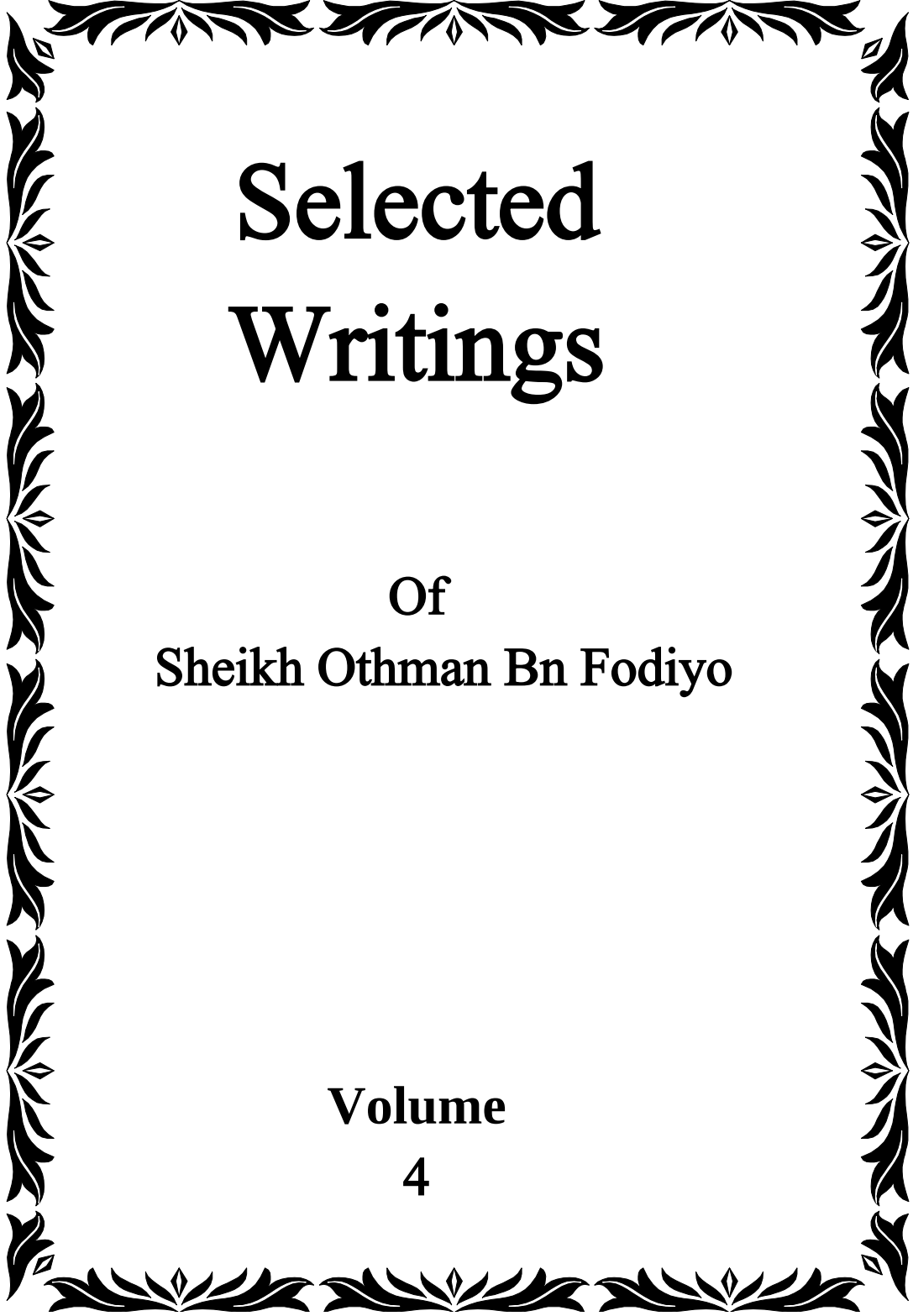




Selected Writings

**Of
Sheikh Othman Bn Fodiyo**

**Volume
4**

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In the name of Allah, the Beneficent, the Merciful

All praise belongs to Allah, the master of this world and the day of Judgement. Thee alone we worship, and thee alone we ask for help.

May the peace and blessing of Allah be upon the chosen one, the leader of all Prophets (as); the leader of all those who believe in the Oneness of Allah, Prophet Muhammad (saw), members of his family, his companions and all those who followed their footsteps till the end of time. Amin

The servant that is seriously in need of the mercy of his creator, by the name Muhammad Sa'ad Abubakar, the incumbent Amirul Muminin and Sultan of Sokoto, a grandson of Sheikh Othman bn Fodiyo, may Allah cover him with his mercy is pleased and grateful to Allah (SWT) for the opportunity to present to the world, the second edition of one hundred **Selected Writings of the leaders of Sokoto Caliphate** as part of our effort to collate, authenticate, compile, translate and publish the entire writings of the leaders of Sokoto Caliphate: Sheikh Othman bn Fodiyo, Sheikh Abdullahi bn Fodiyo and Sultan Mohammodu Bello, may Allah be pleased with them

Alhamdulillah, the first set received excellent reception and acclaim, there were, however, also complains. Effort have been made to address those issues in this edition. It is our desire by the grace of Allah to continue to improve until all the books are completed and as we promised, distributed Fisabilillah (for the sake of Allah) everywhere our hands could reach for the benefits of humanity.

