the truth, and the guide to your straight path, as well as to his family in the true measure of his great statue."

Also, Hasan bin Yussuf said in his Lectures that Ibn Nasir used to remind the poor from the words of the Imam-Assaalohi that he said "whoever saw-me for seven times, I guarantee paradise for him with the condition that he says: I testify that I saw you, and I will testify for him." (May Allah forgive us. Ameen – Editor). Then Yusuf said: The Sheik used to mention that as a way of raising hopes for people to work harder in the quest for Allah's mercy than him and try to be better than him. (Allah knows best. Editor). Then Alhassan Al-Yussuf said: know that this kind of thing is mentioned as a way of raising hope as we explained before, and it is a permissible issue and the intellect does not forbid it nor Sharia. The favour of Allah is great and cannot be measured by the scale of the Auliya (servant of Allah). They have their position before Allah, the superior and if he, whoever gets in touch with them fire well not

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touch them, as in the story of Ibn Hassan on whom it is said that whoever saw him will enter paradise, or even by seeing someone who saw him till seven or more all this is possible. Indeed, the Prophet (saw) informed about Uwais Al-Qorni (ra) that he will intercede for a number of people equal to the number of the inhabitants of Rabi'at and Mudur. Alfaqi also informed me that a group of the companions of Ibn Mubarak Altistawiini entered to Sayid Muhammod and he told them: "Oh you poor ones! What did Ibn Mubarak say!" They said: he said that the people of his generation will be accountable on me, or that they are under my custody or something like that. Then Sayyid Muhammad Ishafi said: Testify for us, we are among the people of Mubarak. Then Alhassan Alyussif said: look at this impartially, that submission and nurturing hope does not give security against the plot and the decree of Allah. Therefore, do not feel safe from what is compulsory. Learn and practice what is expected from us by our religion. Indeed, there are responsibilities in its condition, and hope and fear with their condition.

With the above comes the end of the book "**ChosenAnswers of the Prescribe Question**" and ends the letter. All praise be to Allah for His good assistance.

Allah eased its answers. I answered the questions on the level of where my knowledge ends and on what my understanding of the words of our religious leaders (Radyallahu Anhum). I did relate all sayings in the answers to their source as I promised at the onset. Praise be to Allah the one who guided us, and we are never to be guided if not for His guidance.

Oh Allah, send your benedictions to our master, Muhammad (saw), the opener of what was closed, the seal of what has preceded, helper of the truth by the truth and the guide to Your straight path as well as his family in the measure of his great status.

This books was completed by the grace of Allah and on His behalf. Oh Allah have mercy on the Ummah of Mohammad (saw).

**بيان البدع الشيطانية
التي أحدثها الناس
في أبواب الملة المحمدية**

**Explaining Satanic
Innovations**

**By
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May His Peace and blessings be upon the Prophet Mohammad (saw), his family and companions abundantly. The poor servant, the one under the mercy of his Lord, Uthman bin Muhammad popularly known by Ibn fodiyo (May Allah cover him with his mercy), Ameen, said: All praise is due to Allah, the Lord of the universe, and may His peace and blessings be upon His Messenger (saw), his family and companions. This book is titled: **Explains Satanic Innovations** invented by people into the religion of Muhammad (saw). The book shall be beneficial **Insha Allahu** to whoever will contemplate over it.

Among the things, they narrated in the chapter of Iman, prejudice or bigotry in the religion is a forbidden innovation by consensus. Engaging the layman into the ambiguities of argumentation is another forbidden innovation by consensus. Spoiling the beliefs of Muslims is another forbidden innovation. Delving into clearly ambiguous philosophical matters, is forbidden innovation by consensus. Among the things they innovated is answering the call of nature i.e defecating in the places of unbelievers, is another forbidden innovation by consensus.

What is the ruling on being called by names like *Harb* (war), *Maurah*. *Jamrah* (amber of fire) and *Land Lord* I say: that kind of faith is to swear by the *Ka'abah* or the *Wali* and so on is another forbidden innovation in the popular view or even detestable. Also their haste in fulfilling the expiation of false swearing by fasting for 3 days when they can afford to free a slave or to cloth ten poor people or feed them is another forbidden innovation by consensus, because Allah did not command fasting (for) three days except after being incapable of fulfilling the other three options.

Among the things they invented is vowing to fast every Monday and Thursday. It is a detestable innovation. Also, the condition of vowing like saying that when Allah heals my sickness, I must do this and that is a detestable not a permissible innovation. There is the vow of exemption like vowing to free a slave whose usefulness is not significant in order to get rid of him, thereby running away from the responsibility of taking care of him is detestable. Similarly, many overburden themselves by vowing to do something difficult as a duty is an innovation, especially if the thing is beyond ones capability, then it is a forbidden innovation by consensus.

You find innovations in marriage in the case of parents taking the dowry of their daughter for themselves. It is a forbidden innovation by consensus. Also the **Walimat** (feast) is conducted in association with so many evil things, is another forbidden innovation. Do not think that this is a condemnation of

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Walimat Nikah, no, in fact it is Sunnah in Shariah. It is the manner in which it is conducted.

It is an abomination and a forbidden innovation for women take from their husbands bed right. It is a forbidden innovation for it appears like Zina (Fornication). To have sexual intercourse in the presence of someone seeing them is a forbidden innovation. It is not allowed for someone to witness the nakedness of others. They have sex before foreplay; screaming and talking nonsense during sex are all detestable innovation. Also complete nakedness of both partners during sex is another detestable innovation. Fantasizing with another woman while having sex with ones wife is another forbidden innovation. Likewise, fantasizing about another man while having sex with ones husband is wrong. Also forbidden is informing third party about private things between husband and wife, because that may tempt those third parties.

Also there are many things they invented in trade, such as allowing the ignorant to sell by himself in the market is another forbidden innovation by consensus.

If you ask what is the ruling on women celebrating with high voices during child birth: I say that it is a forbidden innovation from the most authentic view point because their voices are part of their nakedness.

If you say what is the ruling on women putting the knife that was used to cut the umbilical cord of the baby on his head and his mother remains with him at all times for forty days, fearing that in one night she may be afflicted by Jinns, I say that is a detestable innovation. Now, if you ask me what is the ruling on the food which is given to the mother of the baby from the day she gives birth till the day of naming ceremony? I say it is permissible, if it is not over burdening or if it is not a way of showing pride. If not, then it is a forbidden innovation by consensus.

If you ask, what is the time to name the child? I say, it is slaughtering the animal and it is recommended that he should not be named except while slaughtering it. However, if the new born is someone that no sacrifice is offered on his behalf because of poverty on the part of his guardians, then they can name him on the seventh day.

If you ask: what is the ruling in using names like Fulanuddeh, Zakiyuddeeh, Muhriddeen, Almuddeen} and on? I Say that it is a forbidden innovation if the intention is pride and showing closeness to Allah, but if not then it is a detestable innovation. And the names of war, given to scholars out of positive intentions {towards them but they are innocent of being pleased with the

names}. Then if you ask if it is permissible to call a scholar by his name or an elderly person? I say, that it is permissible, but not doing is better, in case he detests it. If you may also ask on what is the ruling on the titles popularly used among the Fulani tribe for both sexes by calling so and so? I say that is permissible in itself because the title themselves have no self-purification, even though their intention is to honour. As for their anger on whoever attaches them it is permissible.

Now, if you say that you are informed that in the Sharia, we should call them with their names and not with their nicknames? I say, a nickname in Sharia is one to be called in relation to his son or someone (else) son; it is permissible to give nicknames based on certain attributes on the person like Abu Turab (*ra*) or Abu Hurairah (*ra*). If you ask, can a child be given a nickname? I say there is no problem but not doing so is better because of the apparent lie, in that, the child has no son. If you say what is the ruling in using names of Angels like Jibril, Mikail and so on? I say that it is detestable according to Imam Malik. Now if you say “is Malik also detestable for being the name of an Angel?” I say it is permissible innovation free from acts of disobedience, and it was said that the correct view is that Malik is a good innovation, which is recommended and is free of sins.

And if you say, what is the ruling of cooking food on the day of *Maulid* and invite people to eat without involving in sinful activities? I say it is a detestable innovation. What is the ruling of the food of the day of *Ashura*? I say it is recommended if free from over burdening, and it is a detestable innovation to make it a Sunnah that must be observed. What is the ruling of the food of *Idl Fitr*? I say it is a Sunnah if free from overburdening and free, not by compulsion but as a Sunnah, otherwise it is detestable. What is the ruling of the food of *Id-Al-Adha*? I say that I have not come across its ruling, but I think it is permissible if free from overburdening and free from being turned into a must to do Sunnah, getting distracted with it before *Salat Al-Eid* and slaughtering the sacrifice, otherwise it is detestable innovation.

Also among the things they invented in the chapter of Hajj is Kissing the black stone and raising voices is a detestable *bid'ah*. Likewise, putting the cheeks and the forehead on the same stone is a detestable *bid'ah*. Also rubbing one's body on the walls of the ka'abah or the mosque is a detestable *bid'ah*. Likewise walking backwards while bidding him farewell (*saw*).

It is wrong doing what their Sheiks and elders do on the graves. They venerate their owners thinking that to be part of good manner. A form of *bid'ah* is what people do by circumbulating the grave of the Prophet (*saw*). Also is walking in

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Mina throwing handkerchiefs and cloths; all that is part of detestable *bid'ah*, because true blessings are earned by following him (saw) and there is no difference between what they are doing and what is obtained in the time of ignorance, of worshiping statues.

In terms of intention, among the things they invented in slaughtering is to specify some Qur'anic Surahs to be used in the process as a way of showing gratitude and not as shirk, which is a detestable *bid'ah*. However, if there is no specification, there is no problem and it is even praiseworthy because Umaru Ibn Khattab (ra) sacrificed a camel when he memorized Surat AL-Baqarah as a way of showing gratitude to Allah. Also among the innovation is expecting reward by sharing the meat of *Udhiyah* and by being given part of the meat. That is a forbidden *bid'ah* by consensus, because the meat of *Udhiyah* must not be used as reward. Also gathering people slaughtering animal for naming ceremony is *bid'ah*.

Also rubbing one's body on the grave as a way of attracting blessings is a detestable *bid'ah*. It likewise bad, rubbing oneself with the water on the grave or taking sand from it (grave) for blessings as well as doing *Dhikr* on the grave. It is said that there is no problem in reciting on the grave and it is said that it is a Sunnah to sit beside the grave after burial as a way of giving company to the dead, the time equivalent to the time spent in slaughtering and sharing the meat of a camel. I say what is correct, however, is that it is detestable because the *Madhab* of Imam Malik detests reciting the Qur'an on the grave, but some scholars said that recitation be made because some hadiths confirmed that they (the dead) receive it. I say even if we accept this, it is not proper to recite verses containing punishment, command or interdiction, so as not to be an evidence against the dead. Likewise putting the Qur'an on the grave for blessings is a detestable or acceptable *bid'ah*.

Also among the things they invented in the chapter of *Zakat* includes delay in giving it, after it has become due till the day of *Ashura* (tenth day) of Muharram which is a forbidden *bid'ah* by consensus. It is *wajib* to bring out *Zakat* when due. Likewise using it to feed guests is a forbidden *bid'ah* by consensus, for two reasons: one of them is delay in giving it to its beneficiaries when due and the second is the possibility that some of the guests are not entitled to *Zakat*. Also, giving it to the Imam of *Taraweeh* prayers as a recompense for his Imamate is a forbidden *bid'ah* by consensus, because *Zakat* is not to be given for that purpose even if the person given is among the deserving ones. Also, giving *Zakkat* to a close relative who is not under his custody more than what is given to others, is a detestable *bid'ah*.

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Among the things they invented with regard to fasting is fasting on the day of doubt at the beginning of Ramadan as a precaution. This is a forbidden *bid'ah* by consensus. Also, the *Zikri* done after every two *salams* of *Taraweeh* till dawn is a detestable *bid'ah*. Some say it is permissible, others say it is recommended, but the first view is the correct one.

Likewise coming together in order to finish the Qur'an on the 27th night of Ramadan is a forbidden *bid'ah* by consensus, especially in our time when the habit of mixing men and women on those occasions is rampant, as well as the sinful competition and show off in the Qur'anic recitation. If the gathering is free from all these then it is a detestable or permissible *bid'ah*. Likewise bringing water containers to the Mosque during the completion of the Qur'an is a detestable *bid'ah*.

Again, if you ask what is the ruling on reciting or doing *Zikr* together with one voice? I say: that is a detestable *bid'ah* in the *Madhab* of Imam *Malik*.

If you ask what is the ruling of *Hizbul Idarah*? I say: it is a detestable *bid'ah* in the *Madhab* of Imam *Malik*. Also if you ask what is the ruling on what people do in the month of Rabbi Awwal in the day of Maulid or on the seventh day after the Maulid by coming together for *Zikr* and sharing of food which they prepare for that purpose? I say: it is a detestable *bid'ah* even if free from immorality. It is also wrong moving with the same voice and doing Takbeer at the same time.

Among other things they invented is the recitation of say *La'ilah illah Allah* to the dying person. It is a detestable *bid'ah*. Also putting cotton in the anus of the dead, in his nostrils and throat, that is a forbidden *bid'ah* by consensus, because it is trespassing the sanctity of the dead. Also appointing an area from which to start the funeral procession is a detestable *bid'ah*. Likewise, crying loudly while bringing out the dead is a forbidden *bid'ah* by consensus. It is the same with crying profusely by those carrying the corpse is a forbidden *bid'ah* by consensus, because it causes harm to the dead. Also moving slowly by those carrying the corpse is a detestable *bid'ah*. In the same vein is conducting *Zikr* while carrying the corpse is a detestable *bid'ah*.

Other innovations, which are detestable, is accompanying the funeral procession while reciting the Qur'an or attaching a talisman with Qur'anic verses or names of Prophets on the dead body. These are forbidden *bid'ah* in the most popular view; because when the body decomposes it will cover the talisman containing Qur'anic verses, names of Prophets and other names with impurity. Although some scholars approve the writing on the talisman, called

covenant, which is placed on the chest of the dead in the grave, I say: this is not befitting. The reason is that such actions result in putting impurities on the verses of the Qur'an, as well as the names of the Prophets by the decomposition of the body. Some scholars have suggested that it could be allowed only, if a hole is made beside the grave. This act is still an innovation despite the trick, because goodness lies in following the Messenger (saw).

Among the detestable innovations are restraining people from using the water of the house in which the deceased died and chasing members of the household to vacate the house on returning from burial of the deceased. Another detestable innovation is choosing specific days for condolence without considering it forbidden to do it outside the chosen days, otherwise it is a forbidden *bid'ah* by consensus.

In the same way, some people do the *bid'ah* of not visiting the sick on Saturdays. Likewise gathering people for ransom prayer is a detestable *bid'ah*; as well as the food they prepare for the guests to come and eat.

It is also a detestable *bid'ah* to build upon the grave if the intention is pride; otherwise it is a forbidden *bid'ah* by consensus. What is noble is putting a stone on the head side of the grave as a sign which is Sunnah. But planting a tree on the grave as a sign is a detestable *bid'ah*. The other detestable *bid'ah* is to turn the grave into a Mosque for attracting blessings by praying in it. Some say it is permissible (but the correct view is detestable).

Also, the prayer they perform on the last day of Ramadan, thinking that whoever prays during the time, the prayer will cover for him the missed *Faraid*. This is a detestable *bid'ah*. Many also, do not make up for forgetfulness in prayer. Some scholars said: whoever does not make up for the forgetfulness in Salat, it will remain a responsibility until he performs it. Among the innovations is not praying *Qasr*, (shortening of prayer during a journey). It is a forbidden *bid'ah* for those who consider it *Wajib* and detestable for those who consider it Sunnah. Also creating many places for Jum'ah prayers in the same town or village is a forbidden *bid'ah* is the most popular view by consensus if the intention is pride, otherwise it is a detestable *bid'ah*.

Likewise raising the voice during the sermon is a forbidden *bid'ah* by consensus and doing voluntary prayers after Jum'ah service in the Mosque is a detestable *bid'ah*. Also among the detestable *bid'ah* is assembling at the house of the Imam before coming out for *Sualat Al-Eid*. Likewise shouting the *Takbeer* to the extent of getting a sour throat is a detestable *bid'ah*. Delaying

Eid prayer till the sun gets hot is a detestable *bid'ah* although its time extends till Zenith. {Likewise cooking in the Eid prayer ground is a detestable *bid'ah*.}

Yet, another forbidden *bid'ah* by consensus is giving the responsibility of selling to an ignorant person who doesn't know what is and what is not permissible. it is also a forbidden *bid'ah* for men to sit at home while women go to the market mixing with men (by consensus), as it is a way of imitating the Europeans whose women buy and sell in the shops while they stay at home, knowing that the *shariah* has forbidden imitating them. If women need to buy cloth or jewelries or anything else, let the husband go by himself if he is capable or send someone.

Moreover, scholars say that women should not go out at all for minor things because that leads to some kind of manipulation on their side by exposing themselves to strange men. And if you say: is it permissible for a young lady to go out to the market in order to buy or sell if she is well covered {and slave is not secluded or any of the things cautioned by the Sharia like mixing with men and opening up to them}. I say: that is permissible if there is no one to do that in her place like a husband or other close relative.

Therefore, it is not permissible for her to go out if they are around because her going out is *Fitnah* (Temptation) and if she is not among the tempting ones then it is detestable for her to go out because the interdiction is general with the exception of elderly women that men do not usually feel attracted to. Therefore, if a woman does not find someone to do the shopping on her behalf among the above mentioned people, let her send who will represent her among the elderly women who will not tempt men through their words. But if all of that are not possible then she should look at the needs of taking her out if they fall into the category of necessity like cloth or non-essentials like jewelry. If they are of necessity she should go out, complying with the requirements of Shari'a, but if they are not-essentials let her forget about it and that is better for her in the sight of Allah.

Now if you ask what is the ruling on a woman going out to buy from hawkers who sell cotton and other things in the village? I say: that is haram by consensus because it is not permissible for a woman to go out except with her husband or close relative, which is completely different from what women do nowadays; buying from those selling anklet, bracelet, cotton, and adornment clothes and sometimes in seclusion which is haram by consensus. Sometimes, in the market a group of women gather around a seller and in the process unlawful conversations takes place with him because in most cases they come

out without Hijab or with a short cloth or other forms of indecent dress that is rampant in our time.

Also among the things they invented on legal judgment is that they only punish the lower class and spare the elites. Likewise, they free many who deserve being stoned to death for *Zina* as well as flogging and replace it with a simple punishment, which they desire. That is a forbidden *bid'ah* by consensus. Other innovations they invented in legal judgment is to put ignorant people above scholars and giving Shariah posts through inheritance to those who are not qualified. This is also a forbidden *bid'ah* by consensus. Likewise not giving inheritance to the wife and other women is another forbidden *bid'ah* by consensus.

Also among things they invented is to delay circumcision until puberty which is a forbidden *bid'ah* by consensus because exposing him is haram. Threatening children during circumcision not to cry is a forbidden *bid'ah* by consensus. Likewise, keeping those children that are matured enough to be circumcised waiting for other under aged children in order to be circumcised together on the same day. That is a forbidden *bid'ah* by consensus if the waiting delays circumcision to the age of responsibilities (maturity).

Likewise gathering the children in the desert which is a forbidden *bid'ah* by consensus because of lack of security in the desert and the fear of their getting lost, but if not then it is a detestable *bid'ah*. Likewise women assembling in a house during circumcision playing unlawfully by singing and shaking their anklet and bucket is a forbidden *bid'ah* by consensus. Also what is done by some evil people because of circumcision is allowing free mixing of men and women that is *haram* by consensus.

Also among the invented things is shaving the head and leaving the forelock unshaved or divide it into two. In addition, shaving the head during repentance is also detestable *bid'ah*, but among scholars, some permit it, comparing it with the shaving during pilgrimage saying it is hair of sins so it should be shaved. I say: the correct view is to leave it because it is *bid'ah* and the right path is following the Messenger of Allah (saw). Likewise, shaving the beard is a detestable *bid'ah* and also shaving of beard is *Bid'ah Muharramah*. Shaving of what is under the chin is a detested *bid'ah*.

They invented the wearing clothes that has long and wide sleeves, it is detestable *bid'ah* except for Imams, judges and people in authority. I say: the correct view is that it is recommended for men to wear short cloth up to half of the leg and it is permissible to the ankles, but below that if it is intended for

pride and vanity is haram, but if not, it is a detestable bid'ah except for Imams, judges and people in authority. I say: the correct view is that it is recommended for men to wear short cloth up to half of the leg and it is permissible to the ankles. Anything below that, if it is intended for pride and vanity is haram; but if not, it is detestable because the Sharia has condemned that.

As for a woman, she must drag her gown at least by one cubit or one arm extra length for the need to cover herself because the feet and the whole of her body is nakedness except the face and hands. It is a detestable *bid'ah* to wear 'Imamah' (a big turban) in a show off manner, but some scholars say that it is permissible. I say: the correct view is that it is detestable. Likewise, to make it very big is a detestable bid'ah because the length of turbanis seven arms by one arm which is the turban of the Messenger of Allah (saw) and in white. The Prophet (saw) has a black turban seven arms in length and one arm wide. It is said that to make it big is not detestable in our times, instead it is permissible and recommended for the *Imams*, judges and people in authority.

It is on this basis that it was said that to make your turban big, under your clothing is a way of honouring the religion. I say: the correct view is that it is detestable if it gets to the level of pride. Now, if you ask how big should the tail of the turban be? I say: it should reach an arm or less, and it should be layed on the shoulder because the Messenger (saw) used to do that as it was reported that Ali (ra) said that the Prophet (saw) tied his turban and that is permissible between *muslims* and *mushriks*.

It is a detestable *bid'ah* for a man to cover himself with a cloth and allow it overflow over his shoulder because that is recommended only for women, except under necessity of heat or cold. Likewise not removing clothes before sleep is a detestable bid'ah because the Sunnah is to remove clothes before sleep so far as long as one reaches forty. Likewise, it is a forbidden *bid'ah* by consensus, for a woman to sleep with her husband wearing the worst cloth and when she wants to go out she wears her best clothes and ornaments.