Special attention have been given in these edition to contemporary issues like Jihad, federalism, leadership, purpose of government and expectations on leaders; the issues of coexistence between Muslims and non-believers especially when they found themselves in the same country etc. It is our hope and prayers that the books will be useful to the present and future generations as they grapple with leadership and nation-building problems.

I wish to thank the Governor of Sokoto state, Alhaji Aminu Waziri Tambuwal, for sponsoring the printing and publication of the books; Alhaji Sama'ila Mera, the Emir of Argungu, for shouldering the responsibility of being the contact and adviser of the project; Alhaji Isah Talata Mafara for coordinating the corrections of the Arabic manuscripts; and Mallam Mande

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Faru and Murjanatu Aminu Ibrahim for initiating the project and bringing it to its fruition as well as all staff of Iqra'ah Publishing House.

I also thank all the editors, translators, typists, and several others who are so many that spaces may not be enough to mention all their names

I pray to Allah to accept this service from us and to bless us generously in this world and the hereafter. Amin.

Wassalam.

Sultan Sa'ad Abubakar III
Amirul-Muminin

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

All praises belong to Allah, the designer and creator of all mankind, including what the Qur'an and Prophet (saw) said. O Allah, we beseech you to grant the Prophet (saw) full blessing and grant him all You promised him. The servant of Allah, desperate for the mercy of Allah for himself, his parents, his family, his relations, his workers and all those who contributed to the making of these collections, by the name Mohammed Basharu, popularly known as Mande Faru, says:

This production opens on the standard practice expected of every Muslim. Sheikh Othman Bn Fodiyo gave himself the task of explaining ten standard practices and elements that may be confusing but certainly clear from the statements of the Prophet (saw) and the Sahabas (ra).

First, he began by explaining that philosophical issues were never the worry or concern of the Prophet (saw). His (saw) prime concern was for new converts to the religion of Allah (Islam) to accept and confess the Shahada, that is, to say and believe that "there is no deity worthy of worship except Allah and Muhammad is the Prophet of Allah." Any issue as it relates to whether the confession is from the heart or not is for Allah. Sheikh Othman Bn Fodiyo pointed this out and therefore felt it should not be his concern or the concern of any one. Certain issues are between the created and the creator to decide.

The transition from unbelief to belief will continue as a debate among theologians. For the Prophet (saw) and Othman Bn Fodiyo, theology is not and has never been the concern of the Prophet (saw) or the Sahabas (ra), it was a later development when non-believers began to challenge the philosophical positions of Islam on several issues. For the lay man, therefore, he should concentrate on his worship.

Reading the first two books will leave no one in doubt that they confronted the issue of when is a Muslim accepted as a Muslim and when will he be

regarded to have left the religion. The Sheikh settled for simple definition of a Muslim, which is “As long as there is no evidence that the believer is seen to be worshipping others besides Allah in the form of rituals and sacrifice one could not be said to have left the fold of Islam.” Here it is clear that sins and mistakes are committed but interpretation should not be extreme.

The Sheikh then moved to knowledge that every Muslim should seek. These knowledge include the knowledge of the Qur’an and Sunnah of the Prophet (saw). It is only after acquiring the knowledge of Arabic, its syntax, morphology, etc then one should preach. He gave different categories of preachers. He was so concerned that he wrote a letter to an “An Incompetent Interpreter of the Qur’an.”

To consolidate on the debate on the differences between a believer and non-believer and the nature of relations between them, he wrote yet another book warning Muslims from being copycats of any action which has no roots in Islam. The consequences are severe.

Sheikh Othman Bn Fodiyo was a preacher, a leader and a prayer warrior. As a Sufi, prayer for the Sheikh and how it should be conducted were paramount in his life as demonstrated by the style of the Sheikh’s Munajat (Humble Innovation).

As a preacher and one interested in building an Islamic society, he not only admonished but wrote books on the guidance of the flock. He, therefore, wrote several books on religion, the main issues of religion; what should be the concern of the Muslim and how he/she should worship his/her creator. He wrote on worship and social practices as well as guidance for the young ones particularly on how to protect themselves from deviating and being misled by Satan (the Devil incarnate).

He wrote such book in “Guidance for Student” which is on important controversial issues like the Hereafter, Miraj, the return of Isa (as), the status of Angels and the Prophets and the commandments of dos and don’ts. He

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quoted copiously from the Qur'an and Sunnah of Prophet (saw). The book is on the daily and general life of a Muslim. He also wrote on rituals like cleanliness, prayer, fasting, types of relationships between individuals and most importantly "Shielding Minds from the Assault of Illusions." This book is on over one hundred very important and controversial issues. He (Sheikh Othman Bn Fodiyo) not only took the items one-by-one but identified over one hundred different illusions which people believe were true and right, but which actually is not so. He explained each one with reference from different books before arriving at a conclusion.

He then went on to explain that a Muslim is a Muslim. There is the culture of Islam and a Muslim should not be a copycat of anything but as commanded in the Qur'an and Sunnah of the Prophet (saw). He quoted from several sources to explain why. This also involved the development of the character of a Muslim and how to acquire it (character).

The Sheikh also wrote other books on morals and the forbidden by Allah as well as on Tawassul and most importantly on leadership and art of speech.

All those who read these collections will come to the conclusions that Sheikh Othman Bn Fodiyo had one style and focus: the style and focus of Islam. He knew what he wanted; how to go about achieving what he wanted. He wanted an Islamic community under an Islamic leadership. He wrote about it; he preached for it; he campaigned for it; he mobilized for it and fought for it. He left his footprints in the sands of time. These books and the continuing growth of the population of Muslims in Africa are his footprints in the sands of time.

There are some books we found very difficult to translate. We appreciate anyone who saw something wrong should help us to produce better editions. Secondly, there some statements that could be regarded as "hanging," it is advisable that those who read these books should not hesitate to ask for further explanation from the Ulama. Thirdly, these books where writing during the Jihad, I want to use this opportunity to request our contemporary Ulama to write on contemporary issues which these Mallams have not anticipated.

May Allah accept these efforts and make them of benefits to all of us.

APPRECIATION

I want to use this opportunity to express complete appreciation to the Ammirul-Mumimin, Sultan Sa'ad Abubakar III, for consistently financing the collection, typesetting and translation of the writings of Sokoto caliphate leaders: Sheikh Othman Bn Fodiyo, Sheikh Abdullahi Bn Fodiyo and Sultan Muhammad Bello. May Allah bless him generously and grant him all his hearts desire in this world and the Hereafter for the sake of these books.

My appreciations also go to the Emir of Argungu, Alhaji Sama'ila Muhammad Mera, for linking us with the Sultan and for all his encouragement, patience and assistance. Since we started this project he has never vacillated in his efforts to see to the production of these books. May Allah grant him and the Sultan eternal company of the Prophet (saw).

I want to thank Malam Isa Talata Mafara for editing of the Arabic books and assisting in finding translators of the books into Hausa and English. Ditto to Malam Tukur Isyaku for editing the Hausa; and Faruk Ingawa for contributing in the editing of the English version. May Allah grant them all their wishes in this world and the hereafter.

And to my able typist, Malam Al-Hassan Hassan and Usama Isma'il, who tenaciously inserted all corrections as well as planned the books. May Allah help them to grow and be excellent men in faith and services to Allah. Amin

To my wife, Murjanatu Aminu Ibrahim, and my children who bore the pains of my absence. I pray to Allah to help you achieve your desire in this world and the Hereafter. Amin

To many others who are too numerous to be mentioned, may Allah bless them graciously for their encouragement and assistance. To all I say thank you and Allah Bless. Amin.

Mande Faru,
MD/Editor-in-Chief

معراج العوام

إلى سماع علم الكلام

**LEVELS OF ISLAMIC
THEOLOGY**

By

Sheikh Othman Bn Fodiyo

Translated By

Ahmad Salim Muhammad

LEVELS OF ISLAMIC THEOLOGY

LEVELS OF ISLAMIC THEOLOGY

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LEVELS OF ISLAMIC THEOLOGY

LEVELS OF ISLAMIC THEOLOGY

INTRODUCTION

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

Peace and blessings of Allah be upon our Master, Prophet Muhammad (saw) and his family and his companions.

The servant of Allah, who is in total submission, sinful, weak, who is in great need of his Lord's Mercy: Uthman, son of Muhammad, son of Uthman, Fulani by tribe and Ash'ari by principles says:

Praise and Glory be to Allah, Lord of the worlds, peace and blessings of Allah be upon Muhammad (saw), the seal of all Prophets and his companions and all those who follow him until the day of Judgment.

This book explains the aims and objectives of the knowledge of the Oneness of Allah by the Grace of Allah. I titled it “*The Levels of Islamic Theology*” for the understanding of those who do not know. I seek Allah's guidance, our Sustainer, Who needs no one. Glory be to Allah, there is no knowledge except from Him.

Islamic Theology is divided into three chapters:

Chapter One: The attributes of Allah which are exclusive to and necessary of Allah and those attributes that are impossible of Him and those that can be attributed to Him.

Chapter Two: The attributes of the Prophets which are exclusive and necessary to the Prophets and Messengers of Allah, peace and blessings be upon them, and those that are impossible to be attributed to them and those that can be attributed to them.