There are innovations in food and drinks, which is, to select a special food for a man; it is a forbidden *bid'ah* by consensus if that is out of pride. Likewise, using spoons to eat as well as other cutleries is a detestable *bid'ah* except if one has excuses because excuses have their own rules. It is a detestable bid'ah to take another handful of food before swallowing what is in the mouth. Also too much of cutting, picking, shredding of bread with the knife and biting and tearing with teeth is a detestable bid'ah. Likewise, too much of jokes while

eating and too much talk or lack of it completely or eating with water or eating hot food or not chewing properly is detestable.

Drinking water by gulping it is a detestable *bid'ah*. As for milk it can be by gulping. The forbidden *bid'ahs* by consensus include finding excuses to get fat especially by some women but if that leads to neglecting some obligatory things in religion or harm to oneself, otherwise it is a detestable *bid'ah* and the correct stand on that is moderation, because the best of issues is the middle one.

To overburden oneself by borrowing to entertain without having the means to pay back, and being uncomfortable with the debt and things like this are over burdening oneself and are discouraged for being a detestable *bid'ah*. But if both the creditor and the debtors are well pleased, and there is easy in fulfilment, and there is no over burdening and it is because of Allah.

Another innovation is with regard to Salam and swearing by Allah, which is a detestable *bid'ah*. To bend while saying salam is a forbidden *bid'ah* by consensus if that bending is a true ruku'u (bowing) but if not then it is a detestable *bid'ah*. Equally, standing up for one another during gatherings and celebrations while giving salam is a detestable *bid'ah*, and it is said that it is a permissible one, but the correct view is that it is detestable. In the same way, it is detestable to stand for the recitation of Qur'an. Shaking hand with the tips of the fingers during Salam is a detestable *bid'ah*, because it is the greeting of the jews, that is by pointing with the fingers and that of the Christians pointing with the hand.

Exchanging *salam* between a strange woman and a strange man is detestable *bid'ah* because it brings some kind of affection between them. Also seeking for permission by saying "*subhana Allah*" is a detestable *bid'ah*, the Sunnah is to say "Assalamu alaikum, can I enter?" It is to be said three times and if permission is granted one should enter, otherwise one should go back.

There innovations invented in healing and *Ruqyah*. There is the use of impurity like carrion or other things for healing which is forbidden by consensus. Healing through the use of non-arabic words whose meaning is unknown is a forbidden *bid'ah* in the *Maliki* school of thought. Likewise healing through knots it is a detestable innovation.

Dreams are not left out. You find total compliance with the contents of the dream without measuring it with the book and the *Sunnah* as well as the principles of the pious predecessors. This is a forbidden *bid'ah* by consensus. Indeed, considering dreams is a forbidden *bid'ah* by consensus because dreams

cannot be completely neglected. But, what one sees in dreams or what someone else sees is a detestable *bid'ah*.

In the area of training, there are innovations with regard to Ihsan (righteousness). A person is to tie oneself with a rope or metal or iron, burn with fire as a way of strict training, it is a forbidden *bid'ah* by consensus because it is harming oneself. Likewise listening to *haram* animations according to most scholars like listening to strings (guitar) or wind (flutes) instruments is a forbidden innovation by popular consensus. Denying the miracles of the pious servant of Allah is a forbidden *bid'ah* by consensus. The scholars, said it is feared that those who deny them may end up badly, may Allah protect us and give us peace. Likewise it is a forbidden *bid'ah* by consensus to make claim on those miracles without being qualified.

The scholars said it is feared that whoever claims them without being qualified may end up badly may Allah protect us and give us peace. Likewise reading the book and the people of *kashf* (opening) by those who cannot differentiate between an atom and an elephant is forbidden *bid'ah* by consensus. Reading those books is not permissible except by a scholar who knows the book of Allah and the *sunnah* of *Rasullullah* (saw). He takes from them whatever is clear guidance and leaves whatever is ambiguous, submitting to it with practicing it not because of deficiencies on the part of the one who said it but because is not his level of knowledge and no one is responsible beyond his level of knowledge. It is also not permissible to follow it:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ الإسراء: ٣٦

“And do not follow that which you have no knowledge about.” Q 17:36

Like acting on inner feelings, inspirations or from voices in the realm of the spirit without checking that the friend of Allah has reached a level in which he may not perform his obligations is forbidden *bid'ah* by consensus.

It is imperative to let you know, my brothers, of the types of *bid'ah*; among them are those that must be destroyed, others are recommended while others are *haram*. Whatever is known to cause *haram*, one has the liberty to condemn it and if it leads to greater harm, it should be condemned not for itself but for what it leads to. It is not good to confront public issues by force and harshness, because that will lead to loss and destruction. Let the scholars take charge of that; if they are correct they will be rewarded and if they are wrong the blame is on them for whoever learns knowledge to judge on people by force and harshness does not rest and people do not rest with him. And whoever learns

Explaining Satanic Innovations

knowledge for himself and judges people with humility, fairness and mercy he will have peace and people will have rest with him.

Secondly: to let you know that all types of knowledge are obtainable from the scholars of the past and contemporary ones but what we lack in our days is the knowledge of Sunnah and *bid'ah* which is obtainable except from few among them, and if you spot one in these days hold him tightly because they have become scarce.

Thirdly: To let you know that nothing protects this nation from trials except the life of the Messenger (saw) in their midst. And nothing protects them after him except reviving his sunnah, therefore revive his sunnah.

Here ends the book **Explaining Satanic Innovations** brought by people to the Creed of Muhammad. All praise be to Allah the Lord of the universe. May His peace and blessings be upon His Messenger (saw), the seal of the Prophets and the Imam of the Messengers.

It was completed by the grace and help of Allah on Thursday 27th Rajab.

May peace be upon the master of the Messengers (saw), his family and companions. Oh Allah, forgive us and our parents and all the *Ummah* of Muhammad (saw).

**أصول العدل لولاة الأمور وأهل
الفضل**

**THE PRINCIPLES OF
JUSTICE
FOR
MEN WITH AUTHORITY
AND HONOUR**

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In The Name Of Allah, The Beneficent, The Merciful

Blessing of Allah and His complete peace be upon our leader (Prophet), Muhammad (saw), his household and his companions. Praise be to Allah, Who has bestowed on us the blessings of faith and Islam. He has guided us by means of our leader and guardian, Muhammad (saw). May the most abundant blessing and the purest peace of Allah, the Exalted, be upon him.

The title of this book is **The Principles of Justice for Men of Authority and Honour**. Let me say, that guidance is from Allah, and you should know that the basics of justice are ten, as had been said by Al-Ghazali in some of his books. I will therefore be brief in summarizing them in order to avoid boredom.

THE FIRST PRINCIPLE

O! You, in authority (Sultan), you should know the value of authority, and you should know its risks. Indeed, authority is a blessing, such that whoever observes it with its rights will attain felicity that has no end, which is beyond all forms of contentment. Whoever falls short of discharging its rights will get a problem that has no end. One of the things that shows the greatness of the value of authority is that, if the Sultan is just, the Prophet (saw) said:

(والذي نفس محمد بيده عدل السلطان يوما واحدا أفضل من عبادة سبعين سنة).

“By Him in Whose hand is Muhammad's soul, justice done by the Sultan (leader) in one day is better than worship of seventy years.”

He, the Prophet (saw), also said:

(والذي نفس محمد بيده إنه ليرفع عمل السلطان العدل إلى السماء مثل عمل جملة الرعية، وكل صلاة يصلّيها تعدل سبعين ألف صلاة).

“By Him in Whose hand is Muhammad's soul, the deed of a just Sultan is raised to the heaven as the deed of all the subjects (that is, his deed is raised equal to their deeds), and every prayer that he performs is equal (in reward) to seventy thousand prayers.”

That being the case, then there is no blessing greater than giving a servant of Allah the rank of authority. He (the Prophet) also said,

(المقسطون لله في الدنيا على منابر اللؤلؤ يوم القيامة).

“Those who are just for the sake of Allah, in this world, will be on platforms of pearls on the Day of Judgement.”

One of the things that also shows the greatness of the risk in authority is the Prophet's word: “Those with authority will be brought on the Day of Judgment” and, the Exalted will say:

((أنتم كنتم رعاية خليفتي، وخزنة مملكتي في أرضي))،

“You were the custodians of my vicegerent and protectors of my kingdom on earth.”

Then He will say to one of them:

((ضربت عبادي فوق الحد الذي أمرت به؟))

“Why did you beat My servants above the penalty with which I had instructed?”

He will say: “O! Lord, it was because they disobeyed You and acted contrary to Your instruction.”

Then He (Allah) will say:

((لا ينبغي أن يسبق غضبك على غضبي)).

“It was not proper that your anger preceded Mine.”

Then He will say to the other:

((لم عاقبت عبادي أقل من الحد الذي أمرت به؟))

“Why did you punish My servants below the penalty with which I had instructed?”

He will say: “O! Lord, I had mercy for them.”

Then He (Allah) will say:

((كيف تكون أرحم مني؟ خذوا الذي زاد والذي نقص فامشوا بهما زوايا جهنم)).

“How could you have been more merciful than I?”

Then He will say to the angels:

((خذوا الذي زاد والذي نقص فامشوا بهما زوايا جهنم)).

“Take who had exceeded and those who had lessened, and walk them to the inside corners of Hell.”

The Prophet (saw) also added that:

(أشد الناس عذابا يوم القيامة السلطان الظالم).

“The person who will have the most grievous chastisement of all people on the Day of Judgment will be an unjust leader.”

Of the things that show the greatness of the value of authority and the greatness of their risks together are the Prophet's words that:

(أحب الناس إلى الله وأقربهم منهم السلطان العادل، وأبغضهم إليه وأبعدهم منه السلطان الجائر).

“The most beloved of all people, and the nearest of them to Allah is a just leader. The most abominable (hateful) of them and the most distant of them from Allah is an oppressive (unjust) leader.”

It is fair to state that there is no blessing more sublime than giving a servant of Allah the rank of authority, and no risk is greater than its risk (being in authority).

THE SECOND PRINCIPLE

The second principle is that you, the Sultan (leader), should yearn for scholars of religion, and you should be serious in listening to their advice. You should beware of bad scholars who have the greed of this world. They will praise you, honour you, and seek your pleasure because they are greedy of what you possess. The righteous scholar is the one who is not greedy of the wealth you possess, and he will be fair to you by preaching and telling you the truth.

It is said that Shaqeeq Al-Balkhi, may the mercy of Allah be on him, went forth to Harun Al-Rasheed, who said to him: “You are Shaqiq, the Ascetic.” He said to him: “I am Shaqiq, but I am not ascetic.” So, he (Harun Al-Rasheed) said to him: “Advise me!” He said to him:

“Allah indeed, has caused you to sit in the place (position) of Al-Siddiq (that is, Abu-Bakr,(ra) and, indeed, He required that you be as truthful as he was. He has given you the place of Umar bin Al-Khattab (ra), Al-Faruq (literally “the criterion that separates the good from the bad”), and He requires that you separate between truth and falsehood. He has made you to sit in the place of the Bearer of Double Light (that is, Uthman (ra), Double Lights because he married two daughters of the Prophet (peace be upon him), one after the death of another), and He required that you have his shyness and hospitality. He has made you sit in the place of Ali bin Abi Talib, (ra) and He requires you to have knowledge and justice.”

Umar bin Abdul-Azeez asked Muhammad bin Ka'ab, may Allah be pleased with them both. He asked him saying: “Describe justice for me.” He replied: “Be a father to every Muslim who is less in age than you. Be a son to him who is older than you are, and be a brother to him who is like you (in age). Punish every criminal in accordance with his crime.”

Umar bin Abdul-Azeez also asked Abu Hazim to admonish (preach to, or advise) him, so Abu Hazim said to him: “When you sleep, place death under your head. Eat such things that you will, by your choice, want death to meet you persisting on eating, and keep to it. Stay away from anything you would not want death to come and meet you doing. It could be that death is (very) near to you.”

It is required of the man of authority to put this story in focus, and to accept (or adopt) the admonitions by which people other than him had been advised. He should also ask a scholar to admonish him whenever he sees him, and it is

required of the scholar to admonish kings with this kind of admonition, and that the scholar must not hide the word of truth from them. Whoever deceives the kings (in his admonition of them) then he will be involved in (the punishment for their) injustice.

THE THIRD PRINCIPLE

The third basic is that, as a leader, you should not be satisfied by just keeping your hands off from injustice. Rather, you instill discipline in your boys, men, workers (staff), and representatives. You must not accept injustice from them, because you will be questioned (in the Hereafter) about their injustice as you will be questioned about your own injustice.

Umar bin Al-Khattab, may Allah be pleased with him, had written to one of his governors, Abu Musa Al-Ash'ary, saying: "After all this, you must know that the most blessed of leaders is the one with whom his subjects (followers/citizens) are happy; and the most wretched of leaders is the one with whom his subjects become wretched. Beware of injustice, because, certainly, your workmen will imitate you."

It is written in the Torah (the Book of Moses) that: "If the leader knows about any injustice from his governors but keeps quiet on it, that injustice will be ascribed to him. He will be called to account for it and be punished for it."

THE FOURTH PRINCIPLE

(You must know) that the leader (or governor), in most cases, becomes arrogant; and from that arrogance, he will have anger poured on him, such as will lead to revenge (on people). Anger, however, is the devil of the mind. It is its enemy and it is evil. You are required, as a leader, therefore, to incline in all affairs to the side of forgiveness and tolerance, and you should get used to generosity and pardon (that is, overlooking some faults). If this quality becomes your tradition, you will have emulated the Prophets and chosen servants of Allah, but whenever you make anger your tradition, you will be emulating predatory animals.

The anger of leaders is always with a person who mentions them (dishonourably or without compliments), especially when he prolongs the criticism, and when they become angry, they could shed his blood. The Prophet (saw) said:

(ويل لمن يغضب وينسى غضب الله تعالى عليه).

“Woe unto a person who becomes angry and forgets the anger of Allah, the Exalted against him.”

He said:

(ثلاث من كانت فيه فقد كمل إيمانه: من غضب وانصف في حالة رضاء وغضبه وعفى عند المقدرة).

“Whoever possesses three things standing in him has indeed (attained) complete faith: A person who gets angry, and he does justice in the state of his anger, and he forgives when he has the ability (to take revenge).”

He also said:

(قد يبلغ الرجل بحلمه وعفوه درجة الصائم القائم).

“A man (person) could, by his tolerance, patience and forgiveness, reach the rank of a person who always fasts and stands in prayer.”

Zainul Abideen Ali bin Al-Husain, may Allah be pleased with him, went forth someday to the Mosque. Then a man insulted him. His boys moved towards the man in order to beat and hurt him, but Zainul Abideen stopped them. He said: “Hold back your hands from him,” then he turned to that man and said: “I am much worse than what you say. What you do not know about me is more than what you had known. So, if you have any need to mention it, do

(please) mention it!” The man became embarrassed and ashamed. Furthermore, Zainul Abideen took off his shirt and gave it to him. He also instructed that the man be given one thousand Dirhams. The man then departed, saying: “I bear witness that this young man is the son of the son (that is, the grandson) of the Messenger of Allah.”

THE FIFTH PRINCIPLE

The fifth principle is concerning every case that comes to the leader and is presented before him. The leader should assume that he is, indeed, one of the generalities of his subjects, and that someone else is the governor. Therefore, anything that would not be acceptable to him should not be made acceptable to other Muslims. The Prophet (saw) said:

(من أحب النجاة من النار والدخول في الجنة فينبغي أن يكون بحيث إذا جاءه الموت وجد كلمة الشهادة، وكل ما لا يرضى لنفسه لا يرضاه لأحد من المسلمين).

“Whoever loves to be delivered from Fire (Hell) and to enter Paradise should necessarily be in a condition that will allow him have the Declaration of Faith (that is, the word of faith) when death comes to him. He should not accept for anyone among Muslims things that he will not accept for himself.”

THE SIXTH PRINCIPLE

The sixth principle is that you (Sultan) should not deride people in need of your help and should not harass them for standing at your gate. You must beware of this risk. You must not be engaged in voluntary acts of worship (such as voluntary prayer) whenever Muslims have some need of you. This is because solving the needs of Muslims is better than voluntary acts of worship.

It was reported that one day, Umar bin Abdul-Azeez, may Allah be pleased with him, was attending to the needs of people, from morning until noon and he became tired and went forth to his house to rest. However, his son rhetorically asked him: “What gives you the security against death when it comes to you at this hour. Someone may be waiting for his need to be solved at your gate, and you have fallen short of giving him his right?” He said: “You have spoken the truth, my son.” He rose and returned to his council.

THE SEVENTH PRINCIPLE

The seventh principle is that as a leader, you should not make matters of caprice (desire/appetite/lust) a custom for yourself, such as wearing splendid clothes and eating delicious meals. Rather, you should use self-contentment in all things. There can be no justice without self-contentment. On that basis, Umar bin Al-Khattab, may Allah be pleased with him, had asked some righteous person, saying: "Have you seen anything you dislike from my conditions?" He said: "I have heard that you had put two pieces of bread on your table (that is, dining table, representing, his meal), and that you have two shirts: one for night, and the other for the day." He (Umar) said: "Is there anything besides these two?" He said: "No." Then he (Umar) said: "By Allah, these two will do."

THE EIGHTH PRINCIPLE

The eighth principle is that, as a leader, whenever it is possible for you to discharge affairs with leniency and kindness, you must not do them with harshness and violence. The Messenger of Allah said:

(ومن لا يرفق برعيته لا يرفق الله به يوم القيامة).

"Whoever is not lenient with his subjects, Allah will not be lenient with him on the Day of Judgement."

He also said:

(من ولي شيئاً من أمر أمتي فشق عليهم اللهم شق عليه، ومن ولي شيئاً من أمر أمتي فرفق بهم، اللهم ارفق به).

"Whoever is given authority over any of the affairs of my people, and he makes it hard for them, make it, O! Allah, hard for him; and whoever is given authority over any of the affairs of my people, and he is lenient with them, O! Allah, be lenient with him."

THE NINTH PRINCIPLE

This involves remembering the horrors of the “Interval” (Barzakh), the period between death and Resurrection) and its stages, as well as remembering the horrors of the Hereafter and its stages.

Allah, the Exalted has said:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزْلٌ مِنْ حَمِيمٍ ﴿٩٣﴾ وَنَصْلٌ مِنْ جَحِيمٍ ﴾

الواقعة: ٨٨ - ٩٤

“Thus, then, if he be of those nearest to Allah, there is for him rest and satisfaction, and a Garden of Delights. And if he be of the Companions of the Right Hand, (for him is the salutation), 'Peace be unto you,' from the Companions of the Right Hand. And if he be of those who deny the truth, those who go wrong, for him is entertainment with Boiling Water, and burning in HellFire.” Qur’an 56:88-94

Allah the Exalted has also said:

﴿ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ﴾ الحديد: ٢٠

“Those who believe and work righteousness, and humble themselves before their Lord, they will be the companions of the Garden.” Qur’an 57:20

He, the Exalted has said:

﴿ وَلِكُلِّ دَرَجَةٍ وَمَنْعَةٍ عَمَلُوْا ﴾ الأنعام: ١٣٢

“To all are degrees (or ranks) according to their deeds.” Qur’an 6:132

He, the Exalted has also said:

﴿ وَلَا آخِرَةَ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ﴾ الإسراء: ٢١

“But verily, the Hereafter is more in rank (and gradation) and more in excellence.” Qur’an 17:21

THE TENTH PRINCIPLE

This involves remembering (or mentioning, hence following the footsteps) of the Messenger of Allah (saw).

Having made the deeds of man to consist of what causes wretchedness and what causes happiness (deliverance), and because man has no ability of recognizing that of his own accord, Allah, the Exalted created the angels in accordance with His favour and mercy. He then sent them to persons whom He had chosen (that is, given them by His decree) happiness (salvation) from time immemorial. These are the Prophets, blessing of Allah be upon them. He sent them to (different generations of) people in order that they make clear to them the way of happiness and wretchedness, so that people will have no evidence against Allah. He sent our Prophet, Muhammad (saw) in the end and made him a Bringer of Good Tidings and a Warner. He conducted Muhammad (saw) prophet hood to the degree of completeness, such that there remained in it neither a place nor a space for addition. It is for this reason that He made him the Seal of (all) Prophets, peace be upon them.

These have been the principles of justice that Al-Ghazali mentioned in some of his books. It is imperative for every leader to be concerned about understanding and using them. It is also imperative for him to be concerned about eight issues that were mentioned by Muhammad Bin Abdul-Kareem Al-Maghili At-Tilmisani, in some of his books. I will summarize and make his words brief to avoid prolonging, which leads to weariness.

THE FIRST ISSUE:

The Obligation On The Leader To Have Good Intention

You should, O! You leader, place your trust in Allah, and you should seek for Allah's help in all your affairs. Let all your works be for the sake of Allah. Remind yourself that you are but one of the creatures of Allah, and that many (of them) are stronger (and would have shown that they are stronger), were it not for Allah's help to you. Therefore, let your hope be the mercy of Allah and let all your fear be to Allah concerning the needs of Allah's creatures. Allah has not given you authority over them in order for you to be their master and lord. He has, rather, given you authority over them in order that you put right for them (the way of) their religion and the world. You should, therefore, show gratitude to Allah's blessing on you, and be kind (to people) as Allah has been kind to you; you should not despair of Allah's mercy. (Remember) how many sorrows have Allah caused to vanish.

THE SECOND ISSUE:

The Obligation On The Leader To Have Good Appearance

It is obligatory on every leader to put on good clothes of charisma in public and in private. You should, therefore, O! You leader, show your love for good and for the people of good, and you should hate evil and the people of evil. Make yourself appear good by wearing nice clothes and make your smell pleasant. Make your clothes fine, using such adornment that is allowed for men. You must not adorn yourself with gold or silver or silk. Cross your legs when you sit, and be calm as long as you can. Be truthful when you speak. Fulfill when you promise. Be not negligent of a positive or negative instruction you have given concerning anything until you have attained the purpose (of that instruction). Do not bring near to your service and council any person who is morally deficient in the eyes of people, because, indeed, the circle of every person is his people. You should, therefore, choose people who are excellent in character.