Chapter Three: Things of myth, unknown (Ghaib) that were made known to us, i.e. what the Prophets and Messengers of Allah, peace and blessings be upon them, said concerning the unseen.

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CHAPTER ONE

Allah's Attributes

What is necessary to be of Allah's attributes and what is impossible to be among His attributes. These are:

- (1) **Existence.** This is a necessary attribute of the Almighty Allah and its opposite is Non-existence and non-existence is impossible to be of His attributes.
- (2) **Eternity.** Is a necessary attribute of Allah and its opposite which is ending, is an impossible attribute of Allah.
- (3) **Oneness** is a necessary attribute of Allah while its opposite is an impossible attribute of Allah.
- (4) It is obligatory to believe that Allah is eternal, i.e. He has no beginning to His Existence and His attributes are also eternal.
- (5) Being that Allah has no resemblance to any of His creations while resemblance cannot be attributed to Allah.
- (6) **Self-Sustenance** or **Subsistence**, Allah does not need any one, place or determinant to exist and it is a necessary attribute of Allah, while neediness of others is its opposite and an impossible attribute of Allah.
- (7) **Power** is a necessary attribute of Allah while it's opposite is an impossible attribute of Allah.
- (8) **Will** is also a necessary attribute of Allah, while it's opposite is an impossible attribute of Allah.
- (9) **Knowledge** is a necessary attribute of Allah while ignorance, its opposite is an impossible attribute of Allah.
- (10) **Life** is a necessary attribute of Allah while death, its opposite and therefore, an impossible attribute of Allah.
- (11) **Hearing** is a necessary attribute of Allah while its opposite is deafness which is an impossible attribute of Allah.
- (12) **Sight** is a necessary attribute of Allah, while blindness is an impossible attribute of Allah.
- (13) **Speech** is a necessary attribute of Allah while its opposite is dumbness and therefore, an impossible attribute of Allah.
- (14) **Being the All-Powerful** is a necessary attribute of Allah, while the opposite is weakness and an impossible attribute of Allah.

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- (15) **His being the All-knowing** is a necessary attribute of Almighty Allah, while being not knowledgeable is the opposite and an impossible attribute of Allah.
- (16) **His being the All-Hearing** is also a necessary attribute of Allah, while being deaf is an impossible attribute of Allah.
- (17) **The All-Seeing** is also a necessary attribute of Allah, while the opposite is impossible to be attributed to Allah.
- (18) **Speaking** (through His divine attributes) is a necessary attribute of Allah while dumbness cannot be attributed to the Almighty.

Therefore, we believe that every good attribute is necessary of Almighty Allah and every disability or deficiency is impossible to be attributed to Him. Everything that has been mentioned from the beginning of this book onward are the necessary and/or impossible attributes of the Almighty.

THE ATTRIBUTED TO HIS DEEDS

Performing what is tangible or impossible. He, Who has created this world and its beings has all the attributes of perfection and superiority and none of the attributes of deficiency.

These are His necessary attributes and those which are impossible to be attributed to Him.

The sensible evidence here is the existence of creations. There cannot be creations without being created by a Creator; that is impossible. The evidence of Allah being Pre-eternal (before eternity) is that if it wasn't so, He would have had a beginning and if He had a beginning, then there would have been other beings before him. The evidence of His being eternal is His superiority over all. If there was something before Him, it would have been superior to Him.

The evidence of His Non-resemblance is that: If He resembles something of His creations; He would have had a beginning and thus wouldn't have been able to create anything independently.

The evidence of His Self-sustenance is because if He was dependent on any determinant or place, He wouldn't have been able to bring them (places or determinants) into existence.

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And the confirmation of His being the Almighty attributed to Him as the All-powerful in His Will, Knowledge and His ability to bring all these attributes into existence.

And His choice of bringing everything into existence or not is because He is attributed to every necessary good attributes and those that are impossible to do or not.

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CHAPTER TWO

Characteristics Of Prophets

The Attributes and Characteristics of the Prophets are:

- (1) **Truthfulness** (being upright): This is necessary for the Prophets, peace and blessing of Allah be upon them, to be truthful which, is the opposite of deceit i.e. they are not attributed to lying.
- (2) **Trustworthy**: All Prophets are reliable and trustworthy and it is a necessary attribute of the Messengers of Allah, peace and blessings of Allah be upon them, while its opposite is fraud and therefore, an impossible attribute of the Prophets.
- (3) **The conveyance of the commands (Prophecy) of Allah** is also a necessary attribute of the Messengers of Allah, while it's opposite is an impossible attribute of the Messengers of Allah. We should believe that they possess abilities attributed to a human being and free of any disability or physical weakness.

Everything that has been mentioned from the beginning of this part are the attributes that are necessary or impossible of the Prophets, peace and blessings of Allah be upon them. But what can be attributed to them (being humans) is the inclusion that could happen to humans but not including disabilities and fevers such as headaches and so on.