THE THIRD ISSUE

The Obligation On The Leader To Put His Domain In Order

Every leader is obliged to put the system of his administration (kingdom/sphere of authority) in order, in accordance with what is possible, in terms of the interests of his subjects. These includes appointment of ministers who fear no one but Allah; trust-worthy judges who make just judgment; men of the police who restrain and warn people; masters of war by whose opinion (and advice) are fears (of hostility) dissipated; trust-worthy scholars in positions of authority (that is, men of profound and deep understanding of issues) who guide; clerks and accountants who keep records safe, scholars of honour who gather people, workmen that collect Allah's due (that is, alms: (Zakat), messengers to Muslim towns, spies in hostile towns, servants who are busy, working in the assembly, and a sufficiently secured fortress of warehouse for food and water, as well as markets.

THE FOURTH ISSUE

The Obligation On The Leader To Be Careful At Home And On Journey

You must not, O! You leader, bring near to your food, your drink, your bed, and your clothes except the nearest of your loved ones (that is, the people who really love you). You should not be separated from weapon, and no one but the men of truth and righteousness must come near you.

THE FIFTH ISSUE:

The Obligation On The Leader To Discover Issues Of The Emirate (To Know About The Affairs Of His Principality)

It is obligatory on every leader to be interested in all issues as much as he can. He is not expected to ignore or neglect any issue especially the issue of security (danger). He should ask about anything he finds himself ignorant of, by trying to know about it from just people whose trustworthiness has been confirmed by their actions and words, and from advisers. He should give instruction on the custody of all orphans and mentally retarded persons who have been abandoned. He should give instruction that such persons cases should be referred to him because he is responsible for him.

It is also the responsibility of the Sultan (Leader) to investigate and audit the Treasury, workers' salaries, and any such thing as wealth or not wealth that he is responsible to check.

He should also investigate the conditions of workers, taking an investigative account of their work every time, warning, (and restraining) anyone who appears to be short (of discharging his duties), removing (and disengaging) anyone he fears to be unjust (and oppressive), and changing (replacing) anyone who recurrently complains without any explanation (for his complaints). He should replace him if he finds someone fit as a replacement.

He must have good intelligence report about enemies through trust worthy spies.

He should be careful of gossips and perpetual blamers of other people, and the compliment of those who praise people. The people have many times brought near an unreliable person and many times kept far a person who should be brought near; many times have they made an enemy of the one that should be loved, and many times have they caused a person that should be loved, hated or to be hated, loved. There are among them such as praises a lot and, then, blames, or such as blames a lot and, then, praises, in order to eliminate suspicion from him when he blames or praises.

THE SIXTH ISSUE:

The Obligation On The Leader To Apply Justice On The Judges Of The Sultanate, On Men Of Justice And Goodness

Justice means that he (the leader) should give guarantee of the right of every person whether that right is to be taken from him (the leader) or from others.

Goodness: (that is, kindness) means that he should do favours on others and, not (to extract favour) from others.

It is of justice that the Judge should treat two disputants (or more) equally in the way he looks at them and the way he talks to them. It is also of justice that he gives each of the disputants enough time to talk.

The Leader must sit every day, in a place that women and children can reach him. It should not suffice him that he has assigned judges and other workers, because the complaints of subjects (that is, of people) might be against them. He is obliged, therefore, to become accessible and restrain officials to allow people to see him when necessary.

THE SEVENTH ISSUE:

Collecting Wealth In Lawful Ways

It is obligatory on every leader that he must not collect wealth except in ways that Allah has allowed. The wealth that Allah has made lawful for leaders to collect and expend includes the alms (Zakat) on money (including gold and silver), crops, and cattle, as well as the alms of mineral resources, the alms of breaking of fast (given at the end of Ramadan), one fifth of assets found buried in the earth (such as have no owner), one fifth of the spoils (of war), wealth accruing from tribute and reconciliation, as well as what is received from the merchants (businessmen) of the (land that we have signed a treaty with, that they should pay or give wealth in terms) of tribute and reconciliation. Allowed for leaders to collect and expend is wealth left without an heir, as well as the wealth that Allah bestows, such that (we get) from the wealth of hostile people (enemies) without (actual) war.

If the leader is just in expending Allah's wealth, it becomes obligatory on anyone who possesses such wealth as alms or others, to give it to the leader in order to expend it.

The wealth from which Allah, the Glorious and the Exalted has forbidden leaders and others involves any wealth acquired by oppression (that is, unjustly). It is oppression that the leader should take something in order to assign the authority of judgement or other (positions to people). It is forbidden, in accordance with the consensus of Muslims. It is also a pretext for corruption in religion and the opening of the doors of bribery. It is also an oppression of the poor because, when men in authority take (such) wealth, they see that it is essential to take (that is, extort) wealth from the subjects.

Oppression also includes bribery. It is forbidden, in accordance with the consensus of scholars. It is, therefore, not lawful for the leader, or for any other person among the judges and governors (workers) to take anything from either or both of the disputants before or after judgement. He (the leader) must also not take gifts from the subjects. It is allowed for him, however, if it is from near relations like lineage, or marriage relations, or because of friendship between them, or if (the person who presents the gift does so because) he is not seeking the leader's favour.

Oppression also includes punishment by means of wealth, such as taking a thief's or an adulterer's (or a fornicator's) wealth. It is forbidden (to do so) in all cases except when the criminal's offence is connected with that wealth, such as mixing of milk with water. It is allowed, (here) to (seize and) give it as charity.

Oppression also includes unjust taxation. It is forbidden, in accordance with consensus. Oppression also includes taking one tenth or any amount from the owners of rights or inheritance (in order to give them their rights or their shares in the inherited wealth). These are forbidden by the consensus of scholars (that is, there is no other opinion or question on its not being forbidden). However, if a disaster that requires wealth (in solving it) befalls people, and there is nothing in the Treasury, and it is not possible to prevent the damage of the disaster from them without (using) their wealth, it will be obligatory on them to assist, according to their conditions, without perpetuating that on them. Such disasters may include the fall of a fortress (defence wall) in a place of fear (that is, in insecure places).

THE EIGHTH ISSUE

The Wealth Of Allah

It is obligatory that any person in whose hand is something of Allah's wealth must not expend it except in the areas where Allah has made it lawful to be expended. The wealth of Allah, which He has made as a sustenance for His servants is of two portions: A portion for specific kinds (of goods), and a portion for wealth of bestowment, acquired by Muslims from their enemies, without actual war. This is expended by the leader in the areas of common welfare.

(1) The first portion (includes) alms (Zakat) of money, crops, cattle, mineral resources, as well as the alms of breaking of fast (given at the end of Ramadan). With the exception of the alms of breaking of fast, all the others should be expended in the eight areas that are (mentioned) in the word. These are on the Words of Allah, the Exalted:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَنَمِ وَفِي سَبِيلِ اللَّهِ وَابْنِ

السَّبِيلِ ﴾ التوبة: ٦٠

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah (swt), and for the wayfarer.” Qur’an 9:60

The alms of breaking of fast (Zakatul fitr) is expended in the first two kinds only (that is, the first two areas mentioned in the verse, which are the poor and the needy).

(2) The second portion (involves) wealth acquired without actual war (fai) as well as the one fifth of assets found buried in the earth, one fifth of the spoils (of war), wealth that is taken (based on treaty) from people (infidels) of covenant and from people of reconciliation, as well as the wealth that is taken from their merchants (businessmen), and the tax from the lands of Covenant and Reconciliation. (It also involves) an inheritance that has no heir(s), and the wealth of enemies that Allah bestows without war (repeated for emphasis). The leader is given jurisdiction over all what has been mentioned in the second portion. He should expend it with the fear of Allah, not based on his personal interest. The people who deserve more, to be given in abundance from the

wealth acquired without war are those who work in defence of the religion, such as Muslim judges and pious scholars who guide people. The people (that is, the Muslims) in the town from which each (of those kinds of wealth is collected) deserve it more than others, except if some (necessary) need befalls those others, then it will be taken to them after the people of the town have been given what will be sufficient for them in a way of consideration. If the people (the Muslims) other than those of the town of the wealth are more in need than the people of the town, most of it should be taken to them, depending on consideration.

The history (conduct) of the leaders of justice in sharing (that is, distributing) the wealth that is acquired without war is that the leader starts by protecting what must, inevitably, be protected, such as fortress, weapon and similar things. Then (he proceeds) with the salaries (provisions) of scholars, judges, those who call for prayer, and any person who has authority concerning something of the common interest of Muslims, such as fighters. Then (he goes on) to the poor. If the wealth is (still) abundant, the leader keeps (saves) what remains in the Treasury for disasters (epidemics) that may happen, and for building of mosques, as well as for freeing of captives, the settlement of loans, and of marriage for bachelors, assisting pilgrims, and other areas of need.

The Prophet's households are given preference in the distribution of wealth and in all conditions. Umar bin Abdul-Azeez, may Allah be pleased with him, used to give, especially, the children of Fatima, may Allah be pleased with her, twelve thousand Dinar every year, besides what he would give others among people with kinship to the Prophet (peace be upon him. This is the way (that is, the traditional method) of expending the wealth of Allah, the Glorious and the Exalted, to Muslims.

This is where the book, **The Principles of Justice for Men of Authority and Honour** ends, by Allah's help, the Glorious and the Exalted, on Wednesday afternoon, Jumadal'ula (that is, the fifth month of the Islamic Calendar), the year of Sharkali (that is 1250 AH)

Praise be to Allah, Who has guided us to this. It was not for us to be guided if He had not guided us. The best blessing and the most complete peace be upon our Leader, (Prophet) Muhammad (saw), and upon his household and his companions altogether. May Allah, the Exalted, also, be pleased with the leaders who follow them, and the scholars who work (the deeds of righteousness), and the Four leading Scholars, and those who emulate them to the Day of Reward (that is, the Day of Judgement).

﴿ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَتَأْمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا
مَعَ الْأَبْتَرَارِ ﴾ رَبَّنَا وَءَايَتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٣﴾ آل عمران: ١٩٣ - ١٩٤

“Our Lord! We have heard the call of one calling (us) to Faith, 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous. Our Lord! Grant us what You promised us through Your Messengers, and save us from shame on the Day of Judgement. Surely, You never break (Your) promise.” Qur'an 3:193-194

It is concluded by the praise of Allah and His good help. Blessing and peace be upon the Messenger of Allah.

سراج الإخوان

في أهم ما يحتاج إليه في هذا
الزمان

BROTHERS' LIGHT

By

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In the Name of Allah, the Beneficent, the Merciful

Blessing and peace of Allah be upon our leader, Muhammad (ﷺ), and upon his household and companions.

The poor servant (of Allah), one in dire need of the mercy of his Lord, Uthman bin Muhammad bin Uthman, known as Ibn Fudi – may Allah cover him with His mercy, *Ameen* says:

Praise be to Allah, Lord of the Worlds, and the best blessings and most complete mercy be upon our leader, Muhammad (ﷺ), and upon his household and all his companions. May Allah, the Exalted be pleased with the succeeding and working scholars, as well as the four Juristic scholars and those who emulate them until the Day of Judgment.

This is a book titled: **“The Brothers Light Regarding What is Most Required in this Age.”** I have divided it into ten sections:

The First section is on the difference between Muslims and the non-Muslims.

The Second section explains the difference between the Scholars of the Religion who are the Men of Remembrance (of Allah), those who aid the cause of (Allah), the Beneficent, and the Scholars of Evil, who are the Men of Negligence, those who aid Satan.

The Third section discusses the Rule of *Jihad* (fighting a religious battle) against a people who only proclaim the Testimony of Faith (*Shahada*) verbally and customarily, but do not engage in any of the deeds of Islam.

The Fourth section involves the rule of *Jihad* against a people who proclaim the Testimony of Faith and engage in the deeds of Islam but who mix their deeds with those of *Kufr* (disbelief).

The Fifth section involves *Jihad against* such scholars, students and the multitude (ordinary people in the public) who aid the *Kufar* (infidels).

The Sixth Section involves the Rule of Fighting the Negligent Muslims who have not sworn allegiance to any Muslim leaders.

The Seventh section involves the Rule of Fighting Rebels.

The Eighth section involves the Rule of Fighting the oppressive Muslim Leaders.

The Ninth section involves such things that are obligatory upon the Muslim leaders, including, establishing the rites of the religion, making right things in the country (or towns) and altering the evil (or detestable) things thereof.

The Tenth section involves explaining the reality of what is lawful (*Halal*), what is forbidden (*Haram*), doubtful things (*Shubha*) and the basis (or fundamentals) of what is lawful (*Halal*).

CHAPTER ONE

Explaining The Difference Between Muslims And The Infidels

I say – success being from Allah. You should know, my brothers, that those who are truly Muslims are those who have established the Testimony of Faith and engage in the deeds of Islam. No rejection of anything essentially known in religion is heard from them. They are also not heard employing statements of *Kufr* (disbelief) to mock the religion, neither are they seen mixing the (righteous) deeds of Islam with those of *Kufr* (disbelief).

It is a condition for the validity of (one's) Islam that (one must) not reject anything essentially known in the religion, because whoever rejects such is an outright disbeliever. It is said in **Ida'atul dajna** that:

"He who rejects what is essentially known
Goes with disbelief and follows his vanity."

In **Al-kaukabul Sati**, it is said that:

"One who knowingly rejects what is agreed upon (i.e. upon which there is consensus).
A necessity in the religion is not a Muslim."

It is a condition for the validity of (one's) Islam that (one must) not mock the religion of Allah using word(s) of disbelief, because whoever mocks the religion of Allah is an outright disbeliever, even if it were to be without conviction.

In **Bad'ul Amani**, it is said that:

The statement of disbelief without conviction (in it),
One's volition is apostasy from heedlessness.

It is a condition for the validity of (one's) Islam that (one must) does not mix the deeds of Islam with those of disbelief, because whoever mixes the deeds of Islam with those of disbelief is an outright disbeliever.

In **Al-Qasida Al-jazaa'iriyya**, it is said that "they are like every polytheist, even if they associate themselves with the religion. That's not less than disbelief.

It is, therefore certain from what we have established that whoever rejects anything essentially known in the religion and makes mockery of the religion of Allah, or mixes the deeds of Islam with those of disbelief, is an outright disbeliever, even if he professes Islam as (his) religion. This gives the difference between Muslims and infidels.

However, as pronounced by the consensus of **Sunni** scholars, a person who mixes the deeds of Islam with sinful and innovative deeds is not an unbeliever. He is only disobedient to Allah and His Messenger, and he is perverse (a **Fasiq**) if he commits grave sins or persists with minor acts of sin.

In **Duraril Qala'idit** is said that "Whoever commits a major sin or persists with a minor sin is perverse, bound in sin."

In **Ar-Risala** it is said: "No one among the people of the *Qibla* (a Muslim) becomes an infidel as a result of (his) sin." It is also mentioned in a heading of the Authentic Book of Al-Bukhari that: The Section of Sins Relating to the Affairs of Ignorance, "Such a Perpetrator Does Not Become a Disbeliever."

CHAPTER TWO

The Difference Between Scholars of the Religion **and the Scholars of Evil**

I say – success is from Allah. You should know, my brothers, that the scholars of religion are the men of remembrance. They are those who aid the cause of the Beneficent, on the one hand. On the other are the scholars of evil. They are the men of negligence, who aid Satan. Whoever possesses the twin qualities of knowledge and piety is among the scholars of religion and whoever does not possess both qualities is among evil scholars.

In his answers to the question on the difference between the scholars of the religion, (those that have been mentioned as the men of remembrance, who are a blessing to people on earth, and the scholars of evil, who have been mentioned as the men of negligence, who are a (cause of) calamity to people on the earth) by the Amir (leader) of Songai, Al-Hajj Abi Abdullah Muhammad Ibn Abi Bakr, also known as Askiya, the erudite scholar, Muhammad bin Abdulkarim bin Muhammad Al-Maghily Al-Talmasany, answered thus:

“May Allah assist us and you in taking care of His trust and safeguarding His rules that He has entrusted to us. You did ask me saying: 'Ever since Allah bestowed the blessing of Islam upon us, calamity has befallen us in this country because of the lack of trust among those people within the scholars of recitation (of the Qur'an) in our country (or town). You described some people as foreigners who understood nothing but a little of the Arabic language of the Arabs in their town, upon misspelling, alteration and a great deal of foreign hood, such that they did not know the purposes (basis) of scholars' (pronouncements).

“They did not know the place of misspelling and alteration, yet they had books which they were studying as well as stories and tales which they would tell concerning the religion of Allah. They would claim that they were the heirs of the Prophets and that we were obliged to emulate them. I ask Allah, the Exalted, to assist me in bearing this burden (of faith) which the heavens and the earth had declined to bear, and I ask you to help me with what Allah has made you know concerning these scholars of recitation. Is it lawful for me to work in accordance with their word in religion? Will emulating them free me (from blame) in the sight of Allah, or is it unlawful for me to do that? Will it rather be mandatory for me to search for a person whom we should vest with authority and emulate in the affairs of religion? Explain to us the attribute of a person that is legally entitled to that.”

“You should know, may Allah assist us and you, that all authority (all power) belongs to Allah, and that victory is only from Allah. Therefore, be a servant of Allah by obedience and He will be Lord to you by His protection and help. You are only a servant owned (by Allah); you own nothing. Your Guardian Lord (Allah) has raised you over a number of His servants in order that you make their religion and world right, not that you should be their master and lord. In all your places of authority, you are (only) a shepherd, not a ruler, and every shepherd shall be questioned concerning his subjects. If you have known that as a leader, then you should keep to two things.

“First, is that you stay away from your evil men, and bring good men near you. Second is that you ask those who possess knowledge concerning anything whose ruling you do not know in all your undertakings in order that you judge by what Allah has sent down (revealed) in all the burden He has assigned to you. Allah, the Exalted has said:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ النحل: ٤٣

“Ask men of knowledge if you know not.”

“The men of knowledge are those who combine two attributes: knowledge and piety. It is by knowledge that guidance is known from straying, and it is by piety that guidance is instructed and straying is forbidden. Do not emulate a person in your religion except a person that has been established as knowledgeable and pious. It is feared that a person who has not been established as knowledgeable could mislead (others) and be misled by his caprice, and a person that has not been established as pious could mislead (others) and be misled by his caprice, (too). Have you not seen? Allah, the Exalted has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصْطُوبُونَ عَن

سَبِيلِ اللَّهِ﴾ التوبة: ٣٤

“O you who believe, verily many among the rabbis and monks do eat (take) people's wealth unlawfully and they block against the Way of Allah.”

It was also related in Saheeh Muslim, through Abu Sa'eed Al-Khudry, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessing be upon him (ﷺ), said:

لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا جُحْرَ صَبٍّ تَبِعْتُمُوهُمْ

“You will assuredly follow the ways of those that were before you span by span, cubit by cubit, to the extent that were they to enter the hole of a lizard, you would assuredly follow them.”

We said: “O Messenger of Allah, (did you mean) the Jews and the Christians?” He said:

فَمَنْ

“Who else?”

That then establishes the fact that a lot of the scholars of this community and the worshippers thereof eat (take) people's wealth unlawfully and block against the way of Allah. Corruption has spread all over the country as a result of these scholars and worshippers. The Messenger of Allah (ﷺ) said:

هلاک أمتی عالم فاجر و عابد جاهل

“My people are destroyed by a perverse scholar and an ignorant worshipper.”

The Messenger of Allah (ﷺ) said:

أنا من غیر الدجال أخوف علیکم من الدجال

“I fear more for you from others than from the False Messiah.”

They (his companions) said: “From who, Messenger of Allah?” He said:

من علماء السوء

“From bad scholars!”

It was also related from Huzaifa bin Al-Yaman, may Allah be pleased with him, that he took a white pebble and placed it in his palm, then said: “Religion has been lit thus.” Then he took a handful of dust and went on spraying on the pebble until he had covered it. Then he said: “By Him in whose hand is my soul, a people will assuredly come, who will bury the religion the way this pebble has been buried” – as related in the tradition.

Then Muhammad bin AbdulKarim Al-Maghily Al-Talmasany said: “It has indeed been made clear from the Qur'an, the Sunnah and the consensus of scholars that a number of the scholars of this Community are bad scholars, and are more harmful to Muslims than all other persons that engage in corruption.”

He, then asked again that: “If you said that ‘I have explained and made clear that a number of the scholars of the community are not Men of Knowledge (or literally, Men of Remembrance); and that they are just among the bad scholars, who themselves are astray and cause others to stray, nevertheless, they all recite the Qur'an and (read) the *Hadith* (Prophetic Tradition) and have command of a lot of the texts of the Qur'an, and (all) claim to be among the men of Knowledge and deny being among the bad scholars. The question is: by what then shall we differentiate between the Men of Remembrance and the bad scholars?

The answer – Allah being the Guide to what is right – is that the condition of the Men of Remembrance is not basically confused with those of the bad scholars, neither in word nor in action. Rather, Allah assuredly assigns (the light of faith) to every guide among the Men of Remembrance, light upon

light, in every age among the ages of guidance, in order to serve as guidance to the part of people to be in Paradise, and as evidence set against the part of the people to be in Hell. This is from Allah's wisdom not to punish any people until He has explained to them what they should beware of. This has been Allah's way with past and the succeeding generations so that they would not say on the Day of Judgment,

﴿إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ الأعراف: ١٧٢

"We had been unaware of this."

It is also from His wisdom, Allah is Great and Exalted be He, that He has made the explanation to be by means of the language understood by the human beings from among the Prophets in the past generations. As for the present generation, by means of the Men of Remembrance. He has assigned some few among the wrongdoers to every guide (every man of guidance) among them. They (the wrongdoers) are the Satans among men and the jinns (genies) who whisper to one another, flowery words of deceit.

There are some clear light by which the truthfulness of the men of guidance and the falsehood of the Satans is known. Therefore, He (Allah) assigns that (clear light) to Prophets by miracles and to the Men of Remembrance (the true scholars) by righteous deeds. No Prophet was ever sent by Allah to His servants but that He assigned to him some clear light among people altogether and that he (the Prophet) was assuredly stationed on manifest truth, and that whoever acted contrary to him and opposed him, was among those that were themselves astray and who caused others to stray.

The same applies to the Men of Remembrance in every people until the Day of Judgement, because Allah has made them in terms of guidance and the establishment of evidence in this *Ummah* (Islamic Nation/Muslim Community) like the Prophets in past nations. It is for this reason that it was narrated that,

في رأس كل قرن يرسل الله عالما للناس يجدد لهم دينهم

"At the beginning of every century, Allah sends a scholar to people to rejuvenate (revive) their religion."