Indeed, below are the necessary and impossible attributes of the Messengers of Allah and also what is permissible to be attributed to them.

The reasons are:

- The evidence of the truthfulness of the Prophets is the miracles that Allah gave them.
- The evidence of their trustworthiness is Allah's command about following their teachings.

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- The evidence of the conveyance of the commands of Allah is because of the necessity of their trustworthiness.

These are the proofs of the necessary attributes of the Prophets and the impossible attributes of the Prophets, peace and blessings of Allah be upon them.

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CHAPTER THREE

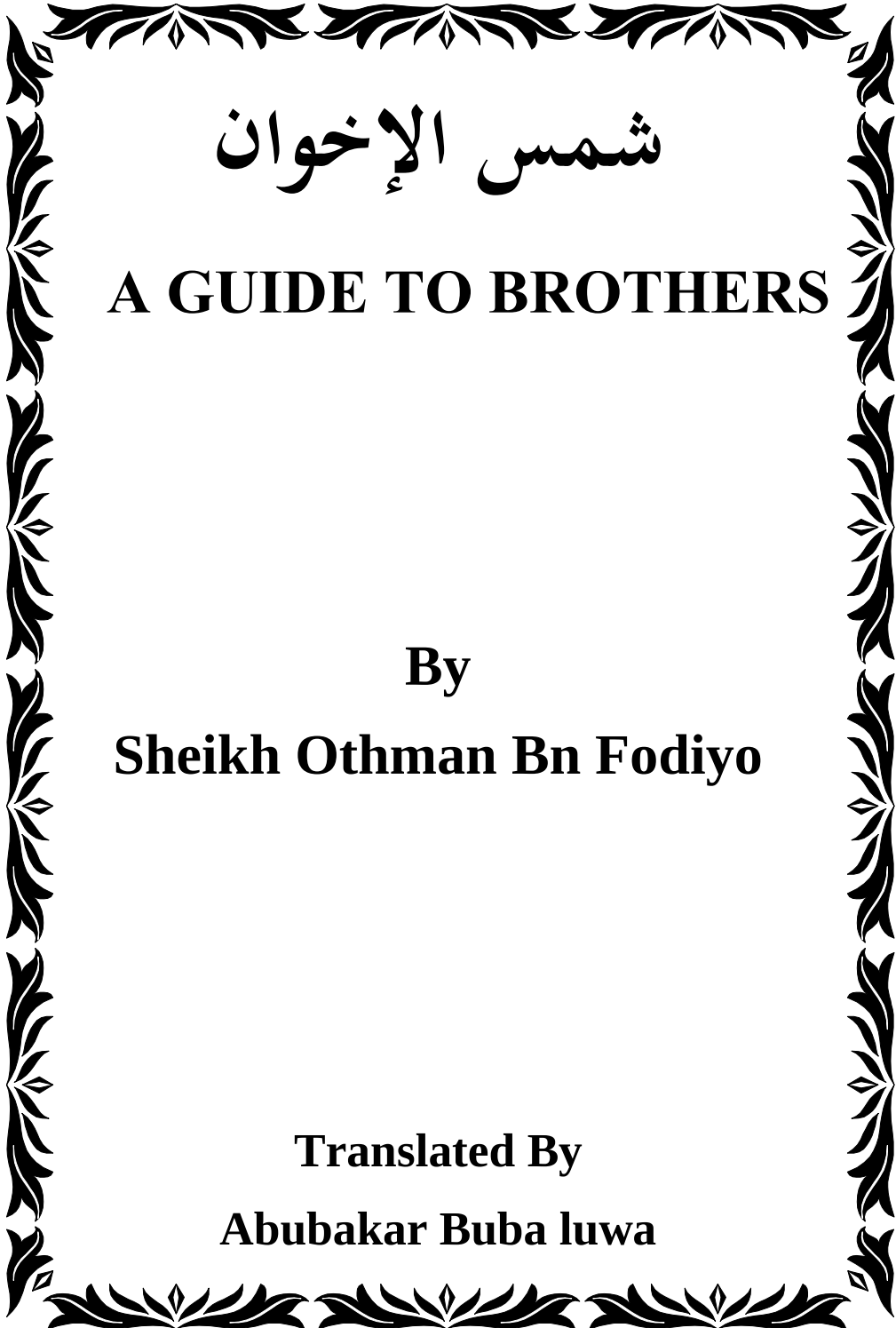
The Unseen

This part is about what we heard (*Sam'iyat*) and believed despite the fact that we haven't seen or witnessed them. For example: the scriptures that Allah gave to His Messengers are true, His Angels are true, the Day of Judgment is true, death at the appointed time is true, the questioning in the grave by Munkar and Nakir is true, the torment and pleasure in the grave is true, resurrection after death is true, the gathering of people on the day of reckoning is true, receiving the books of deeds is true, measuring of deeds on the scale is true, deliverance or salvation is true, gazing upon the Almighty Allah by believers is true, the bridge (Sirad) is true, the stream of Al-kausar is true, Hell Fire is true, Paradise is true and everything the Prophets brought to us is also true. This is the end of part three which explains the unseen (*Ghaib*) that we believed without seeing i.e. *Sam'iyat*.