This scholar's condition must be different from those of the scholars of his age (time) in enjoining good and forbidding evil, as well as in improving people's affairs, (ensuring) justice among them, aiding the truth against falsehood and the oppressed against the oppressor. With that, he becomes strange among them because of his being particular in the description of his condition and the scarcity of his kind. Therefore, it becomes clear and certain that he is among the righteous and that whoever acts contrary to him and opposes him by turning people away from him is among the corrupt. This is because the Prophet (ﷺ) said:

بدء الإسلام غريبا و سيعود غريبا فطوبى للغرباء

“Islam began as strange, and it will become strange. Tuubaa (Glad tidings) to those who are strange (on account of their excellence and steadfastness in faith).”

It was said: “Who are the strange ones, oh Messenger of Allah?” He said:

الذين يصلحون عند فساد الزمام

“Those who rectify things at the time of corruption.”

That is one of the most manifest signs of the Men of Remembrance whom Allah employs in reviving people's religion.

One of the most manifest signs of bad scholars is that they neither rectify things nor allow anyone else to do so. Their similitude is as a rock at the bank of a stream, such that the rock does not drink (the water in the stream), and does not allow others to drink. Each one of them (bad scholars) is more harmful to people than a thousand Satans. Hearing is (of course) not as (vivid) as seeing.

However, if you have not understood what we have established (so far) and you find some confusion concerning anything that we have mentioned, then you should know that scholars are of three kinds:

First, is the one that is clear to you as knowledgeable and pious.

Second, is the one that is clear to you as not being knowledgeable or as being knowledgeable but not pious.

Third, is the one concerning whom you have doubt, such that you do not know whether or not he is knowledgeable and pious.

Therefore, whoever becomes clear to you as being knowledgeable and pious is among the Men of Remembrance. Do ask him concerning your religion and emulate him. He will give you succor and sufficiency. That is like a person that claims to be experienced, and it becomes clear to you, without doubt, that he is a trustworthy man of knowledge.

Whoever becomes clear to you as not being knowledgeable or as not being pious is not among the Men of Remembrance. Therefore, you should not emulate him in anything concerning your religion. You should not ask him about it. That is, if he is like a person who claims to be experienced, and it becomes clear to you that he has no awareness or that he is not trustworthy.

Whoever his condition is not clear to you, such that you do not know whether or not he is knowledgeable or pious, stay away from him too, and do not emulate him in anything concerning your religion. Do not ask him about it, even if he were to be eloquent or an Arab that has memorized all that is in

books. (Do not do that) until it is clear to you, without doubt, that he is knowledgeable and pious. That is like a person who claims to be experienced, aware and trustworthy while it is unclear to you whether he is honest or a liar. If you understand that, the condition of scholars in this age will not be confusing to you.

You are therefore obliged to look for a knowledgeable person from the Men of Remembrance wherever he may be because the Men of Remembrance in this *Ummah* are like the Prophets in past nations. Reliance must be made on them, and one must go to them even if it were by racing. This is the end. Allah is the Lord of Guidance.

CHAPTER THREE

The Rule of People that Proclaim the Testimony of Faith (Shahada)

but Do Not engage in any Deed of Islam

I say that success being from Allah and that you should know, my brothers, that the rule concerning these people that have been mentioned is that they are infidels without doubt. Therefore, *jihad* in their case is carried out by slaying their men and taking their children and women as captives, as well as taking their wealth as spoils and enslaving them without controversy.

In his answers to the questions by the Amir (leader), Al-Haj Abu Abdullah bin Abu Bakr who was known as Askiya Muhammad bin AbdulKarim bin Muhammad, Al-Maghily Al-Talmasany answered thus, “when he (the former) asked him saying: I got into this town after San Ali, when he had collected wealth and servants by various ways. I was victorious over all that, then I allowed anyone that claimed he was a free Muslim (a Muslim that was not a slave). A lot of them went forth. Thereafter, I asked about the condition of some of them and their cities, and I beheld that they proclaimed the Testimony of Faith, saying: “There is no deity but Allah. Muhammad is the Messenger of Allah (saw).”

Yet they did believe that others besides Allah, the Exalted, caused them benefit or harm and they had idols, so they would say (of the idols): Sa'alab has said so and so, and that so and so would happen, and that if so and so happened, so and so would happen. They revered some trees, such that they would sacrifice to them (kill animals to offer as sacrifice for the trees). They had houses they revered. They appointed no leader (for themselves), and they would not decide on an affair, little or big, except with the instruction of the caretakers of their revered houses.

Therefore, I warned them against all that, but they refused to give in without the sword (battle). Would that render them infidels, so I could slay them and take their wealth, even though they say with their own tongues: “There is no deity but Allah and Muhammad (saw) is the Messenger of Allah”? However, San Ali had never demanded that (they act) as Muslims nor as any other thing. He would only seize them the same way he would seize Muslims. Today, I have instructed them to leave their tradition. If they do not, what should I do?

The answer – Allah being the guide to what is right – is that all power belongs to Allah, and that judgement forever belongs to Allah. Therefore, be thankful of Allah's blessings on you, and fear Him concerning the affairs that He has given you authority over and which He has vested to you. Know that San Ali had borne his burden upon his neck and that he had earned (his lot) in his burden until his appointed time came to an end. Then that job was thrown among you and you took the burden. Therefore, do earn from your burden what you would hopefully be blessed for and the end of which would be praiseworthy for you in this world and the Hereafter.

Do not say concerning any evil that you have the ability to remove today, “This is not necessary for me because I did not do it, but it was done by someone else.” Whatever was done by someone else and later comes to you, then if that thing is good, you should establish it. If it is bad, you should remove it, even if it has existed for a long time. This is because all power belongs to Allah, and judgement belongs to Allah, and you are a servant of Allah. You are obliged to make righteous whatever comes to you. It is for this reason that your setting free of everyone that had claimed to be a free Muslim was right. In the same way, you are obliged to return (to the Muslim owner) anything that is established as belonging particularly to that Muslim. However, with respect to wealth that is mixed, whose owners are unknown, that goes to the Treasury. You should therefore expend it in such public welfare as made clear to you by Allah. Whoever claims and establishes it with just witness(es) that San Ali had taken (seized) 100 kg (of gold), for example, you are not obliged to give that to him from the wealth that San Ali had left, because the wealth of this claimant is not specifically known, and it has been consumed by the plethora of wealth which his debtor (in this case San Ali) bears, so it becomes difficult to have a case by which his right might be known among debtors. Therefore, all (of the wealth) goes to the Treasury.

The word concerning those whose condition you have described is that they are polytheists, without doubt, because pronouncing a person as an infidel takes place in the obvious judgement for what is (even) less than that. There is, therefore, no doubt that *Jihad* against them is more paramount and better than *Jihad* against the infidels who do not say: “There is no deity but Allah and Muhammad (ﷺ) is the Messenger of Allah.”

This is because, these people that you have described have shrouded the truth with falsehood, such that a lot of the ignorant among Muslims go astray because of them, to the extent that they become infidels without knowing it. Therefore, they deserve to have the *Jihad* against them more than the infidels

by whom Muslims are not deceived. You should therefore fight the *Jihad* against them by slaying their men, taking their women as captives and their wealth as spoils. If they insist on their polytheism, set ablaze the custodians of their houses of disbelief and their idols as Khalid bin Al-Walid, may Allah be pleased with him – did with some of the people that became apostates for refusing to give alms (*Zakat*), such that he set them ablaze after he had been instructed to do so by the Leader of the Faithful, Abu Bakr Al-Siddiq, may Allah be pleased with him.

Anyone of them you had allowed to go because of his claim to be a free Muslim then it later becomes clear to you that he is an infidel, return him to (his) slavery and take his wealth, except if he has repented and his Islam has been good. Then you should leave him as you did the first time. Whoever leaves something because of Allah, Allah will give him a better replacement.

﴿وَاللَّهُ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾ المنافقون: ٧

“To Allah belongs the treasures of the heavens and the earth but the hypocrites do not understand.”

Allah is the Lord of Guidance.

CHAPTER FOUR

The Rule of Jihad Against a People Who Mix Islam with Deeds of Kufr (Unbelief)

I say – guidance being from Allah – that you should know, my brothers, that Jihad against these people is obligatory because they are infidels according to the consensus of scholars. This is because Islam, combined with polytheism is untenable. In **Al-Qasida Al-Jaza'iriyya** (-a book poetically written), it is said:

Like them is every polytheist
Even if they (polytheists) associate themselves with religion
That is not less than disbelief.

Therefore, it is known on this basis that the Sultans (rulers) of the Hausa people are infidels based on what we know in this age. They mix deeds of Islam with those of disbelief, such as their revering of some places, some trees and stones by means of sacrifice and charity to them, as well as their seeking for assistance from soothsayers and sorcerers (magicians). All that is assuredly disbelief as will be explained by Allah's will in Section Ten.

In his answers to the questions by the Amir (leader), Al-Haj Abi Abdullah bin Abi Bakr, who was known as Askiya Muhammad bin AbdulKarim bin Muhammad, Al-Maghily Al-Talmasany answered thus: when he (the former) asked him about the condition of San Ali, one of the rulers of Songhai. He said: “His mother was from the town of Faru, and they were an infidel people who worshipped idols, trees and rocks, giving charity to them and asking for (the fulfillment of) their needs from them. They would not battle until they had consulted them (the idols). If they returned from a journey, they would go to them and dwell there.

“Those idols had custodians who served them. There were also soothsayers and sorcerers, who go to them. From his childhood to adulthood, San Ali stayed much in their place (i.e.; the idols) to the extent that he grew up among them and was influenced by their manners of their polytheism and tradition. After his father's death, he sought to be the leader. He rose against Songhai and fought them till he had defeated them. He became their leader as his father and those before him among the rulers of Songhai had been. However, since he had grown up from his childhood to his adulthood among his uncles and

had behaved in accordance with their manners, it was of his qualities that he spoke the Testimony of Faith and other similar words used by Muslims. He also fasted Ramadan and gave a lot of charity, by means of sacrifice and others at mosques and similar places.

Yet, he revered some trees and rocks by sacrificing there, as well as making charity, showing humility, making vows and seeking to have his needs solved by them. He also sought help from them and from sorcerers and soothsayers in all or most of his affairs. It was also of his description that he was not bound by the rules of Islam concerning marriage and other things. Rather, he took every woman that he admired throughout the territory under his authority and took her into his house. It was also from his attitude that he had made the blood and wealth of Muslims lawful. He killed scholars, jurists, worshippers, women, children in their infancy and others. He continued with that throughout his life until he died.

Amir Askiya reigned after him. Askiya ruled the country and got people away from polytheism and corruption. What then is the judgement concerning San Ali and all his kinds among the wrongdoers who had worked the way he had done? Were they infidels or not? Should their children and those that have links with their baby-carrying slaves be enslaved after them or not?

The answer – Allah being the Guide to what is right – is that San Ali and all his assistants, followers and helpers had, without doubt, been among the worst wrongdoers, the perverse who severed relations that Allah has instructed to be maintained and who established corruption on earth. Therefore, Amir Askiya's Jihad against them and taking (seizing) the Sultanate (authority) from their hands was of the best and most important Jihad. As to whether or not they were infidels, (you should know that) no one facing the Qibla (prayer direction) becomes an infidel because of sin. Therefore, what you have mentioned about the condition of San Ali is a sign of infidelism (unbelief) without doubt. If the situation in his case is as you have mentioned, then he is an infidel. The same applies to whoever works like him.

Yes, it is (even) obligatory to declare one as an infidel for some (act of unbelief) that is less than that. With respect to enslaving their children, I don't see it as appropriate even though the reason for declaring them infidels has been established. This is because infidels are of three kinds:

First, is the person that is a manifest infidel originally, like the Christians, the Magians and others like them, who have inherited manifest disbelief from their parents.

Second, is the person that had been a Muslim, then he renounced the religion of Islam clearly and made it open that he has renounced it and has entered another disbelieving religion.

Third, is the person that claims to be Muslim but whom we have judged as an infidel because something that obviously comes only from infidels has become manifest in his case as you have mentioned concerning San Ali.

The children and women of infidels of original disbelief are taken as captives, and their wealth is distributed. There is no controversy in that regard among scholars. There is (disagreement), however, concerning infidels by renunciation of religion. Ibnul Qasim said that, "Concerning people of full privileges as Muslims who renounced the religion of Islam to disbelief that, their children and women would not be taken as captives, but that their wealth is an endowment for Muslims."

Ibn Rushd said that, "This is correct from the point of consideration because those who renounce their religion are originally free men." He said: "And on the pronouncement of Ibnul Qasim concerning those who renounce their religion is the stand of the generality of scholars and leaders of the Predecessors (Salaf: those that preceded in righteousness) agreed upon."

If you have known that, then whoever does any of those deeds that necessitate being declared an infidel should be required to repent. If he repents, he'll be free. If he does not repent, he should be killed by the sword as an infidel. Their children are not enslaved, but they are obliged on Islam. I do not see any problem with selling their baby-carrying female slaves that they had children with, within the wealth of the Treasury, even though their children are not enslaved.

In **Al-Mukhtasar** (literally, The Summary (or the Epitome), - a book on Islamic Jurisprudence), it is said that, "If a group of people renounce their religion and rebel, then they are treated as those who renounce their religion." Al-Shabarkity said in this regard, explaining that: "The big (adults) are required to repent, the small (children) are obliged (on Islam), (their) wealth is made an endowment, and their families (children and women) are not taken as captives." It is what Umar, may Allah be pleased with him, did, as well as a group of scholars and leaders of the Predecessors except a few (of them).

Asbag, though, said they are to be treated as rebellious infidels: they, their children and wives are enslaved. By the Lord of my life, it had been an affair in which Umar (ra) had differed (in opinion) from Abu Bakr (ra) concerning

those Arabs that had renounced their religion. Abu Bakr (ra) deemed them as breaching their trust, so he killed the adults, and took the women and children as captives, and they were distributed together with their wealth. That was what Abu Bakr (ra), the Truthful, did –may Allah be pleased with him. Allah is the Lord of Guidance.

CHAPTER FIVE

The Rule of Jihad against Scholars, Students and the Multitude (Ordinary People in the Public) Who Aid the Infidels

I say that success is from Allah. You should know, my brothers, that Jihad against these people that have been mentioned is obligatory based on the consensus of scholars. They are outright infidels, if they distort truth with falsehood or they make lawful for them what Allah, the Exalted has forbidden, or they aid them in their army against believers.

In his answers to the questions by the Amir (leader), Al-Haj Abu Abdullah bin Abu Bakr, otherwise known as Askiya Muhammad bin AbdulKarim bin Muhammad, Al-Maghily Al-Talmasany responded to each each question. When he (the former) asked him about a Sultan that does forbidden things like unlawful tolling and similar things, and if it is said to him: "This that you are doing is forbidden," he would say: "Far am I from what is forbidden. All that we do is lawful! I am more aware than you." His tradition is to distort truth with falsehood, and he has jurists he has taken for that, so every time he intends to do something of his own desire, he brings them and says: "Isn't this lawful?" They will say: "It is, you can do it!"

So they will agree with him in his desire, and he will use them as a cover against being slandered as unjust and perverse. Is such a person Sultan, as well as those jurists, a wrongdoer or an infidel because of (his) making lawful what Allah has forbidden?

He answered him by saying: Whoever is established as having made unlawful tolling (earning by means of fraud and injustice) and similar things, like eating people's wealth unlawfully, lawful, shall have disbelief necessarily pronounced on him. The same applies to whoever denies a manifest truth and distorts it with falsehood." In the book **Misbahul Arwah Fi Usulil Falah** (-The Light of Souls in the Bases of Success), explaining that they are infidels, the author said: "One of the things which show the absence of faith, based on the text of the Qur'an, is friendship with unbelievers because Allah, the Exalted said:

كَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خِلَافٌ ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

“You would see a lot of them befriend those who disbelieve. Evil is what their souls have presented to them, such that Allah has cast wrath on them, and they will abide in chastisement. If they believed in Allah and the Prophet (ﷺ) and what has been sent down to him, they would not take them as friends, but a lot of them are perverse.”

He said: This is because the evidence that has been mentioned shows clearly that it is from the qualities of faith not to befriend disbelievers. By the witnessing of the Lord of Glory, it therefore becomes necessary to declare as a disbeliever (an infidel) whosoever befriends anyone of them at any time and in any place. Befriending them means helping them, because a friend is he that helps. No excuse should be accepted for what appears in him such as (claiming to have) intent to get some benefit, like a person that prostrates to an idol in order to get one hundred thousand Dirhams. Therefore, he should be required to repent. If he repents, he should be left free. If he does not, he should be killed by the sword. If he dies or is killed before he has repented, he dies as an infidel. Therefore, he is not bathed, not given the funeral prayer and not buried in Muslim cemeteries even if he had, at the time of his life, proclaimed the Testimonies of Faith and had prayed, fasted, performed Hajj (pilgrimage) and done all kinds of righteous deeds. This is because deed is only valid with faith, and a single trait of disbelief nullifies a thousand traits of faith. This is the end.

I say: It is therefore established from this that whosoever befriends any disbeliever at any time and in any place renounces the religion of Islam if his Islam had been valid before then. Jihad against them (such people) is better than any (kind of) Jihad, and their wealth is (taken as) endowment.

Concerning the rule of taking them, their children and their wives as slaves, it has already been explained that scholars differ in opinion regarding enslaving those who renounce their religion, and that most scholars do not allow that, as opposed to Asbag and those from the scholars that agree with him in allowing that. Whoever considers this section carefully would know that those among the scholars, students and the multitude who help the infidels are also infidels, because some of them distort truth with falsehood on their account, and this is disbelief as has been mentioned.

Some of them make lawful for them some of the things that Allah has forbidden, and this is disbelief as has been mentioned. Some of them befriend them by assisting and helping them in their army against the Muslim army, and this is disbelief as has been mentioned. Allah is the Lord of Guidance.

CHAPTER SIX

The Rule of Fighting Muslims Who Have Not Sworn Allegiance to Any Muslim Leaders

I say – success being from Allah – that you should know, my brothers, that it is obligatory to fight these people that have been mentioned, based on the consensus of scholars until they swear allegiance to the Leader of the Faithful in obedience to Allah and His Messenger (saw). That is if they refused the call to allegiance.

The Amir (leader), Al-Haj Abu Abdullah bin Abu Bakr, also known as Askiya Muhammad bin AbdulKarim bin Muhammad, had asked the erudite scholar, Sheik Al-Maghily Al-Talmasany answered on the rule concerning these people that have been mentioned above. He requested to know what to do when “Some Muslims eastward and westward from us have heard about us and have requested to come under obedience (allegiance) to me. Shall we accept that from them or should we (just) stop at ruling our country (or town or city), which Allah has made us inherit from San Ali?”

The answer – Allah being the Guide to what is right – is that you should know that it is not permissible for any group of Muslims to be neglected. Allah, the Exalted, said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران: ١٠٣

“Hold fast altogether to the rope of Allah, and be not divided.”

It is reported in the Authentic Book of Muslim through Ibn Umar (r.a), that he said: “I heard the Messenger of Allah (p.b.u.h) say:

من خلع يدا من طاعة لقي الله يوم القيامة لا حجة له، و من مات ليس في عنقه بيعة مات ميتة جاهلية

“Whoever withdraws a hand from obedience will meet Allah having no evidence on the Day of Judgement, and whoever dies not bearing allegiance would be dying the way of (the Pre-Islamic Age of) Ignorance.”

Therefore, you should accept that they pledge allegiance to you and come under your obedience. If they refuse, you should compel them as long as you can. You should fight them with the sword until they all come under your obedience in obedience to Allah and His Messenger (ﷺ). That is of the best and most important Jihad.”

He also said concerning a town in which its leader's administration is on the goodness of their religion and their world as far as possible in this age that it is not lawful for anyone among these people to withdraw his hand from obedience (to this leader). It is not lawful for anyone to dispute with him concerning his subjects because he is more entitled to them than any other person, as long as he sticks to the obedience to Allah in his affairs. Allah, the Exalted, said:

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾ الأنفال: ٤٦

“Do not dispute, lest you should fail and your courage should vanish.”

It is reported in the Authentic Book of Muslim through Abu Sa'eed Al-Khudri, who said the Messenger of Allah (ﷺ) said:

إذا بويع الخليفةتان فاقتلوا الآخر منهما

“If allegiance is pledged to two Caliphs (leaders to one people or country at the same time, (hence the source of conflict), you should kill the latter among them.”

This is the end. Allah is the Lord of Guidance.

CHAPTER SEVEN

The Rule of Fighting Rebels among Muslims

I say – success being from Allah – that you should know, my brothers, that fighting rebels is obligatory based on the consensus of the scholars.

Amir Al-Haj Abu Abdullah bin Abu Bakr, popular called as Askiya Muhammad bin AbdulKarim bin Muhammad, had aske Al-Maghily Al-Talmasany what is to be done with rebellious Muslims. The question is: “I need your answer concerning rebels who are together with a people, who claim to be Muslims, and they live together with them, accompanying them in journeys and at lodging, and mix with them in all their conditions and affairs.” When we fought those rebels, our army gathered them and brought them to us, but they (the people) said: “We are Muslim.” We said to them: “How then are you together with these rebels?”

They said: “We cannot run away from them because we fear they may seize us, and if we run away, others might seize us because we are poor people who cannot protect ourselves,” so we gave them back their wealth and said to them: “Separate (yourselves) from them.” Shall we then not fight the rebels in order not to hurt those Muslims who are with them and who refuse to separate from them? Or must we fight them as have been mentioned? Indeed, some scholars of jurisprudence have caused confusion to our country in that regard, to the extent that I have kept away from them.

The answer – Allah being the Guide to what is right – is that the rebels must be fought. You have no blame for the Muslims among them that will be affected because they have wronged themselves by residing with them. There is no blame on you concerning them and their wealth, which you do not know about until it has been destroyed. However, concerning the one you know about before it is destroyed, you should stay away from it, and you should return it to its owners. That is if they have not resided with them willingly. Whoever stays with them willingly or shows concern for them and helps them on corruption is one of them. Kill him and take his wealth as spoils. Do not accept repentance from him if Allah has given you ascendancy over them.