Indeed, what has been mentioned of the Prophets is enough reason to know these. With the end of part three, this book of the knowledge of Tauhid has come to conclusion. It has been concluded on Wednesday morning, the year 1199, after the Hijrah of the Prophet, peace be upon him.

Praise be to Allah, Lord of the universe. Peace and blessings of Allah be upon our leader, Muhammad and the entire Messengers. May Allah be pleased with them and the companions of the Prophet and all those who followed them until the day of reckoning. Ameen.

LEVELS OF ISLAMIC THEOLOGY



شمس الإخوان

A GUIDE TO BROTHERS

By

Sheikh Othman Bn Fodiyo

Translated By

Abubakar Buba luwa

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A GUIDE TO BROTHERS

PREFACE

In the Name of Allah, the Beneficent, the Merciful

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

The poor servant that is in need of his Lord's mercy, -the servant, being Usman Ibn Muhammad Ibn Usman, known as Ibn Fodiyo –may Allah cover him with His mercy, Amen, hereby says: Praise be to Allah, Who has bestowed the blessing of faith and Islam upon us and guided us through our Leader and Guardian, Prophet Muhammad (saw), may the best blessing and purest peace be upon him!

This is a book I have written and titled: **A Guide to Brothers**. My brothers and sisters (in faith) should use it to have guidance/clarity in the fundamental aspects of (their) religion. It includes an introduction, five chapters, and a conclusion. The first chapter explains graduation (i.e. going step-by-step) in seeking (and acquiring) such things that must be known by knowledge as covered by the word of the Prophet (saw):

”«طلب العلم فريضة على كل مسلم».

"It is obligatory for every Muslim to seek knowledge."

The second chapter explains Allah's favor on people by giving them the grace of having the means to understand Him, means involving the natural disposition, observation, recurrent/serial reporting, consideration and (experience acquired as a result of past) affliction. The third, explains the definition of the fundamentals of religion, and the difference between it and the Knowledge of Discourse: Theology, and that the tenets of faith must be acquired through the fundamentals of religion as mentioned in the Grand/Glorious Qur'an. The fourth, explains that the Prophet (saw) also established the fundamentals of religion in his Sunna (Prophetic Practice). The fifth explains the rules of the Knowledge of Discourse: Theology, such as must be taught and studied by anyone who interested in it.

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INTRODUCTION

THE VERDICTS OF RELIGION ARE BASED ON THE OBVIOUS RULES

You should know, my brothers, that based on the Qur'an and Sunna (Prophetic practices) and the consensus of scholars, a person who shows/practices Islam publicly cannot be regarded as an unbeliever. As to the Qur'an, Allah, the Exalted, said:

﴿وَلَا تَقُولُوا لِمَن آفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ النساء: ٩٤

"Say not to anyone who greets you in peace (by embracing Islam): "You are not a believer." Q4:94.

As to Sunna, as narrated in the authentic books of Bukhari and Muslim through Ibn Umar (ra), the Prophet (saw) said:

«أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمدا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله.»

"I have been instructed to fight against the (infidel) people until they bear witness that none deserves to be worshipped but Allah, and that Muhammad is the Messenger of Allah, that they should establish regular prayers and give Zakat (alms). If they do that, they safeguard therewith their blood and wealth from me except what is due for Islam. Their reckoning rests with Allah."

As to consensus, all the followers of Sunna agree that whoever acknowledges the Two Words of Faith ("There is no deity worthy of worship except Allah" and "Muhammad is the Messenger of Allah") shall have the rules (i.e. privileges) of Islam apply to him, such as getting married to him/her, conducting the funeral prayer for him when he dies, as well as bathing him (when he dies) and burying him in the Muslim cemetery, as long as no action issues from him that shows him as an unbeliever, -actions like prostrating (in reverence) to an idol, or word like rejecting something that is known as essentially being a part of religion. In

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his book: *Ithaf Al-Mureed Bi-Jawharat Al-Tawheed: The Student's Token in the Essence of Theology*, Abdul-Salam Ibn Ibrahim Al-Laqqani said: "The faith that suffices a person in this world is to acknowledge (the Two Words of Faith) only. Therefore, whoever so acknowledges shall have the rules/privileges of Islam apply to him in this world and cannot be judged as an unbeliever except if some definite thing which points out that he is an unbeliever is found with him, such as prostrating to an idol."

Al-QadiIyyad said in *Al-Shifa*: "The verdicts of Islam as are issued by Muslim scholars and judges are based on the obvious rule. This is because man is not given the means of knowing what is in the hearts of people, nor is he instructed to seek it. Rather, the Prophet (saw) forbade and scolded relying on that when he said: "Why? Have you pierced in to know what is in his heart?" In *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said: "The rules of this world are based on what is obvious. The Prophetic teaching has forbidden searching for what is in people's hearts. That will only be revealed in the hereafter, on the Day of Resurrection, when all the secrets will be examined."