Abul Qasim Al-Barzaly mentioned this text: “The sultan gained victory over a group of African rural inhabitants and most of them were laden with loan (they were debtors), but our Sheikh (scholar), Ibn Arafat, gave the pronouncement that their wealth was lawful, applying the most prominent rule until the people

of lawful earning (or belongings) had been ascertained among them.” He said: “This is because they are sinners for they strengthen the number of the rebels and making their courage grows.”

He did not grant them the benefit of a person that kept himself away and did not mix with them. That, of course, is if he had a means of keeping away from them. Otherwise, he would be as one acting under duress in hostile land if he could not get out of his home, fearing for his soul, his wealth and his children. This is the end. Allah is the Lord of Guidance.

CHAPTER EIGHT

The Rule of Fighting the Unjust (the Oppressive) among Muslim Leaders

I say – success being from Allah – that you should know, my brothers, that it is obligatory to fight Muslim leaders who unjustly take people's wealth and transgress if fighting them is in order to aid (the cause of) truth over falsehood, and to help the oppressed over the oppressor. There is limitation. This is allowed only, if it is possible to remove their injustice from Muslims without some harm that is worse than their injustice.

Sheikh Al-Maghily Al-Talmasany was asked by the Sultan of Songhai empire, Askiya Muhammad Bin Abdil Karim Bin Muhammad yet another question. The Sultan wanted to find out “if the leader of a country (or city) in which Muslims live is oppressive, taking their wealth by injustice and transgression, will it be lawful for me to stop that oppressor from them even if it leads to killing him or not? In the same way, if he is a leader that makes unlawful earning and does not deter people who engage in corruption, is it lawful for me to stop him by battle and slaying or not?”

(I ask same question), too, concerning an oppressive leader who is unjust to people, such that he seizes the belongings of Muslims wherever he finds them, and if a foreigner or otherwise person dies in his town (or country), he seizes his wealth in the presence or absence of his orphans. He also attacks caravans that come to his country, such that he brings them down, searches their luggage, confiscates what is valuable and takes from the luggage what he claims to be alms (*Zakat*)!

The answer – Allah being the Guide to what is right – is that in each of these leaders that you have described as taking wealth by unlawful tolling and through injustice, corruption and lack of righteousness, if you are able to remove his injustice (or oppression) from Muslims without hurting them you should do that. This is even if that leads to battle and killing a lot of wrongdoers (oppressors) and their helpers, as well as to the killing of a lot of your helpers. This is because whoever is killed among them dies badly, and whoever is killed among you is a good martyr. Allah, the Exalted said:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآبٍ لَهُمُ الْجَنَّةُ يُقَنِّلُونَهُ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ

وَيُقَنِّلُونَ ﴿التوبة: ١١١﴾

“Allah has bargained with the believers their souls and wealth that they shall certainly have paradise, fighting in the cause of Allah such that they slay and are slain.”

Preventing injustice from Muslims, as well as changing what is evil, is from (striving in) the cause of Allah. Jihad (Striving) against rebels and oppressors among the leaders and others in order to change what is evil and to defend the Muslims is from the best of Jihad.

If you are unable to remove their oppression from Muslims without hurting the Muslims, then two evils herein conflicts. You should therefore beware of changing evil with its like or greater than it of evil. Therefore, with both evils, the famous rule, which is also a recorded reported *Sunnah*, takes place. That is (the rule of doing) the lesser evil (to remove the greater one). It is not evil to kill oppressors, those who engage in corruption and their helpers, even if they used to pray, fast, give alms and perform the pilgrimage. Therefore, you should fight them even if they kill a lot of you and you kill a lot of them, so long as your fight is to aid (the cause of) truth over falsehood, and to aid the oppressed over the oppressor. This is the end. Allah is the Lord of Guidance.

CHAPTER NINE

The Obligation on Muslim Leaders to Establish the Rites of Islam, to Make the Country Righteous, and to Change the Evils Thereof

I say – success being from Allah – that you should know, my brothers, that it is of the things that are obliged on the leader of the faithful and his representatives in his country to establish the rites of Islam, such as building grand mosques for Friday (*Jumu'at*) prayer, as well as mosques (for regular prayers), and to establish (the performance) of the five (obligatory) prayers therein, and giving alms (*Zakat*) to those who deserve such, and expending all forms of wealth belonging to Allah in their rightful places as He has ordained, as well as instructing all that is good and forbidding every evil. Allah, the Exalted, said:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ﴿٤٠-٤١﴾

“...Allah will assuredly help whoever aids His cause. Verily Allah is Powerful, Omnipotent. (They are) those who, if We establish them on earth, establish (regular) prayer, give alms, instruct what is good and forbid what is bad...”

It is also obligatory on the Leader of the Faithful and his representatives in his country to safeguard religion, such that they should not allow anyone to speak concerning the religion of Allah through teaching, (giving) judgment or pronouncement unless he is one of the people of knowledge and piety.

Indeed, the Amir Al-Hajj Abu Abdullah bin Abubakar, known as Askiya, had asked Muhammad bin Abdulkarim bin Muhammad Al-Maglily Al-Talmasamy about the rule of safeguarding religion as obliged on Muslim leaders, and he answered him with what has been mentioned. He asked “Isn't it of the greatest obligation on every leader to drive away all corrupt people in this world? Then why shouldn't it be obligatory on him to drive them away in terms of religion?”

It is also obligatory on the leader of the faithful and his representatives to change the evil acts of those people who claim to have knowledge of the unseen by handwriting and similar things or by means of the position of stars or by stories of genies or by something of the sound of birds or their movement and similar things. The Amir, Al-Hajj Abu Abdullah Muhammad bin Abubakar, known as Askiya, had asked Muhammad bin Abdulkarim bin Muhammad Al-Maglily Al-Talmasamy about all that has been mentioned, so he answered him, saying: "It is obligatory on the Muslim leader and any believer that has capability to change those evils. Concerning such a person that claims to know the knowledge of the unseen by means of those issues or

others, he is a liar, an infidel, and whoever believes him becomes an unbeliever (an infidel).”

It is obligatory to stop them under the sword in order that they repent. Whoever repents should be left free, but whoever refuses (to repent) should be killed with the sword as an unbeliever and he should not be bathed or shrouded or buried in Muslim cemetery. The Messenger of Allah (ﷺ) said:

من صدق كاهنا فقد كفر بما أنزل على قلب محمد صلى الله عليه و سلم

“Whoever believes a soothsayer has indeed disbelieved in what has been sent down to the heart of Muhammad (saw).”

It is also said that, among the obligations of the leader of the faithful and his representatives in his country is to change the evil acts of whoever claims to inscribe (write something) in order to bring some benefits. Such claims include bringing abundance of sustenance and love, or in order to prevent bad things, like being defeated by enemies in battle and preventing iron from cutting (one's skin) and arrow from causing harm and things like that, which involves the claims of sorcerers (magicians) and their acts.

In the answer to the question by the Amir, Al-Hajj Abu Abdullah Muhammad bin Abukar, known as Askiya, the scholar, Muhammad bin Abudulkarim bin Muhammad al-Maglily Al-Talmasamy continued his responses. He stated that “Every male and female sorcerer, as well as anyone who claims to have charms and incantations and similar things by which he brings sustenance, defeat troops or similar things, should be stopped under the sword. Whoever among them repents should be left free, but whoever refuses should be killed.”

You should not believe anyone who claims that he only writes such a thing from the Book of Allah (the Qur'an) and from good word. He is simply a liar. What must be done is to warn him. If he does not desist, he should be punished for that, in order to prevent any pretext and to safeguard religious law and belief. This is the end.

Let me say that what he has mentioned does not mean prohibiting the use of what agrees with the religion. Rather, it is lawful to use whatever agrees with religion, whether it is in bringing benefits or preventing harm and whether it involves what is drunk or what is tied. The prohibition involves just what relates to aspects of sorcery, such as charms and incantations as he has clearly mentioned, and other things that do not agree with the religion.

It is also obligatory on the leader of the faithful and his representatives to change the evil acts of free and slave women from exposing their privacy and the mixing of men and women in markets and streets, as well as a woman's lack of veil in the presence of her brother – in – law or her husband's friend or her cousin. The Amir, Al-Hajj Abu Abdullah Muhammad bin Abubakar, known as Askiya, had enquired about the above from Muhammad bin Abudulkarim bin Muhammad Al-Maglily Al-Tamasamy. He answered him,

saying: "It is of the worst acts of evil to have the mixing that you have mentioned, of men and women, as well as exposing privacy."

It is obligatory on the Muslim leader to strive in stopping all that, as long as he can, and to appoint trustworthy people to observe that, day and night, secretly and openly. That is not of spying (delving into personal affairs) on Muslims. Rather, it is of good care and for deterring criminals, especially when corruption is prevalent in the country. It is of the right and obligatory thing (for the leader) to get every woman out of the position of suspicion, and the leader should appoint trustworthy people who would move around the streets day and night.

They should arrest anyone they found talking to a woman that is not related to him. This is extended to a man going into her place or looking at her, and they should bring him to the person in charge of **Hisba** (religious police) who should punish and deter him with what is appropriate to him in accordance with his evil deed. This does not have a specified penalty or beating. Rather it is subjected to the judge's consideration. He should fear Allah and should consider deterrence and bringing about change with piety, not by caprice.

If you say: "Where is that leader who is entitled to that, and who should be trusted to have that in his hand and to have it subjected to him? This is not found in this age, especially in those places." if you say that, I would say: "Doing the lesser evil is obligatory by the consensus of the scholars. The harm of religious police in that regard is, without doubt, less than the harm of leaving it."

Also, it is possible to deter the evil of the transgression of those who look (at women) by distance from the places of suspicion, such as walking at night and similar seductions. There is generally no major harm for people to avoid that. Concerning the evil caused by leaving that to the religious police the perverse males and females, especially in places of seduction that clearly cause suspicion, there is no (specific) way of deterring it, especially in this age of much evil and in these Non-Arab cities and similar places.

Rather, it is of the current tradition and of the policies of the authorities in many Islamic towns (or countries) that a little after *Isha* (Night) prayer, the judge and his assistants move around the town throughout the night. They put in jail whomever they find on the street until they consider his case the next day. (It makes no difference) whether they find him in a place of suspicion or not, except a person that is known as righteous, but goes out for some great need. A woman should not go out at night, even if she is a slave, nor should a man go out, except such a person that is known as righteous, and as having gone out for some great need. Therefore, they (the judge and his assistants) have made it to serve as a deterrent to the perversion of evil people, even though it may hurt (or be unpleasant to) a lot of other people. (They have made it so) in line with doing the lesser evil.

It is of the things that are obligatory on the Leader of the Faithful and his representatives in his town to change the evil acts of the people in markets because some of them skimp (make fraud) in weighing and scaling by increase or decrease.

Some of them cheat in gold and silver by means of brass (or copper), or refuse to purify gold – ore from soil, or inflate meat, or mix milk with water. One of them would, when he buys an item will take it and go with it before he has paid its money to the owner, and if he regrets (buying the thing) or does not find how to sell it with profit, and the owner asks him for the money, he would say to him: “Take your property or be patient until I have sold it.” Some of them sell a female slave and the buyer takes her into his possession while they do not care about the Waiting Period (which is a time specified to ascertain the female slave's freedom from pregnancy), and if it appears that she is pregnant, they will both dispute concerning it.

Indeed, the Amir, Al-Hajj Abu Abdullah Muhammad Bin Abubakar, known as Askiya, had also asked Muhammad Bin Abdulkarim Bin Muhammad Al-Maglily Al-Talmasamy about some of these evil activities. He answered him by saying that “Skimping in measure is forbidden by the Qur'an, the *Sunnah* (Prophetic practice) and by the consensus of the scholar of the Islamic Community. Therefore, it is obligatory on the Muslim leader to appoint a trustworthy person for markets and safeguarding scales, such that he should make right the scales (or measure) of every town on the same footing. He should determine the scale of weights and measures by standardizing the bushels (pans of measure), such that if a hundred – kilogram (item) were to be distributed to all the pans of measure it would not be less or more through the country. The only exception would be such increase and decrease that are insignificant. You should punish and get out of Muslim markets anyone in whose scale or measure treachery appears.

The method of scaling is that the one weighing should place soft and smooth hide (skin). Then he should put the scale on it until it is balanced (at equilibrium). When it is balanced, he should gently place mineral ore in it, and (he should put) the pan of measure. Then he should raise without slanting, support or trick. Then he should conclude by shaking and making his hand be at rest. He is expected to add and decrease until the pivot of the scale is at balance in the middle of the palm, resting without trickery. What is in the palm is given to its owner, and he should collect what has fallen on the skin and leave it in the other source.

The method of weighing is that he should place the measure (the pan) at equilibrium. Then he should pour (put) what is being measured in it gently until it has become completely full without fraudulent piling or bending (supporting) or shaking or trick. Rather, he should place the measure flat in its place and pour therein until it is full on its own. All forms of cheating are prohibited by the Qur'an, the *Sunnah* and the consensus of the scholars of the Islamic community. The Muslim leader is obliged to most seriously deter

fraudsters and swindlers. Whoever among them has some wealth, -that becomes an endowment, which the leader should use in Muslim welfare.

Trade is binding by word and by mutual handing over (of the item by one, and money by the other). Therefore, it is obligatory on the buyer to give the money that he bears. If he refuses, it should be taken from him compulsorily. If only the item of his creditor (the seller) is found with him, the judge should take it and sell it while he (the buyer) takes the burden (of any shortage should the item be sold at a price less than the seller's money). He should pay the creditor (the seller) from the (sold) item (i.e., from the money). If something remains, it is for him (the debtor). If, (because of shortage of the money at which the item is sold), something remains on him, the creditor should follow up from him. The judge cannot return it (the item) to its seller (the original owner) except with his acceptance or because (it appears that there) is an old fault (with the item).

If someone sells a female slave before her period, it is important to ascertain whether she is pregnant or not. If he hands her over to the buyer, that person is among the perverse who severs (relations) that Allah has instructed should be maintained and who engage in corruption on the earth. He must be deterred from that by a punishment that is a deterrent to him and others. He should not be believed if he says: "I have not had sexual intercourse with her" except if she is of the abased type, that is, she is not generally sex – worthy. He has also confessed to not having sexual intercourse with her, nor has any witness testified against him, then he should be believed (if he says) that he has not had intercourse with her.

The leader of the faithful is obliged to compel people to observe keeping to terms of the Waiting Period concerning every female slave, especially the type that is young. This is even if her master denies having intercourse with her or it is established against him, or she is of the abased type, or he claims to have observed the Waiting Period. "Keeping" means that she should be kept in the place of a trustworthy person until she has menstruated, for example. Any female slave that is sold at the beginning of her menses (period) or during her period, -that serves as her observance of the waiting period and it suffices the seller and the buyer.

It is recommended on the leader of the faithful and his representatives in his country (or town) to change the evil acts of people who do not inherit in accordance to the Qur'an and *Sunnah*. They execute what they want by making the maternal uncle and sister's son do inherit. Some of them would have the elderly one among them take control of the deceased's wealth and say: This is the wealth of my brothers, and I am like their father. We will safeguard it for them, and we will take care of them. Some of them do not give inheritance to the wife (of the deceased) or to any other woman.

The Amir, Al-Hajj Abu Abdullah Muhammad Bin Abubakar, Known as Askiya, similarly asked Muhammad Bin Abdulkarim bin Muhammad Al-

Maglily Al-Talmasamy about inheritance. He answered, saying: "The people whose affair is that they do not inherit in accordance with the Qur'an and Sunnah, but who rather give inheritance to a maternal uncle and a sister's son, - then if they see that as lawful, and they contest against (i.e. reject) the rules of Muslim inheritance, they are infidels (unbelievers)."

If they do not reject the rules of inheritance and they confess that they are sinners, then they should be instructed to repent and return to the rules ordained by Allah in their future inheritance. If they refuse, the Sultan should seize all their wealth. If they (later) repent, then I am of the opinion that what is established as having been their lawful earning should be left to them, and the Sultan should share the rest with them, such that he should take half (to be expended on Muslim welfare by the Treasury) and should leave the other half to them.

Concerning those among whom the elderly one takes control of the deceased's wealth and says: "This is the wealth of my brothers, and I am like their father. We will safeguard it for them, and we will take care of them," they should be instructed to repent, and the Sultan should take the rights of the weak among them from the strong among them. He should determine the right of every wronged (cheated or oppressed) person, and the Sultan should let the debtor pay half. The people who do not give inheritance to the (deceased's) wife or somebody (other than her) from the females, -these are like the first one with those details. This is the end. Allah is the Lord of Guidance.

CHAPTER TEN

Explaining the Reality of Halal (What is Lawful), Haram (What is Prohibited), Shubha (Doubtful Things) and the Bases of Halal

I say – Success being with Allah – that you should know, my brother, that **Halal** is anything whose source (or origin) is unknown (something regarded as God-given without a specific owner). **Haram** is what has been established as owned by another person. **Shubha** is anything that has not been ascertained as **Halal** or **Haram**.

In **Miftahul – Sadad** (a book – literally “the Key to Rectitude”), Ahmad al-Zarouq said: “**Halal** is anything of the rights of Allah and the rights of his servants concerning which all (legal) implications have become free. It is anything whose origin is unknown based on the right opinion. **Shubha** is anything that has not been ascertained as **Halal** or **Haram**.”

In **Minhajul- Abideen** (a book, literally “the Way of the Worshippers”), Al-Ghazaly said: “**Haram** is what is assured to be owned by someone.” However, there are many bases of **Halal**, and the author of **Shurbul-Zulal** (-a book literally “Drinking Fresh Water”) has written them in verse, where he said:

The basis of **Halal** is to earn by agriculture, by commerce and by industry;

With piety and honesty in transaction

And knowledge of what is required

(The item) and good work

Whenever it is free from rights

And implications, then it is Halal,

Which is lawful (free) from the right of

Our lord and the right of others

Such that there is no attachment therewith

You should know this!

There are fifteen kinds of the wealth of the treasury

Tribute, tax, endowment and surplus

That which the owners are not known, Inheritance,

Wealth without owners

These seven go to the treasury

For any person that has admittance into Halal
As to whether its basis and the bases of its basis are known
Or the one whose basis is unknown becomes free (from blame)
Some (scholars) have said its basis is commerce
With honesty and counseling in rentals
And hunting in the land and at sea if it is divided
With justice, our endowment and inheritance marked
By the goodness of basis. The natural water – if
It causes the growth of something in the wilderness,
Take it even though it is unplanted
Whether gift to women is lawful, such as what is
Given to their relatives because of them –
You should know that
It is a question required; gifts on account of reconciliation
These ten are a word for admonishers
Anything whose basis is not manifest
Is Halal, all of it. This is its place
Take according to what is obvious in religion what it offers
Without asking from an inclining source
This is the most suitable, not that of those who said
It is what has a known basis.
You should beware of dispute
Take for (your) soul and (your) family as
Essentially possible from wealth
Without squandering or increase
On what is needed to be taken as support
This is not a person that eats Haram
Nor Shubha, O you that seeks (to learn)
Al-Fakihany, thecommentator on Al-Risala (the Message a book)

Did say this, so save what he had said Some scholars made it strict; some made it light (easy)

Religion, though, is easy – said by him that was just

Were the world one of Haram altogether

Someone would have lived to make it lawful (Halal).

This is the end of what we intended to bring from the verses of **Shurbul-Zulal**. With its end comes the end of our book: **The Brothers Light Regarding What Is Most Required In This Age**, by the help of Allah, the All-Merciful, and the All-Bounteous. (It ended) at the time of **Asr** prayer, on Wednesday, the fifteenth of Sha'aban, the year 1226A.H.

Praise be to Allah who has guided us to this. We would not have been guided if Allah had not guided us. The best blessing and most complete peace be upon our leader, Muhammad (saw), his household and companions all together. May Allah, the Exalted, be pleased with the leaders that follow (the right path) and with the scholars that work (with their knowledge) and the Juristic scholars, and those that emulate them until the Day of Judgement. O Allah, have mercy on the **Ummah** of Muhammad (saw) (by his honour in Your sight - *Ameen*).

**نحذير الإخوان
من ادعاء المهدية الموعودة في
آخر الزمان**

WARNING THE BROTHERS

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INTRODUCTION

In the Name Of Allah, the Beneficent, the Merciful

May His peace and blessings be upon our master, Muhammad, his family and companions abundantly.

The needy servant, the one that is in need of the mercy of his Lord, Uthman bin Muhammad bin Uthman, popularly known as Ibn Fodiyo (May Allah cover him with his mercy). Ameen, said:

All praise is due to Allah, the One who favoured us with the blessing of faith and Islam, guiding us through our leader and master Muhammad (saw), to him the best of blessings and purest of peace.

This book titled **Warning the Brothers Against Claiming The Status of the Mahdi (as)** promised at the last days, I say Allah is my helper for success.

My brothers, know that claiming the status of the Mahdi is a thing people were tempted to in the past and the present. Al-Hassan Al-Yusi said in a lecture: “know that this claim is a claim of the Fatimids, they have been tempted with it a long time ago as some Imams have indicated.” My brothers, know also that the coming of the Mahdi (as) is sure and certain, and the majority of scholars hold that he is from the descendants of Fatima, the daughter of the Prophet (saw) as some Imams indicated.

Al-Kurtubi said in **At-tazkirah** that Abul Hassan Muhammad bin Hussein bin Ibrahim Asim Al-Sajri said: “The hadiths of the Prophet (saw) on the coming of Al-Mahdi are many and have been reported by many.” As to the fact that he is of noble descent many hadiths testify to same as declared by the erudite Sheikh Ibn Hajr, according to Al-Muttaqi in “The Proof” (Alburhan). Many hadiths have mentioned that he is from the offspring of Fatima(ra) daughter of the Messenger of Allah (saw). Al-Qurtubi said in **At-tazkirah**- The Remembrance- that “The Hadiths of the Prophet (saw) mentioning that the Mahdi is from his closest family among the offspring of Fatima are authentic.” Sheriff Assamhudi said in **Jawahir Al-aqdain Fi Fadli Asharifain** (Jewels of the Two Laces on the Merits of the Nobles) after mentioning those hadiths wrote that “The outcome of the Hadiths of the Prophet (saw) is that he is from the children of Fatima (ra).”

My brothers, know also that the Ahadith indicate the closeness of his appearance (manifestation) as in **Al-irfu Alwardi Fi Akhbaril Mahdi** (The Rosy Custom on the News of the Mahdi) by Abdur-Rahman Suyuti and **Alburhan** (the proof). All agree that the signs of the Mahdi is at the end times-by the popular Ali bin Husaini Deen Al-Muttaqi. All agree also that there is no specification of time in all those Ahadith. Likewise the remaining signs of the Hour, no one knows their time except Allah, like the time of the Hour. Al-Qurtubi said that attributes and secrets no one else has them and what should be said in this chapter is that all the things predicted by the Prophet (saw) citing the time for that, can only be done by attentive, decisive

sources that can remove all doubts. That is like the time of the Hour, no one knows in which year, or month, or year, certainly, it will be on Friday, but which Friday? No one can specify except Allah Who has no partners. Likewise the specific time of the signs is not known.

My brethren! Know also that I am not the Imam Mahdi and I never claimed to be. This is said by some people whom I have severely warned and I have openly refuted that in some of my books in Arabic and other languages. The example of that in my Arabic books is my statement in **Alkhbar Alhadi Ila Umuril Imamil Mahdi min Ahlil baiti Nabiyyi** (saw) (The Hadith Guiding to the Issues of the Imamu Mahdi of the Household of the Prophet) (saw). With this you know that I am not the Mahdi as the ignorant of Hadith the think. Because, indeed, the Mahdi is of noble descent from the children of Fatima (ra) beyond reasonable doubt; and I do not know that in my lineage.

Another example in my Arabic book is my statement in **Annabail Hadi Ila Umuril Imam Al-Mahdi**. By writing this book I did not intend to affirm that I am the Imam Al-Mahdi, instead I wanted to clarify to you that Allah has blessed me in that there are many coincidental similarities between my stands and those of the Mahdi, which the scholars have mentioned in their books obeying Allah's words:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ الضحى: ١١

“As for the favour of Allah, talk about it.” Qur'an 93:11

After enumerating those stands I mentioned that Imam Mahdi has some qualities which none has and that is the correct view. And “how can you compare the noise of Zabur with the favour of Zabur itself.” Another example in my non-Arabic book are my statement where I enumerated around 33 traits of the Mahdi which I also possess, that brought this relation between me and him.

How can I claim to be Mahdi when I was born in Sudan in a place called Maratta, while it is known through Hadiths that the Mahdi is to be born in Madinah. Sharif Assamhudi said in **Jawahir Al-Aqideen** on the merits of the nobles and Naim bn Hamad reported that Ali bin Abi Talib (ra) said: “The Mahdi is to be born in Madina.” Then Ali bin Hishami Deen popularly known by Al-Muttaqi said in **Alburhani** on the signs of Mahdi in the last times. Naim bin Hamad reported that Ali bin Abi-Talib (ra) said: the Mahdi is to be born in Madina. So, how can I claim to be the Mahdi knowing that my name is not like the name of the Prophet (saw), and the name of my father is not like the name of his father. My father's name is Muhammad and it is known from Hadiths that the name of the Mahdi is the same as that of the Prophet (saw), and the name of his father is like that of the father of the Prophet (saw). Sheriff Assamanudi said in **Jawahir** while mentioning the Hadith of Abi Dawud (ra) from Ibn Mas'ud in the topic:

(المهدي يواطى اسمه إسمي واسم أبيه إسم أبي).

“The Mahdi, his name is like my name and the name of his father is like the name of my father.”

He said: Tirmidhi also reported it in his Sahihi. I said: Abdur-Rahman Suyuti also reported it in **Tarikhil Khulafa** - History of the Caliphs-; and Ali Ibn Hisham Deen popularly known as Al-Mutaqi said same in **Alburhan**. Tirmidhi reported it in his Sahih, and its wordings are from Ibn Mas'ud, from the Prophet (saw) who said:

(يولد رجل من أهل بيتي يواطى اسمه اسمي واسم أبيه اسم أبي).

“Someone will be born from my household; his name is like mine and the name of his father is the name of my father.”

He said: “How can I claim to be the Mahdi? Knowing that many of my traits are different from those reported about the Mahdi in the Hadiths of the Prophet (saw); statements of the companions as well as those of the Tabi'ina (ra). This is a just scale on which to weigh and debunk all those claiming to be the Mahdi.

In fact, his traits were different from what they mentioned, and something to wonder about is that I saw a layman claiming to be a Waliy (servant of Allah) after he came to visit us, and we did not stop people from seeking du'a from him, because we did not see any problem with that. Then he came to visit us for the second time, claiming to be the Mahdi and we stopped him, but he returned to his place without renouncing his claim, instead, he continued until his case became popular among the Tuareqs, who sent for us when they were having problems with his case. They sent a letter asking us to reveal the truth about him; was he or not the Mahdi? The text of their words in that letter is as follows:

From the poor, the humble, the ignorant, Yusuf bin Usamah to the Waliy, the erudite theologian, the Amir of the believers, Uthman known as the son of Fodiyo, and to his brother Abdullah, the pole of knowledge and to the congregation of Muslims as a whole.

The reason for writing this letter is to renew my Salams to you and ask you to pray for us asking Allah to forgive us, guide and fulfill our aspirations.

The other reason for this letter is to let you know that we gave oath of allegiance to listen, hear and obey, in difficult as well as in easy times, in what we like and in what we dislike, with our tongues and hearts. Therefore, be assured that we are under your custody, our affairs depend upon your discretion, and we want you to count us among your subjects, congregation, and family. Command us whatever you like and forbid us whatever you dislike, leading us towards that which will benefit us in this world and in the hereafter.

Also, another reason for this letter is that an outrageous matter came to our knowledge through a lad of our own family, who informed us that he was with a man from the Muslims whose name is Muhammad. With this he meant

Hamai who is a Magaga and had said that he was the Mahdi. We were puzzled by his case that we sent to him a young lad about whom we do not have any reservation concerning his religion, his intellect, his understanding and knowledge, in order to confirm for us his claim to be the Mahdi. When he returned to us he informed us of all he had seen from him, of signs, statements and we found him confirming that he is the Mahdi. At that point we were stunned and dazzled until we agreed to take the issue to you, O Uthman, because you are our Amir, our Counselor and our Beloved, and you know the truth about the Mahdi as well as his attributes. You know those signs through which he is to be identified.

In addition, what we want most is that you write us a book that will be detailed and explicit, in order to remove our ignorance on the issue of this man and know if he is the Mahdi or not?

These are their questions and their demand, and it is the reason for writing this book.

The answer is: The irrefutable proof that this man is not the Mahdi is his being in the rank of a layman without having achieved the ranks of the seekers of knowledge. The rank of the seekers is above the rank of the layman and the rank of the scholars is above the rank of seekers. Also the rank of the Mujtahid, the researcher who weigh evidences is higher than that of the scholars; and the rank of the Mujtahid-the researcher who categorizes the evidences- is above the rank of the researcher who weighs and the rank of Mujtahid-the researcher who establishes- is above the rank of the Mujtahid who assorts. The Mahdi is a Mujtahid that establishes, because he is a general Mujtahid who is not restricted by any Mazhab.

Abdulwahab Asha'arani said in **Al-Mizani** that in the time of Mahdi (as), the restriction of following Mazhabs will be eliminated, that is what the people of Kashf-inspiration-say. I wonder how this illiterate layman can claim to be the Mahdi, knowing the wide gap between him and that status. This is if, we, considering the ranks of jurists, but if we consider the ranks of the Sufis, this illiterate layman has not reached the rank of the spiritual travellers, which is above the rank of ordinary layman. Note that, the rank of the disciples is above the rank of the spiritual travelers and the rank of the confirmers is above the rank of the disciples. The rank of the theologists is above the rank of the confirmers; and the rank of the poles is above the rank of the theologists; and the Imam Al-Mahdi is the Pole of the poles of his generation. I wonder how an illiterate layman like this will claim to be the Mahdi, knowing the wide gap between him and that status. I seek refuge in Allah against ignorance, what unfortunate thing ignorance is.

It is a disease to the people, and no one will follow this man in this ignorance except an ignorant, belonging to the low, whom Aliyu Bin Abi Talib (ra) described as follows: "low, mean creatures following the direction of every one that shouts."

Moreover, we have presented earlier a balanced scale debunking the claim of anyone who said he is Mahdi. Indeed, his attributes were different from the ones reported in the Hadiths of the Prophet (saw), statements of the companions and the Tabi'in on the issue of the Mahdi. Therefore, it is easy invalidating his claim before anyone with the least understanding; and there is no ambiguity convincing that he is not the Mahdi. In addition, we will mention in this book the evidences of the scholars that will cut off the necks of all those claiming to be the Mahdi before the coming of the real Mahdi.

And we have mentioned in the beginning of this book that this claim is what people have been tempted within the past and in recent times all over the place. For example: the Imamiyah from the Rafidah claimed that Muhammad bin Al-Hasan Al-Askari is the Mahdi. On this, Asharif Assamhudi said in **Jawahir** that there is no evidence for the Rafidhah on their saying that the Mahdi is the Imam Muhammad bn Al-Hassan Al-'Askari. He went on to say that the majority claim is not that Imamiyah is not Muhammad bn Al-Hassan al-'Askari, will be in the end times. If you say: You have supported the statement that the Mahdi will live long, is Muhammad bin Al-Hasan the one meant? When you said in the book, **Al-Khabar Al-Hadi Ila Umuril Imam Al-Mahdi**, that the Mahdi will live long as it was explained by Abdulwahab Asha'arani in the book, **Alyaqt wal jauhar fi Bayani aqaidil akabir wa lawaqihil Anwar fi tabaqat iddihyar**, but, it has elapsed.

The answer: I did not mention that for people to depend upon it. I did that to make people know that Abdulwahab Asharani chose the above mentioned book. I mentioned his saying in my book: **Tanbihil Ummah 'ala qurbi Hujumi Ashratissaat**, where he mentioned this statement of Al-Iraqi and depending upon it. He was supported by you on the evidences that came to us, and I did not mention it to refute it or contradict it, because I have not got any valid evidence denying the fact that he will live long. Also, there is the Imamate of a Waliy among the Awliya Allah and their statements on secrets to be protected and not to be unveiled by anyone. Allah knows best about the truth of that.

Sharif Assamhudi said in the **Jawahir** that the majority is not on the side of Imamiyah, that the Mahdi is not Muhammad bn Al-Hassan, but yes, he will be at the end of times with a peculiar personality, performing miracles like no one of his time. And if he was the one, the Prophet (saw) would have described him with that. Moreover, the attributes were more exclusive than those attributes mentioned by the Prophet Muhammad (saw), as he informed about the long life of Isa bn Mariam, and he the Prophet (saw) died after the Shariah had been confirmed and with his death revelation ended. Then he said: what is this boldness on the Shariah? I wish I could say who informed them and with which chain of transmission?

The Zaidiyah also claimed that Zaid bin Ali bin Al-Hassan, grandson of Ali (ra) is the Mahdi. Also, Sayid Al-Hassan Al-Yusi said in his lecture that the Shi'ites have claimed that Zaid bin Ali is the Mahdi and when Ali Hisham

stood, he was overpowered, killed and crucified by Yussuf bin Umar. And a poet from Banu Marwan said: “we crucified Zaid for you on a trunk of a palm tree, and we never saw a Mahdi in a trunk of a tree crucified.” Then Asharif Assamhudi said in **Jawahir**, that the Rafidah never considered among the Imams of Ahlil-bait this Zaid bin Ali bin Al-Hussain, grandson of Ali (ra) to whom the Zaidiyah are afflicted. He was a great Imam from the second batch of the Tabi'ina as ibn Mas'ud said. He was in the reign of Hisham Ibn Abdul Malik, many people gave him allegiance in kufa and the Rafidah asked him to cut off ties with the two Sheikhs (Abu Bakr (ra) and Umar (ra)) for them to support him. He said: “I support them and they rejected him.” He said: “Go, you are the Rafidah, thenceforth they were called Rafidah (Rejecters).

Then Asharif Assamhudi said that Hajjaj Athaqafi came to him with his group and defeated Zaid who was hit by an arrow on his forehead, dying. His companions came with him to Nahir where they buried him and poured water over him. Some of those who were present narrated that Al-Hajaj dug him out and sent his head and crucified him in the year 121 and he remained crucified until the death of Hisham. Then, when Al-Walid (ra) became Khalifa he buried him, and said that: it was reported that Jarir bin Hazim saw the Prophet (saw) in his dream leaning on the trunk of Zaid (where he was crucified) saying to people. “This is what you did with my son?” It is reported that they crucified him naked and spiders put their web over his nakedness on the same day.

Another group of Shi'ite claimed that Muhammad bin Al-Qasim bin Ali bin Al-Hassan bin Ali bin Abi Talib is the Mahdi. Asharif Assamhudi said in **Jawahir** that a group of Shi'ite claimed as it is in Al-Muruj by Al-Hassan bin Ali bin Abi Talib, that he is the awaited Mahdi. He said: He was at the peak of worship, abstinence and piety, he was in Kufa when Al-Mu'tasim brought him to Khurasan in 219, where he overpowered him and put him in prison. Then he said: “I am from a shi'ite”. They dispersed his gathering, took him out and went with him to an unknown destination. But a group of them claimed that he is alive being given his sustenance and will one day come out and fill the earth with justice as it has been filled with injustice.

The Kisaayah claimed that Muhammad bin Hanifah is the Mahdi. Sherif Assamhudi said in **Jawahir** that these ones said i.e.; a group of Shi'ites (the above mentioned) claim the Imamate of Ibn Al-Hanifah, after his two brothers, the two grandsons (ra), and that he is the Mahdi. They claim that he is alive in Hiyar Rodhwa, and some among them believe that he is the Imam after Ali (ra) and not the two grandsons. But many believed that the first is the Imam, among them Abdur-Rahman. Then he said that the Rafidhah did not consider Ishaq bin Ja'afar Assadif, although a group of the Shi'ite believe in his Imamate. He was eminent, respected and reported hadiths, being one that most resembled the Prophet (saw). Sufian bin 'Uyainah, whenever he reported from him, he said: “The trustworthy, the happiness is Ishaq bn Ja'afar Asswadiy told me.” Then he said: “what one concludes from the statements of those Imams is

that they do not claim that, instead they distance themselves although they are competent.”

Also among those who claimed to be the Mahdi is Ahmad bin Abdullah bin Abi Muhli. Al-Hasan Al-Yussi said in his lectures that he claimed to be the awaited Mahdi, needing support for Jihad. He persuaded the hearts of many a layman who followed him till he entered the land of Sajilmasah in which he found Zaid bin Ahmad Al-Mansur and defeated him. He went to seek help from the people of Assusi (the further end of it) who came out to face Ibn Abi Muhli whom they killed and defeated his army, scattered it to its total elimination, dictating his end. Then Zaid returned to his kingdom.

Also among those who claimed to be the Mahdi was Abu Abdullah bin Tumart Assussi, who was a jurist. It said that he went to the mountains where he invited and called people to the religion and they accepted; then he claimed to be the Mahdi. When people gathered around him he incited them to manifest the religion fighting the evil doers, so he went with them to Man Akthar and there were severe wars between him and the Murabitin. He died in the process. The jurist refuted him and his followers considered them astray. And there is no doubt on their being astray for no one knows about the existence of the Mahdi at the end of time!

Jalal Deen Assuyut has written after that in his book, **Al'Irfu Al-Wirdi fi Akhbar Al-Mahdi**, and **Al-Kashf Fi Mujawazati Allutf Li Hazihi Al-Ummah**, and he elaborated on that, giving enough and sufficient information that the Mahdi will come later at the end of times in the period when Addajal will come out, and Isa bn Mariam (as) will descend. He is neither the son of Taumarat nor the likes of him among those who have been claiming that till our days. I say: I have read these two books by Allah's grace and I saw what is in them finding it sufficient to prove that the Mahdi will come late in the period of Addajal and also the descent of Isa bin Mariam (as) as it has been said by Al-Hassan Al-Yussi (rta) in his lecture.

Also, a group from India claimed that Muhammad bin Khan Al-Janguri is the Mahdi. Ali bin Hishami Deen, popularly known by Al-Muttafi explained in his **Burhan** on the signs of the Mahdi at the end of times.

The group in India believes that a noble person born in India whose name is Assayid Muhammad bn Khan Aljaunagauraiya, who died at the age of forty (May Allah have mercy on him) is the Mahdi. His attributes are different from the ones reported in Prophetic Hadith, statements of the companions and the Tabi'in (rta).

On the person of the Mahdi to come, what I observed in their brief are two things: One of them is that they do not differentiate between a Prophet and a Waliy (servant of Allah), and it is a known fact that there is a world of difference between them in many ways as he mentioned. The best among them is that the Prophet is immaculate (sinless), but the Waliy is not like that, instead he is protected. It is possible for the Waliy to err or make a mistake

and that does not happen to a Prophet. This is said by the author of **Qawaidi Turiqah** (Principles of Tariqah) in the section of Alwaliy. I say: he does not move out of the status of Waliy only by means of illusionary words which is their habit.

The author continued that the second thing is the belief of the group on this issue that they claim to know practical principles. In fact, “at the beginning I was researching to confirm the belief of that group, and I stayed with the group for long but I did not confirm anything in this regard, until I traveled to India where I discussed with their scholars on the issue. I never got any confirmation on the issue, until Allah destined me to go to the holy Mosques (Makkah and Madina) where I stayed for ten years, busy with the knowledge of Hadith and seeking information from the scholars, confirming this issue, but Allah revealed to me the invalidation of the statements of this group. To Him be all praise and from Him all favour comes from and He knows those who are guided.

It is also enough as proof for the invalidation of the creed of this group, of their act of killing scholars. In fact, this trait of theirs indicates that they do not have proof for their creed, being unable to defend it. This very one trait is enough to invalidate their belief, let alone the Qur'an and the Sunnah on invalidating their belief and negate their intent. We ask Allah to protect us against leaving the truth and going astray.

He also said at the end of chapter three on verdicts of Allah's scholars from the Holy Makkah on the issue of Al-Mahdi, the promised one to come at end of time, and the ruling on this group mentioned as an answer to a question in the following way: “O Allah! Show us truth as truth and make us follow it and show us falsehood as falsehood and inspire us to shun it.”

What do you say about respected scholars, Imams of the religion and guides (leaders) of the Muslims? May Allah support you with the Holy spirit about a group, believing that someone from India, that died in the year 910, in a land called Faratt is the Mahdi who was promised to come at end of time and that whoever does not believe in this dead Mahdi has become an unbeliever. Then what is the ruling on someone who does not believe in the promised Mahdi? Give us a verdict! May Allah be pleased with you.” This request was made, so Allah gave him a long life span. All praise is due to Allah the Lord of the universe, May His peace and blessings be upon our master Muhammad, his family and companions abundantly. O Allah, guide us in what they differ concerning the truth by your permission and show us the right course.”

The belief of that group is void, mischievous and clear ignorance as well as an abominable innovation and condemnable perdition. First, because it contradicts the clear Ahadith that came from many and narrated by many reporters, saying that he (the Mahdi) is from Ahlil Bait (the household of the Prophet) (saw) and that he will own the earth from east to west. Didn't he hear something like that? That he will come with Isa bin Mariam (as) to fight the Dajjal in Palestine, near Baitil Maqdis; and that he will be the Imam of this

Ummah and Isa bn Mariam will pray behind him. It is the Mahdi will slaughter Asufyan and he will make the earth to swallow his army, which he will send to Mahdi in the desert between Makkah and Madinah, and will not escape from them.

Also, among the signs of the awaited Mahdi, we have mentioned about two hundred signs that distinguish him from others. From the Ahadith that came from the Prophet (saw), his companions and the Tabi'ina; I gathered them from numerous books of Hadith, which are wide with many hadiths and chains of narrators. There are other Prophetic statements and popular wonders; and despite all this, that lost group still believed in the dead Mahdi and they have gone astray. The fact is that the promised Mahdi will come at the end of time. Claimant succeeded in deceiving people because of their ignorance of the Qur'an and Hadith, also for their arrogance and lack of faith in what is therein. In this dead Mahdi there are many ambiguities that will make him resemble the Mahdi for those who understand that.

Secondly, because their creed and confusion, they felt calling our Imams Kafir, because they stated clearly in their books that the dead man is not the Mahdi. They ever regard the whole Ummah as astray for not believing the dead man as the Mahdi. It remains trite that everyone who calls a Muslim Kafir because of his religion, he himself is a Kafir, deserving to be beheaded, if he fails to repent and return to Islam. In addition, whoever calls the companions of the Prophet (saw) as well as the Imams as Kafir, he is a Kafir. These lost misguided ones, if they clearly manifest these attitudes; they are Kafir, apostates and have left the religion of Allah.

So, it is on the Imam, may Allah support him with the sword of His justice to protect the teachings of our religion with all his power, by fighting for the Shariah, against sects and wrongdoers who deserve whatever ruling the sharia has prescribed against them until they return to the truth. Allah knows the truth.

As for the third, if they are rejecting the Sunnah, that is also Kufr and apostasy which they will be fought for, as we have seen. On the other hand, if they reject it as an expression of their arrogance against the Ummah of Islam then necessary measures must be taken to make sure justice is done by exposing their misguidance, their evil path, and their mischievous creed. Not only that, practical punishments in form of imprisonment, beating and others, so as to stop them from their waywardness and return them to the truth in all its ramifications. For that, we pray that Allah the most high will crown our efforts with success.

He said that and wrote, deserving the forgiveness of Allah as well as His kindness over his home, as well as Ahmad bn Hajar Ashafi (May Allah forgive him), his Sheikhs and parents. We praise and send benedictions to the Prophet Muhammad (saw), his family and companions. We glorify Allah and recognize that there is no power except by Him, to Him we hand over our affairs and submit ourselves. All praise is due to Allah. The Hanafi has given

verdict- “O our Lord! Give us from your side, mercy and give us guidance in our endeavours.”

The creed of this sect is a reality, reported from them, and all these atrocities and unacceptable stands are void and have no basis or truth. Being incumbent to cut them, stop them and seriously deter them for the contradiction of their creed to what came through authentic sources of clear Sunnah, reported by many Sahabas confirming that the Mahdi will come at the end of time with the coming of Isa bin Mariam (as) who will help him fight the Dujjal.