Let me also say that it is not lawful for us to think ill of the faith of any Muslim. In the commentary on *Al-Wusta*, Sheikh Al-Sanusi said: "As to people other than oneself, man share in ignorance about what is in the hearts of others and cannot say with certainty what is in the heart of (an)others, except if the lawgiver (i.e. the Prophet, (saw) had testified to something regarding a person. In that case, it should be definitely applied to the person, since Allah and His Messenger are best aware. In spite of that, we have no right to think ill of the faith of any Muslim, whether he is of the common/unlearned/lay people or not because knowledge has the heart as its center, except if something issues from a person's tongue that points out the corrupt belief that is hidden in his heart. In that case, it becomes necessary to take it easy in educating him and treating his (spiritual) disease with what is possible. Allah is the One Whose help is sought!" With this ends the introduction. It is now time to start explaining the chapters of the book.

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CHAPTER ONE

GRADUATION (i.e. GOING STEP-BY-STEP) IN SEEKING (AND ACQUIRING) SUCH THINGS THAT MUST BE KNOWN OF KNOWLEDGE

The Prophet (saw), said: "*it is obligatory for every Muslim to seek knowledge.*" We say, believing that guidance is from Allah, you should know, my brothers that the knowledge which the Prophet (saw) defined in this tradition is the one that relates to relating with people, such as is obligatory for every sane servant of Allah that has reached puberty. For example, if a person reaches puberty in terms of having a wet dream or age, or if he was an unbeliever and becomes Muslim during the day, the first thing that is obligatory for him is (what is embodied by) the Two Words of Faith and understanding their nearest meanings. That Word (of faith) is the one known in the time of the Prophet (saw), his companions, their successors and all those who come after them as the Oneness of Allah. For this reason and as mentioned in the commentary on *Al-Kawkab*, written by Abdul-Rahman Al-Sayouti, when Malik was asked about (the Knowledge of) Discourse: Theology and the Oneness of Allah, he said: "We cannot assume that the Prophet (saw) taught his Umma, the Islamic Community, how to keep themselves pure from impurities without teaching them the Oneness of Allah. The Oneness of Allah is what the Prophet (saw) proclaimed when he said:

«أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله»

*"I have been instructed to fight against the (infidel) people until they say,
"There is no deity worthy of worship except Allah."*

What makes blood and wealth safeguarded is indeed (belief in) the Oneness of Allah." It is also to it that Al-Qurtubi referred in his poem, saying: "The first thereof is the Oneness of Allah." Let me also say that, in *Al-Durar Al-Thamina*, Sayyidi Mayyara said: "Al-Sanusi was asked whether or not it was a condition of faith that the duty-worthy person must know the meaning of "There is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah" in the manner he had mentioned in *Al-Aqeeda Al-Sughra*, and he answered, saying: "That is not made a condition except for (the attainment of) complete faith. Rather,

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what is made a condition for the validity of one's faith is that one should understand that in a (general) manner that embodies the detail." Then he said: "There is no doubt that most believers, the ordinary and the elite, understand that general meaning since everyone knows that Allah is the Creator (of all things) and that He is not a creature, and that He gives sustenance and is not given by anyone. This is the meaning of "He is All-Sufficient, the Glorious and Exalted, Who is needless of all besides Him, whereas everyone besides Him is in need of Him." They also know that prayer, fasting and Hajj (pilgrimage) should not be for anyone's sake but His, and that none must be worshipped except Him. This is the meaning of the saying that only Allah deserves to be worshipped, and none other than Him deserves it."

Our purpose of mentioning this word is to make people attentive to the fact that no one is obliged to start (his faith) with reading the books of theologians before he has learned what he should use to make the affair of his religion upright as the ignorant among students claim. Ibn Rushd was asked about a group of theologians who used to say that it was obligatory/mandatory for the learned and the unlearned to read/study the books of theologians, and that they must start with that before learning what they should use to make the affair of their religion upright, such as ablution, prayer and other obligatory acts of worship. They also deemed as an unbeliever anyone who acts contrary to that! He answered, saying: "Nothing is unbelief but believing in what they have held onto. This is because if people do not pray, fast, give Zakat (alms) and go on a pilgrimage (Hajj) until they understand Allah, the Exalted, through those ambiguous ways, then they may not understand Him until after a long period of time, or their grasp might even become resentful of those ambiguous ways, so they will not understand Him, and (ultimately) they get out of the rank of Muslims." This is mentioned by Al-Manjouri in the commentary on *Al-Muhassil*.