And before his appearance there will be some signs, among them: Assufiyan, the eclipse of moon in the month of Ramadan, in some reports it was said two times, the eclipse of the sun in one half of Ramadan, contrary to the normal course of things in Astrology. All of these have not taken place, meaning that all claims are null and void and their belief wrong. They cannot call Muslims Kafir for contradicting their creed, and if they do, based on the fact that the Muslims reject their belief, then they are Kafir, because whoever calls a Muslim Kafir is a Kafir and must be given chance to repent and if not, killed. May Allah help the truth.

This was said and written by the poor servant of Allah, Ahmad Abu Surur bin Dhiya Al-Hanafi (May Allah raise his status out of His inner mercy). All praise is due to Allah, may His benedictions and peace be upon the Prophet (saw). We hand over our affairs to Him. This is by the grace of Allah and there is no power except by Allah.

The creed of this sect that the dead man is the Mahdi who was promised to come at end times is void. All authentic Hadiths have indicated otherwise. There are signs that will precede the appearance of the Mahdi. They include, to reiterate, trials like the appearance of Assufiyan, the swallowing of his army by the desert sand between Makkah and Madina; the eclipse of the sun in the middle of the month of Ramadan and the eclipse of the moon in the beginning of Ramadan, as well as other fitnah (troubles manifested in the killings of many people). Other Ahadith indicated that the Mahdi will be in that land, and that the Dajjal will appear during his time and more. None of these has happened in the time of the dead man. With this, it is conclusive that their creed is invalid. As for their belief that whoever rejects him is a kafir, then if they openly declare the kufr of all Muslims for not believing in him, then they are Kafir who must be given chance to repent and if not, killed.

May Allah protect us from going astray, and may He make our hearts firm in Islam in all circumstances by the status of the master of the Messengers. This was said and written by Muhammad bn Muhammad Al-Khattab Al-Maliki, May Allah forgive him, his parents, his sheikhs and all Muslims. Ameen.

The Hanafi gave the following verdict: “All praise is due to Allah, O Allah! Guide us in that which there is divergence by your permission. There is no doubt about the invalidity of this sect because it was authentically reported from the Prophet (saw), that he informed that the Mahdi will come at the end

of time; and he mentioned precedents to his appearance, as well as attributes of his person and things that will take place in his time. Among them is the appearance of Isa (as) which no one can claim during his time, his coming together with him and praying behind him and the appearance of Dajjal and his killing. These issues have not taken place and they must take place. This man has gone and is dead. May Allah protect us from disgrace and shaitan.

As for them calling Kafir those Muslims who do not believe in what they do, that is contrary to the truth which ascertains that they are the ones who left Islam and became apostates, May Allah protect us. Those who deny the promised Mahdi, the Prophet has informed that they are Kafir, and it is on the Imams of the Muslims to apply on them those rulings applied on the apostates, by giving them the chance to repent and if not, kill them. They are to be asked to repent three times, if they do, they will be left alone, but if not, they will be beheaded by the sword. This is to deter others who might be tempted to follow their footsteps. It is a necessary step to give peace to the Muslims.” Allah knows best the truth, and unto Him shall be our return. This was said by the poor servant of his Lord, Yahya bn Muhammad Al-Hanbali-May Allah have mercy on him.

All praise is due to Allah, may His peace and blessings be upon Muhammad, there is neither way nor power except by Allah, we glorify Him, seek for His forgiveness and trust Him.” This is all Al-Muttaqi reported in **Al-Burhan**.

My brothers, do not forget the yardstick we mentioned before as a response to whoever claims the status of Mahdi before the coming of the true one. That is a claim protected by Allah:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَافِظُونَ ﴾ الحجر : ٩

“Indeed, We revealed the remembrance, and indeed We will protect it.” Qur’an 15:9

It hereby stated categorically, that no one will bring something that contradicts the religion, thinking that what he brought is the truth, except that Allah will bring from among the scholars who will debunk him by the Qur’an and Sunnah. Asherif Assamhudi said in **Al-Jawahir** that this Hadith is popular: “This knowledge will be carried in each generation by the just ones who will remove from it the falsification of the exaggerators, the penetration of the mischievous and the interpretation of the ignorant.” Ibn Abdil Barri, Al-Khateeb Al-Bagdadi in **Al-Jami’e** reported it as well as Isa bin Munabah, that it is authentic from the Prophet (saw). Al-Khatib Al-Bagdadi said: This is a testimony from the Messenger of Allah (saw) that they are the landmark of the religion and the Imams of the Muslims for protecting the Sharia against falsification and penetration of falsehood and it is Wajib (obligatory) to return to them for helping the issues of religion.

I say: Another temptation like the claiming of the status of Mahdi in the land is the claim of Qutbaniyah and Wilayah, by those who are not competent for that as clarified by Ahamd Azzaruq in **Umdatul-Mureed Assadiq**: The Base of

the True Disciple – in it he brought what will quench the thirst on rejecting their claims.

My brothers, also know that I had never made any claim on Qutbaniyat or Wilayat. What we hear, is similar to what we hear from people saying: “I can fly, I can walk on water, the earth can be folded to me and I walk to Makkah and Madinah, the seas have been made subservient to me as they have been made so for the complete Waliy. And I have given permission for people to do training on piety and steadfastness as well as other chapters, but not in Arabic.” An example of that is my following statement:

As for the details of what I mentioned in these poetic verses in Ajami (not Arabic) I will clarify to you by the grace of Allah in order to reaffirm the truth and nullify falsehood. As for the statement saying that the earth is folded to me or I travelled (walked) to Mecca and Medina and I walked on water, and I fly in the sky or I have reached the status of Qutbaniyah is without doubt false. As for the Wilayah, what I know about myself is that Allah has put me in a position and I have made mention of the circumstances from my childhood until I reached 31 years. I was attracted by a magnetic force from the light of the Messenger of Allah (saw) and before then I had experienced serious anxiety and desire for the Messenger of Allah (saw). I have cried persistently because of my love for the Prophet (saw). I wanted to recite a poetic prose with which Abu Sufiyan bin Al-Harith (ra) consoled the Messenger (saw) by reciting it before him and it is as follows:

I have been given sustenance but my night never ends

The night of my brother in the family is also long.

Our misfortune is great and manifest from the evening in which it was said that the Prophet's (saw) soul has been taken and in the morning our earth for what it lost; it almost bends its borders.

The souls have been shaken but that is little compared with what afflicted the Muslims.

And that or what afflicted people it almost bend them we have lost inspiration and revelation from our midst which Jibril brought morning and evening.

A messenger that used to remove doubts from us through what was revealed to him and what he said. He guided us and we never feared to go astray when he was our guide.

Fatima (ra) if you grieve you are excused but if you do not that is the way. The grave of your father is the master of all graves and in it is the master of mankind the Messenger (saw).

The Messenger (saw) said to me: “stop here” I stopped and he gave me glad tidings saying: “I am your guide on the way of the religion, so do not go astray”, and that glad tiding was better for me than the whole world with whatever it contains.

Therefore, what I mentioned confirmed that my rank is that of those with lofty ranks and those who have lofty ranks are below those who are complete, and that invalidates the saying that I am among the complete Awliya of Allah, those who are established in the presence of the Holy Being.

As for the Jinns, what I know is that they appeared to me when I was a child, precisely 13 years of age, then they disappeared and reappeared during my youth at 25 years of age, and from then on, they have been appearing to me up to date; but on their own volition. Therefore, the saying that Jinns, have been made subservient to me as they have been made to the Awliyah of first degree is without doubt, false.

As for training, what I know about myself is that I train people on piety, which is to obey the commandment of Allah and avoid his interdictions and imbibe perseverance, which constitutes a way of imitating the character of the Messenger of Allah (saw). As for the statement that I train people on spiritual discovery as done by the Awliya of first degree, is false with no doubt. And the Sheikh as the scholars said are three: Sheikh of teaching; Sheikh of training and Sheikh of promotion, and I have arranged their ranks in poetic verses (not Arabic):

Those Sheikhs do not decrease so far the world is there. The scholars said may Allah be pleased with them, they only decrease the way everything else decreases, be it religious or worldly. Sayid Al-Hasan Al-Yusi said in his lectures:

“The passing away of time and of its people does not necessarily mean the end of religion in people's minds as well as sustenance.”

In **Al-Imamatul Kubra Wa Sughra** (The Greatest and Smallest Imamate) and in **Annasiha** (The Advice) and others, it is a must decree about which the Prophet (saw) informed.

Here we have come to the end of our book “**Warning the Brothers Against Claiming the Status of the Mahdi Promised at End of Time**” by the help and grace of Allah, after Zuhur prayer, on Monday in the holy month of Allah, Dhul Hijjah, year (Sirtuak) of Hijrah.

All praise is due to Allah, the One who guided us and we were never to be guided if not for His guidance. May the best of His peace and benediction be upon our master Muhammad (saw), his family, and companions and may Allah, the Exalted be pleased with the respected Tabi'in, the practicing scholars and the four Imams of Ijtihad as well as their imitators until the end of times. O Allah! Have mercy on the Ummah of Muhammad (saw).

Praise be to Allah, and his good help, peace and blessings be on whom there is no Prophet after him. Ameen. Praise be to Allah Lord of the worlds.

وثيقة أهل السودان وإلى من
شاء الله من الإخوان في البلدان

A LETTER
TO THE PEOPLE OF SUDAN

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

May Allah's peace and blessings be upon our Master Muhammad, his family and companions abundantly and continuously.

We thank Allah who favored us with faith and Islam, and guided us through our Master and Custodian, Muhammad – to him from Allah be the best prayer and the purest peace.

This is a letter from Uthman Ibn Fodiyo, the Amir of the believers to all people of Sudan and to whosoever Allah decreed among the brethren of the territories, and it is indeed a useful one especially in our times. I say, and guidance is from Allah.

My brethren! Know that commanding good is **Wajib**(obligatory) by consensus and that forbidding evil is also **Wajib** by consensus.

To emigrate from the lands of the non-believers is **Wajib** (obligatory) by consensus, and to support the believers is **Wajib**(obligatory) by consensus, and to accept the leadership of the Amir of the believers is **Wajib** (obligatory) by consensus, and to obey him as well as all his deputies is **Wajib** (obligatory) by consensus, and;

Jihad fighting in the way of Allah is **Wajib** (obligatory) by consensus, and to accept the leadership of the Amir in the territories is **Wajib** (obligatory) by consensus; and to accept the ruling of the judge is **Wajib**(obligatory) by consensus, and their execution of the principles of Shari'a is **Wajib**(obligatory) by consensus, and that the government of the land must be a Muslim one, and if he is a non-believer, the land is a land of Kufr (disbelief), and it is (incumbent) **Wajib** (obligatory) to emigrate from it.

Also know that to fight the a Non-Muslim King who does not say: "There is no God except Allah", is **Wajib**by consensus, and to take power from him is **Wajib** by consensus; and to fight the unbeliever King, the one who does not say: "There is no god except Allah", because of the tradition of the land and does not proclaim Islam, is **wajib**by consensus, and to take power from him is **Wajib**by consensus; and to fight the King who renounced (apostate) Islam and embraced disbelief is **Wajib** by consensus, and to take power from him is **Wajib** by consensus; and to fight the apostate King who has not left Islam by proclaiming it, but mixes Islamic deeds with Kufr like the Hausa Kings, in most cases, is **Wajib** by consensus, and to take power from him is **Wajib** by consensus; and to fight the negligent Muslims, those who have not given oath of allegiance to any of the Muslim Amir is **Wajib**by consensus if they are invited to give allegiance and they refuse; but if they give allegiance, then they are safe.

To call a Muslim an unbeliever based on bid'ah (innovation) in his deeds is **haram** (forbidden) by consensus; and to call Muslims unbeliever because of

A Letter to the People of Sudan

disobedience and sins is forbidden by consensus, and to reside in a land that is fighting Islam is haram by consensus; and not giving oath of allegiance to the Amir of the believers or his deputies is haram by consensus.

To fight Muslims living in Muslim lands is **haram** by consensus; and to confiscate their property unjustly is haram by consensus, and to enslave free Muslims is **haram** by consensus; be they in Muslim lands or lands at war with Islam.

To fight the unbelievers who are at peace with Muslims is **haram** by consensus, and to take possession of their property unjustly is **haram** by consensus, and to enslave them is haram by consensus.

To fight the apostates is wajib by consensus and their property is booty; on enslaving them there is nothing against the person who will (intend to) do it, believing in its permissibility.

To fight those who fight Islam is wajib by consensus, and their property is booty, but to enslave them and their property unjustly is haram by consensus, as well as to enslave them is haram by consensus. Their weapons can be used against them and then be returned to them; and of the property of Muslims living in lands at war with Islam, there are two opinions, and permissibility is the correct one.

Here ends the letter to the people of Sudan and whosoever Allah Will by decree among our brethren to act in Islam. Praise be to Allah the Beneficent King and may His peace and blessings be upon the Chosen One (saw) from the offspring of Adnan, to his family, companions and all believers. Ameen.

عمدة المنعبدین والمحترفی

**FOUNDATION STONE
FOR WORSHIPPERS
AND THE SELF-RELIANT**

**By
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In the name of Allah, the Beneficent, the merciful

The noblest prayer be upon our leader, Muhammad (saw) his household and his disciples.

Uthman Bin Muhammad Bin Uthman, popularly known as Bin Fodiyo, the servant who earnestly seeks for his Lord's mercy, may Allah cover him with his mercy said:

All praises be to Allah, the Owner of the worlds. The best and the complete prayer be upon our leader, Muhammad (saw), his household, and his disciples. The pleasures of Almighty Allah be upon the following leaders and the practicing scholars, and the fourrightlyguided righteous leader and those who imitate them to the Day of Judgment.

This is book is titled: **Foundation Stone for the Worshippers and the Self-Reliant**. I wrote the book in order to shed more light concerning what Allah said in His book and the Prophet (saw) in his tradition, in the science of the root of the religion and the science of the outer and the inner branches and the scholars' researches.

Abdul Wahab Ash-sha'arany said in his book, **Addurul Manthuraat fi Bayani Zabdul Ulumul Mash-hurat**, that what Allah made mandatory to all His servants is plainly Shari'ah injunctions only. He is referring to the worshipper and the believing self-reliant. They should work with what are obtainable from the Book (of Allah) and the statements (of Prophet Muhammad, saw), clearly, without any further research. As for them who seek for its knowledge, Allah has made clear Shari'a. It is the only knowledge the servant will be interrogated for on the last day.

The entirety of this knowledge is neither difficult nor does it causediscomfortfor anybody to obtain. It does not require spending many yearsand long procedure in its acquisition. Its general themes are "do this and don't do this." There is no need spending years to understand it contrary to scholars' verdict. There are areas of difficulty, discomfort, and waste of life to obtain as in the science of the root of the religion.

I therefore, seek for Allah's guidance.

Indeed, Allah has affirmed that the whole authentic bases of the religion in the glorious Quran, that comprises "Ilahiya" "Nubawiyya" and "Sama iyya" as He affirms the existence of the universe, He says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾ الحج: ٦،

"That is because Allah is the truth." Qur'an 15:6

And he who produced the creation, then reproduced" and He affirms his existence, He says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾ الحج: ٦،

“That is because Allah is the truth.” Qur’an 15:6

He affirms of His being the preexistent. He say;

﴿هُوَ الْأَوَّلُ﴾ الحديد: ٣،

“He is the first.”

He affirms of His being the permanent and He says:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ الفرقان: ٥٨،

“Rely on the living who never dies.” Qur’an 25:58

He affirms of His being the self-sufficient. He says:

﴿وَاللَّهُ هُوَ الْغَنِيُّ﴾ فاطر: ١٥،

“And Allah is the self-sufficient.” Qur’an 35:15

He affirms of His being the willing. He says:

﴿فَعَالٌ لِّمَا يُرِيدُ﴾ هود: ١٠٧،

“Doer of what He Wills.” Qur’an 11:107

Furthermore, He affirms His ability. He says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ القمر: ٤٩،

“Verily, We created all things with Qadar (Divine Predestination).” Qur’an 54:49

He affirms of His being the knower. He says:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ الأنفال: ٧٥،

“Surely, Allah about everything is a knower.” Qur’an 8:75

He affirms of His being the living. He says:

﴿هُوَ الْحَيُّ﴾ البقرة: ٢٥٥،

“He is the living.” Qur’an 2:255

He affirms of His being the hearer and the seer. He says:

﴿أَسْمِعْ وَأَرْوِّحْ﴾ طه: ٤٦

“Hearing and seeing.” Qur’an 20:46

He affirms of His being the speaking. He says:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء: ١٦٤

“And Allah spoke to Musa, opt speaking.” Qur’an 4:164

He affirms that He chooses and leaves in action. He says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾ القصص: ٦٨

“Your lord creates what He wishes and chooses.” Qur’an 28:68

Once again, He affirms of sending the Messengers. He says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ﴾ يوسف: ١٠٩

**“We did not send before you, except men (whom) we inspire to.”
Qur’an 12:109**

He affirms the universality of the Prophets Message. He says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾ الفتح: ٢٩

“Muhammad is the messenger of Allah.” Qur’an 48:29

He affirmed that Muhammad (saw) as being the last of the Prophets, sent. He says:

﴿وَعَاثَ الْيَتِيمَ﴾ الأحزاب: ٤٠

“And is the seal of the Prophets.” Qur’an 33:40

He affirms the trust of Muhammad (saw) and the rest of the Messengers. He says:

﴿وَصَدَقَ الْمُرْسَلُونَ﴾ يونس: ٥٢

“And the Messengers said the truth.” Qur’an 36:52

He says:

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ الدخان: ١٨

“Indeed! I am a plain warner unto you.” Qur’an 44:18

He affirms their propagation of Allah's messenger. He says:

﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ﴾ الأحزاب: ٣٩

“Those who propagate Allah's Messages.” Qur'an 33:39

He affirms that they marry. He says:

﴿وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ الرعد: ٣٨

“We appoint partners and relatives for them.” Qur'an 13:38

He affirms that they eat food and walk in the markets. He says:

﴿لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَيَسْجُدُوا فِي الْأَسْوَاقِ﴾ الفرقان: ٢٠

“They ate food and walked in the markets.” Qur'an 25:20

He affirms the existence of the Angels He says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ رُسُلًا أُولَى أَجْنَحَةٍ﴾ فاطر: ١

“Praise be to Allah, the creator of the heavens and the earth, who appointed the Angels as Messengers having two wings, three and four.” Qur'an 35:1

He affirms that the death comes with time. He says:

﴿فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ الأعراف: ٣٤

“When their time comes, they will not be waited an hour neither proceed.” Qur'an 7:34

He affirms that the believers will correctly answer the graveyard's questions, He says:

﴿يَشِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ إبراهيم: ٢٧

“Allah affirming those who believe with affirmative speaking, in the here and the hereafter.” Qur'an 14:27

He affirms the graveyard's punishment, He says:

﴿أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ﴾ الأنعام: ٩٣

“Deliver your souls this day you shall be recompensed with the torment of degrading.” Qur'an 6:93

He says:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ﴾ الواقعة: ٨٨،

“Then if he be of those who attained nearness to Allah.” Qur’an 56:88

﴿فَرُوحٌ وَرِيحَانٌ وَحَنَّتْ نَعِيمٌ﴾ الواقعة: ٨٩،

﴿وَأَمَّا إِنْ كَانَ مِنْ أَعْصَابِ الْيَمِينِ﴾ ﴿٩٠﴾ ﴿فَسَلَامٌ لَكَ مِنْ أَعْصَابِ الْيَمِينِ﴾ ﴿٩١﴾ الواقعة: ٩٠ - ٩١

“And if he is of those on the right hand, then (the greeting) peace be unto you from those on the right hand.” Qur’an 56:90-91

He affirms the resurrection, He says:

﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾ الحج: ٧

“And indeed the Hour will come, no doubt in it, and indeed, Allah will resurrect those in the graveyards.” Qur’an 22:7

He affirms the assembling of the bodies, He says:

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾ الكهف: ٤٧

“And we assemble them together so as to leave no one of them behind.” Qur’an 18:47

He affirms giving of the books. He says:

﴿فَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِيَمِينِهِ﴾ الحاقة: ١٩

“Then as for him who is given his record in his right hand.” Qur’an 69:19

He says:

﴿وَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِشِمَالِهِ﴾ الحاقة: ٢٥،

“But as for him who is given his record in his left hand.” Qur’an 69:25

He affirms the scale:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ﴾ الأنبياء: ٤٧،

“We mount the scales of justice for the day.” Qur’an 21:47

He affirms the punishment. He says:

﴿فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾ الصافات: ٢٣

“Then guide then to the way of Jaheem.” Qur’an 37:23

He affirms the hellfire. He says:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا﴾ الكهف: ٢٩

“Surely, We provided for the wrongdoers a Hellfire.” Qur’an 18:29

He affirms the Al-Kauther. He says:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ الكوثر: ١

“Surely, We have given you abundance.” Qur’an 108:1

He affirms the paradise. He says:

﴿وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾ الإنسان: ١٢

“And had awarded then for all that they endured, a Garden and silk attire.” Qur’an 76:12

He affirms that the believers will see Him in the last day. He says:

﴿وُجُوهٌ يَوْمَئِذٍ تَأْخُذُ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٢﴾﴾ القيامة: ٢٢ - ٢٣

“That day will faces be resplendent” “looking toward their Lord.” Qur’an 75:22-23

The above mentioned are the just roots of “Ilahiya” Rububiya” and “Asma” which Allah has affirmed in the Glorious Quran. Therefore, whatever I did not mention in them, could be included. It is mandatory for every matured person to bear these in mind. Abdulwahab Ash-Shaarany said in **Addurul Manthurat fi Bayani Zabdul Ulumil Mash Hurat**: that “these are the roots well-known for every Muslim and those that interact with the Muslim.” And, he said in the **Al-qawa’idul Kash-fiyatul Muduhah li maanis safat Uluhiyat** that he who seeks for reasoning and serves as evidence, while there is a written authority, this is ignorance.

How I wish ask about a generation that seeks to know Allah through evidence and authority, and disbelieves every one that does not look at the evidence, what is his position before looking into the condition there of? Is he a Muslim or not? Does he pray and fast or not; does he affirm that Allah is One in His power and that Muhammad is the Messenger of Allah or not? If he bears all these in his mind, then he is in the situation of the general people. They should be left on the degree of their belief, according to their thinking faculty. However, if he did not bear these issues except after looking at the people's thought, we therefore, seek protection against this orthodox. It lead him to wrong thought, which take him out of Islam.

He once again said in the **Al-Qawa’idul Kash Fiya**, I mean my brother, that the Islamic scholars did not write the books of thought in order to affirm for themselves or others the knowledge of Allah, rather as a reply against religious argumentative (philosophers and Mu’tazilites). Their mission was the pleasure

Foundation Stone For worshippers and the self-reliant

of Allah, to establish a written evidence against the challengers, to turn back the lost to mandatory believe, which the Prophets came with from their Lord, not any other one.

The knowledge that is aimed at protecting faith against deviation, and confusion resulting into people going astray, could be grasped from the Glorious Quran. All of it is popular and absolute.

THE SCIENCE OF THE OUTER AND THE INNER BRANCHES

The Clean Water

Almighty Allah says:

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ الفرقان: ٤٨

“And we send down purifying water from the sky.” Qur’an 25:48

The Prophet, peace and blessing of Allah be unto him, says:

(وخلق الله الماء طهورا، لا ينجسه شيء، إلا ما غير لونه، أو طعمه، أو ريحه)

“Allah created the water clean; nothing stains it, except that changes its colour, or test or smell.”

This is transmitted by Ibn Majah.

THE RITUAL BATH

The Almighty Allah says:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطْهَرُوا﴾ المائدة: ٦

“If you are unclean, then purity.” Qur’an 5:6

Also in the authentic Hadith of Al-Bukhary, from Aisha, may Allah be please with her said that the Prophet, the peace and the blessing of Allah be unto him said:

إذا اغتسل من الجنابة بدأ بغسل يديه، ثم يتوضأ كما يتوضأ للصلاة، ثم يدخل أصابعه في الماء، فيخلل بها أصول شعره، ثم يصب على رأسه ثلاث غرفات بيديه، ثم يفيض الماء على جسده كله.

“If he baths for Al-janabat (purification bath), begin with washing two hands, then performs ablution as he performs for the prayer; then he puts his fingers in the water, then he scrubs the root of his hair for the water to reach the skin then he pour on his head, three times each, taking with his hands, then he pour the water on his whole body.”

Again, in the authentic Hadith of Al-Bukhary, on the authority of Aisha, May Allah be pleased with her, she said:

“كنا إذا أصابت أحدنا جنابة أخذت بيديها ثلاثا فوق رأسها، ثم تأخذ بيديها على شقها الأيمن، وبيدها الأخرى على شقها الأيسر.

“We happen to be, if anyone of us has Janabat infection, she takes water with her two hands and pours it on her head, three time, he takes, the water with her two hands and wash right side of her body and with the other hand on the left side of her body.”

THE ABLUTION

The Almighty Allah says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ المائدة: ٦

“O you who have attained the faith, when you are about to pray, wash your face, and your hands, and arms up to the elbows and pass your (wet) hands lightly through your head and (wash) your feet up to the ankles.” Qur’an 5:6

In the authentic Hadith of Al-Bukhary, it is reported that Amru Bin Abi Hasanasked Abdullahi Ibn zaid about the Prophet's ablution, therefore, he held with his hand the calabash and wash his two hands, three times. Then he rinses, and sniffs and blows water, with three takings.

فأكفأ على يديه التور، فغسل يديه ثلاثا، ثم أدخل يده في التور، فمضمض واستنشق واستنثر ثلاث غرفات، ثم أدخل يده، فغسل وجهه ثلاثا، ثم غسل يديه مرتين، إلى المرفقين، ثم أدخل يده، فمسح رأسه فأقبل بهما وأدبر مرة واحدة، ثم غسل رجليه إلى الكعبين

“Then he puts his hand and washes his face, three times. Then he washes his hands up to elbows, three times then he puts his hand (in water) and rubs his head, front and back one time. Then he washes his two feet up to the ankle.”

THE DRY ABLUTION

The Almighty Allah says;

﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ﴾ المائدة: ٦

“If you are in state of janaba (after sexual discharge) purify your selves (bathe your body) . But if you are ill or on a journey or any of you comes from privy or you have touched women (sexual contact) and you find no

water, then perform tayammum with clean earth and rub therewith your faces and hands.” Qur'an 5:6

In the authentic Hadith of Al-Bukhary, there is the story of Ammar and Umar. Ammar said, “I went to the Prophet, peace and the blessing of Allah be unto him and he said:

(يكفيك الوجه والكفين)

“It suffices you rubbing face and palm.”

فضرب النبي صلى الله عليه وسلم يديه الأرض، ومسح وجهه وكفيه. "قال عمار.

“Ammar said ”then Prophet, may the peace and the blessing of Allah be unto him, pressed his both hands on the surface of the ground and rubbed his face and his hand.”

THE PERIODIC BLOOD AND THE ISTIHADAT

(Perpetual bleeding)

The Almighty Allah says;

﴿وَسْأَلُونَكَ عَنِ الْمَجِصِّ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَجِصِّ﴾ البقرة: ٢٢٢

“They question you concerning menstruation. Say it is an illness, so let women alone at such time and go not unto them until they are cleaned. And when they have purified themselves, then go unto them as Allah had enjoined upon you. Truly Allah loved those who turn unto him, and loved those who have a care for cleanness.” Qur'an 2:222

The Hadith is narrated in the authentic Hadith of Al-Bukhary, on the authority of Abi Sa'eed Al-khudiry that the Prophet, the peace and the blessing of Allah be unto him said, when he passed by the group of women, one day during (Idil) Adha or Fitr:

(ما رأيتم من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن) قلن: "وما نقصان عقلنا وديننا يا رسول الله؟" قال: (أليس شهادة المرأة مثل نصف شهادة الرجل؟) قلن: "بلى." قال: (فذلك من نقصان عقلها. أليس إذا حاضت لم تصل؟) قلن: "بلى." قال: (فذلك من نقصان دينها).

“I have never seen weak of reasoning and religion, very easy to carry away the rational man, like you.” We said: O the messenger of Allah what is our weak reasoning and religion? He said: it is the witness of the woman as half of the witness of the man? We said, “This is truth” and he said, “that is her weak reasoning. Is it not when she menstruated, she stops praying? We said: This is truth” he said “that is her weak religion.”

Once again, in the authentic Hadith of Al-Bukhary, on the authority of Aisha, may Allah be pleased with her, said, that Fatimah Bint Abi Hubaish said to the Prophet, the peace and the blessing of Allah be unto him:

"إني لا أطهر، أفأدع الصلاة؟"

"I do not maintain purity should I stop prayer?"

Then the Prophet, the peace and the blessing of Allah be unto him said,

لا، إنما ذلك عرق، وليس بالحیضة. فإذا أقبلت الحيضة فاتركي الصلاة، فإذا ذهب قدرها فاغسلي عنك، وصلّي

"No, it is a vein which is faulty but not menstruation. When your normal menstrual period comes stop praying when its extent goes, bath and pray."

THE TIME FOR PRAYER

The Almighty Allah says;

﴿فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ الروم: ١٧،

"So glory be to Allah (above all that (evil)they associate with Him (O believers) when you enter the evening (i.e. offer the (Magrib) sunset and (Isha) night prayer) and when you enter the morning (i.e. offer the Fajr) Morning prayer." Unto Him be praised in the heaven and earth and glorify Him in the afternoon (i.e. offer Asr) and when the suns begins to decline and in the noonday (offer Zuhur) prayer." Qur'an 30:17-18

In the authentic Hadith of Al-Bukhary, on the authority of Jabir Bin Abdullahi, it is said that the Prophet (saw) often prayed Zuhur when sun reached midday; Asr, when sun becomes clear in colour; Magrib when the sun sets. He (saw) prays Isha, sometimes quickly and other time He delays. This is almost the same with Salatul Subh (Morning Prayer); sometimes he observes it quickly or in the dark.

THE CONDITIONS OF THE PRAYER

The Almighty Allah says about the issue of purification that:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهِّرِينَ﴾ البقرة: ٢٢٢

"Allah loves those who turn unto Him in repentance and loves those who purify themselves." Qur'an 2:222

He also says concerning the facing of Qibla that:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ البقرة: ١٤٤

“So turn your face in the direction of Masjidul Haram. And wherever you are turn your faces (in prayer) in that direction.” Qur’an 2:144

He says about the issue of covering private organ that:

﴿ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾ الأعراف: ٣١

“O children of Adam! Take your adornment (by wearing clean clothes) while praying at every place of worship.” Qur’an 7:31

Also, He says about the issue of shunning talks: “Means silence..

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

It came from the Hadith of Zaid Bin Ar'qam as transmitted by Al-Bukhary and Muslim. And stand before Allah with obedience.

THE PRAYER

Almighty Allah says,

﴿فَاقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ النساء: ١٠٣

“Observe proper worship. Worship at fixed hours had been enjoined on the believers.” Our’an 4:103

In the authentic Hadith of Al-Bukhary, on the authority of Abi Huraira, may Allah be pleased with him is reported the story of the villager:

إذا قمت إلى الصلاة فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم اركع حتى تطمئن راكعا، ثم ارفع حتى تعتدل قائما، ثم اسجد حتى تطمئن ساجدا، ثم ارفع حتى تطمئن جالسا، ثم اسجد حتى تطمئن ساجدا، ثم افعِلْ ذلك في صلاتك كلها).

“If you stand for prayer, declare kabbara. Then recite of the Quran that, which is easy for you. Then bow, up to the extent you properly bowed. Then rise up, up to the extent you properly stood. Then prostrate, up to the extent you properly prostrated. Then sit up, up to the extent you properly sat. Then properly prostrate then rise up, up to the extent you properly sat. Then prostrate, up to the extent you properly prostrated. Then do that in all of your prayer.”

REPLACEMENT OF THE MISSING PRAYERS

The Almighty Allah says:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ طه: ١٤

“And establish worship for My remembrance.”

In the Hadith of Al-Bukhary and on the authority of Anas Bin Malik, that the prophet, the peace and the blessing of Allah be unto him said:

(من نسي صلاتا فليصلها إذا ذكرها، لا كفارة لها إلا ذلك) ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

“Whoever forgot a prayer, should observe it, when he remembered it. There is no atonement for it except that, “and establish worship for My remembrance.”

AS SAHWU (Forgetfulness)

The Almighty Allah says,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ الأحزاب: ٢١

“You have a good example (to cope) from the Messenger of Allah.”
Qur'an 33:21

In the authentic Hadith of Al-Bukhary, in the chapter of “As-Sahwu”. On the authority of Abdullahi (ra), that he said “the prophet, the peace and the blessing of Allah be unto him, lead us in one of the prayers and performed two Raka'ats then he stood up and the people stood up with him. When he concluded the prayer, we waited for his sallama, then he declared Kabbara before sallam, then he prostrated twice while sitting. The he declared sallama.”

In another transmission, on the authority of Abu Huraira (ra), said the prophet observed two Rakaats, it has been said: “Indeed, you observed two reka'ats”, and he declared Sallama, then he prostrated twice.

THE CONGREGATIONAL PRAYER

The Almighty Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾ الجمعة: ٩

“O you who believe! When the call is proclaimed for the prayer of the day of congregation, hasten unto remembrance of Allah and leave your trading that is better for you if you did but know.”

In the authentic Hadith of Al-Bukhary, on the authority of Abi Hurairat, may Allah be pleased with him, that he heard the Prophet, the peace and the blessing of Allah be unto him, saying:

نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، ثم هذا يومهم الذي فرض الله عليهم فاختلفوا فيه، فهدانا الله له، فالتاس لنا فيه تبع، فاليهود غداً والنصارى بعد غد

“We are the late, but the first to lead the way on the Day of Judgment, before, those given the scriptures before us, then, this is the day of which Allah mandated on them, but disagreed therein. Therefore, Allah offered it us, then we have it today, Jews tomorrow and the Christian next tomorrow.”

ALMS GIVING (Poor Due)

Almighty Allah says (And pay poor-due).

In the authentic Hadith of Al-bukhary, on the authority of Abi Huraira said that, the Prophet the peace and the blessing of Allah be unto him, said:

(من آتاه الله مالا فلم يؤد زكاته، مثل له يوم القيامة شجاعا أقرع، له زبيبتان، يطوقه يوم القيامة، ثم يأخذ بلهزمتيه -

يعنى شذقيه - يطوقه يوم القيامة، يقول "أنا ما لك، أنا كنزك") ثم تلى ﴿وَلَا يَحْصِنُ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ

فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ﴾

“Whoever Allah gave money, but he did not give out alms, it will turn to him as a snake in the Day of Judgment, it has two sharp fingers pinching him in the Day of Judgment. Then he will be held by his tongue. It will be rounding him on the day of judgment, saying, I am your money, I am your account. Then he recited, and “let not those who withhold of that which Allah had bestowed upon them of His bounty think that it is better for them, nay, it is worse for them. That which they withheld covetously shall be tied on their necks like a collar on the Day of Resurrection.”

In the authentic Hadith of Al-Bukhary, on the authority of Abi Sa'eed Al-khudry (ra), that the Prophet, the peace and the blessing of Allah be unto him, said;

(ليس فيما دون خمسة أوسق من التمر صدقة، وليس فيما دون خمس أواق صدقة، وليس فيما دون خمس ذود من

الإبل صدقة).

“There is no charity in any “ausak” of arab fruit below five. There is no charity in any auwakbelow five. There is no charity in any number of camels below five.

CHARITY GIVEN

The Almighty Allah says,

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ﴾ ﴿١٥﴾ الأعلى: ١٤ - ١٥

“Successful indeed is he who purifies himself” “and remembered the name of his Lord, so prayed.” Qur’an 87:14-15

In the authentic Hadith of Al-Bukhary, on the authority of Ibn Umar said that the Prophet, the peace, and the blessing of Allah be unto him, mandated that “charity should be given: One cup of Arab fruit, or a cup of beans, on the slaves and the free son, male and female; young and elder ones among the Muslims. He has directed that it Zakat should be given before people go to the prayer.”

THE FASTING

The Almighty Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَ تَكْفُرُونَ﴾ البقرة: ١٨٣

“O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you that you may ward off (evil).” Qur’an 2:183

In the authentic Hadith of Al-Bukhary, on the authority of Abu Hurairat, may Allah be pleased with him said: Abu Qasim said:

صوموا لرؤيته، وأفطروا للرؤية. فإن غم عليكم فأكملوا عدة شعبان ثلاثين

“Fast on sighting and break for its sighting the Moon. When the cloud covered on you, and then complete your counting to thirty of Sha’aban.”

THE PILGRIMAGE

The Almighty Allah says,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَىٰ سَبِيلِهِ﴾ آل عمران: ٩٧

“And pilgrimage to the House (Ka’abah) is a duty that mankind owes to Allah, those who can afford the expenses.” Qur’an 3:97

In the authentic Hadith of Al-Bukhary, on the authority of Abu Hurairat, may Allah be pleased with him, said: “I heard the prophet the peace and the blessing of Allah be unto him, saying:

(من حج لله، فلم يرفث، ولم يفسق، رجع كيوم ولدته أمه).

“Whoever observed pilgrimage for the sake of Allah and did not have sex nor abuse anybody. Will return as the day of which his mother gave birth to him.”

In the authentic Hadith of Al-Bukhary, on the authority of Ibn Abbas (ra) said that the Prophet, the peace and the blessing of Allah be unto him has appointed for pilgrims points to change into Ihram (two white clothes won by pilgrims signifying commencement of Hajj). These are Zul Hulaifat for the people of Madinat, Aljuhufat for the people of Syria, Yalam-lam for the people of Yaman, Al-Qarnul Manazil for the people of Najd. Each for every people and likewise the outsider, who intended to observe pilgrimage and the lesser Hajj. For those who happened to be not among them, as well as the people of Makkah could commence from any of the points.

THE SCIENCE OF THE INNER BRACHES THE REPENTANCE

The Almighty Allah says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾ التحريم: ٨

“O you who believe! Turn unto Allah in sincere repentance!” Qur’an 66:8

The Almighty Allah says:

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾ الأنعام: ١٢٠

“Leave all kinds of sin, both apparent and secret.” Qur’an 6:120

In the authentic Hadith of Al-Bukhary, on the authority of Abu Hurairat (ra), said that the Prophet, the peace and the blessing of Allah be unto him, said:

(والله إني أستغفر الله واتوب إليه في يوم أكثر من سبعين مرة).

“By Allah, I seek Allah's forgiveness and I repent to Him, more than seventy times.”

O you brothers repent over all your sins, the outer and the inner ones. Purify your hearts from the bad habits. Among which is self-pride. The Almighty Allah says:

﴿سَأَصْرِفُ عَنْ ءَايَتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾ الأعراف: ١٤٦

“I shall turn away from my revelations those who magnify themselves wrongfully in the earth.” Qur’an 7:146

Among the bitter habit is false ambition, Allah says:

﴿ ذَرَّهُمْ يَأْكُلُوا وَيَسْتَمْتَعُوا وَيَلْهَبُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴾ الفتح: ٢٦

“Let them eat and enjoy life and let (false) hope beguile them. They will come to know.” Qur’an 15:3

Among the perishing habit is false anger, which originates from zealotry, the Almighty Allah says:

﴿ إِذْ جَعَلَ الذِّبْ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ﴾

“When those who disbelieve had set up in their hearts zealotry, the zealotry of the age of ignorance.” Qur’an 48:26

Among the perishing habit is the envy. The Almighty Allah says:

﴿ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ﴾ النساء: ٣٢

“And covet not the thing in which Allah had made some of you excel others.” Qur’an 4:32

Among the perishing habit is the show off. The Almighty Allah says:

﴿ فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ ﴾ ﴿ الَّذِينَ هُمْ يُرَاءُونَ ﴾ الماعون: ٤ - ٦

“Ah, woe unto worshippers”, who are heedless of their prayer”, Who do good things only to be seen of men.” Qur’an 107:4-6

Among the perishing habit is the stinginess. The Almighty Allah says,

﴿ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَفْسِهِ ﴾ محمد: ٣٨

“Whoever refused (is stingy) to give out, he had refused for himself.” Qur’an 47:38

Among the perishing habit is the quest for honour. The Almighty Allah says:

﴿ تِلْكَ الْأَمْثَلُ لِمَنْ جَعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾ القصص: ٨٣

“That the home of the Hereafter (paradise), We shall assign to those that do not rebel against the truth with pride and oppression in the land nor do mischief by committing crimes. The end for those who fear.” Qur’an 28:83

Among the perishing habits is the maximization of money courtesy of pride. The Almighty Allah says:

﴿ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴾ الفجر: ٢٠

“And you love wealth with extreme love” Qur’an 89:20

Almighty Allah says:

﴿الْهَنَكَمُ الْكَافِرُ﴾ ۞ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿التكاثر: ١ - ٢﴾

“Rivraty in worldly increase distracted you” “until you come to the graves.”
Qur'an 102:1-2

Among the perishing habits is wrong suspicion against Muslims. The Almighty Allah says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّهُ بِبَعْضِ الظَّنِّ إِثْمٌ﴾ الحجرات: ١٢

“O you who believe! Shum much suspicion for indeed! Some suspicion is a sin.” Qur'an 49:12

My brother's! you should behave in a meritorious habits. The root of this is repentance. The Almighty Allah says:

﴿وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ النور: ٣١

“And turn unto Allah together, O you who believe, in order that you may succeed.” Qur'an 24:31

Among the meritorious habits is the fearing of Allah the Most Glorious. Allah says:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾ النور: ٥٢

“Whoever obeys Allah and his Messenger and fear Allah. Those are the successful,” Qur'an 24:52

Among the meritorious habits is patience. Almighty Allah says:

﴿وَنَشِيرُ الصَّابِرِينَ﴾ البقرة: ١٥٥

“Glad-tiding unto the patient.” Qur'an 2:155

Allah says:

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ الزمر: ١٠

That (Allah) complete the reward of the patients without counting.”

Among the leading habits is the running away from the worldly materials. The Almighty Allah says:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا﴾ طه: ١٣١

“And stain not your eyes longing for the things we have given for enjoyment to various groups of them the splendor of the life of this world.” Qur'an 20:131

Among the good habits is putting trust in Allah. The Almighty Allah says,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ الطلاق: ٣

“And whoever puts his trust in Allah, He will suffice him.” Qur’an 65:3

Among the leading habits is submission to Allah. Allah says about the story of the believers:

﴿وَأَفْوضُ أَمْرِي إِلَى اللَّهِ﴾ غافر: ٤٤

“And I submit my matter to Allah.” Qur’an 40:44.

Among the good habits is the acceptance of Allah's destiny. Almighty Allah says:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾ التَّغَابُن: ١١

“No calamity befalled save by Allah's leave and whosoever believed in Allah He guides his heart.” Qur’an 64:11

Among the excellent habits is the fearing of Allah. Almighty Allah says:

﴿وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٧٥

“Fear Me, if indeed you are believes.” Qur’an 3:175

Among the best habits is the hope for Allah’s mercy. Almighty Allah says:

﴿لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ الزمر: ٥٣

“Do not give up on the mercy of Allah, as Allah forgive all the sins. He is the opt forgiving and the merciful.” Qur’an 39:53

Among the meritorious habits, is the honoring of the Prophet (saw). Almighty Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ﴾ الحجرات: ٢

“O you who believe! Lift not up your voice above the voice of the Prophet, nor shout when speaking to him as you shout one to another.” Qur’an 49:2

Almighty Allah says:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾ الأحزاب: ٦

“The Prophet is better to the believers than themselves and his wives are as their mothers.” Qur’an 33:6

Among the meritorious habits is the simplicity to the people of the Prophet, the peace and the blessing of Allah be unto him. Allah says:

﴿وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ﴾ ﴿١٧﴾ أُولَئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾ البلد: ١٧ - ١٨

And exhort one another to perseverance and exhorts one another to pity.”

Qur'an 90:17-18

O the forgiving: O the merciful. Forgive us our sins and show us mercy with the love of the Prophet of mercy, and appoint us among the right people.

This is the conclusion of the foundation stone of the worshippers and the self-reliant. All praises be to Allah, the best prayer and complete peace be unto our leaders, the practicing scholars, the four guided hard working caliphs and those who followed them to the last day. May Allah shower mercy to the people of Muhammad (saw). Amin.