It was for this kind of people that, as mentioned in the commentary on *Al-Kawkab*, written by Abdul-Rahman Al-Sayouti, when Abu Al-Abbas Ibn Shuraih was asked about the (knowledge of the) Oneness of Allah, he said: "What is understood to mean the Oneness of Allah by the scholars of knowledge and the Islamic Community is to bear witness that none deserves to be worshipped except Allah and that Muhammad is the Messenger of Allah. As for the people of falsehood, theology means

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plunging into matters of essence and bodies!" In *Ihya Uloom Al-Deen*, Al-Ghazali mentioned the aforementioned Hadith (Prophetic tradition), viz "It is obligatory for every Muslim to seek knowledge," he said: "Nothing is meant by this knowledge but that of relating relations/transactions, such as is obligatory for every sane servant of Allah that has reached puberty, and it is of three categories: Belief, doing, and leaving (i.e. action and inaction). Therefore, if a sane person reaches puberty by having a wet dream or by age, or if he was an unbeliever and now becomes Muslim during the day, for example, the first thing that is obligatory for him to do is to learn about the Two Words of Faith: "None deserves to be worshipped except Allah," and "Muhammad is the Messenger of Allah," and to understand their meaning. A person is not obliged to personally get that understood/clarified through (an academic) inquiry, or research, or editing the evidences. Rather, it suffices him to believe and have faith in it resolutely (i.e. without any doubt) because the Messenger of Allah (saw) was comfortable with the coarse (desert Arabs) just believing and acknowledging it without learning the evidence. Therefore, if a person does that, he satisfies the requirement of that moment, so what he is obliged to do at that moment is to learn and understand the Word of Faith, not anything beyond that at that moment. The evidence here is that if he should die at the tail of that, he would be dying obedient to Allah, not as a sinner. However, whatever is beyond that becomes obligatory to learn for some emergent reasons that may arise, so it is not essentially required of every person. Rather, one could be exempted from it. Those emergent reasons may relate to action or inaction or belief.

As to action, it applies where such a person survives the period from the early hours of the day to midday (i.e. the time for Zuhr prayer), so the obligation comes up anew with the setting in of the time for Zuhr prayer for him to learn about purity and prayer, if he is healthy (not sick), such that if he were to wait until the inclination of the sun (i.e. when it reaches its zenith), he would not be able to learn and work at that moment. Rather, the prayer time would elapse if he got preoccupied with learning; even though it is not distant to say/assume that the time may still be there. Therefore, he is obliged to start learning (about the prayer) before its time. It could also be said/argued that being a condition for deeds, knowledge about a deed becomes obligatory after the deed itself has become obligatory. Therefore, it should not be obligatory (for him) to learn (about

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before its time for the prayer). This applies in the same manner to the other prayers (i.e. other than Zuhr). If he survives up to the month of Ramadan, the obligation comes up anew for him to learn about fasting because of that, i.e. he should know that fasting is from dawn to sunset, and that one must make intention for it, as well as refrain from eating/drinking and sexual intercourse. He must also know that the fasting continues (from the beginning of Ramadan) until the crescent (of Shawwal) is seen. Whenever he acquires wealth or if he has wealth after he has reached puberty, it becomes obligatory for him to learn about what he must give as Zakat, but that would not be binding on him right at that moment. It becomes binding after a year has elapsed from his acceptance of Islam. If he only owns camels, he is not obliged to learn about the Zakat of sheep/goats. That is how it should apply to all other forms of wealth after a year has elapsed from his acceptance of Islam. When the months prescribed for Hajj (pilgrimage) set in, he is not obliged to hasten to learning about Hajj. Since Hajj is not immediately carried out (i.e. since it is done with convenience), knowledge about it should not be immediately required. However, Islamic scholars are required to make people aware of the fact that Hajj is an obligation that is done with convenience (i.e. not immediately required), ordained for any Muslim that has the provision and the vehicle thereto, such that he has the wherewithal in his possession to perform the pilgrimage. So when he makes that resolve, it becomes obligatory for him to learn the method of Hajj, and (in that regard) nothing is obligatory for him to do but learn the basic pillars of Hajj and the mandatory things thereof, not the supererogatory ones. If he learns the supererogatory ones, as well, his knowledge in that regard is also a supererogatory act. It cannot be an individual obligation: *fard 'ain*.

As relates to the pronouncement that makes it a prohibited act for one to keep mute (and not) point out that it is obligatory to immediately go on Hajj for the first time, it is a matter that is open to the appropriate inquiry of jurisprudence.

This graduation (i.e. one step at a time) that has been mentioned applies to all other acts that are primarily obligatory.

As to inaction, everyone is obliged to know what he must not do according to what the moment determines, and that differs according to the condition of people. For example, it is not obligatory for a dumb person to know the

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kind of speech/talk that is forbidden, nor is it for a blind person to know the things that are forbidden to see/look, nor for a desert dweller to know the kind of houses/mansions in which it is lawful to reside. This is also obliged as dictated by the circumstance. If a person knows that he can be free of something, it will not be obligatory for him to learn/know about it. As relates to things in which he is always engaged, his attention must be called to them, such as if, at the time he becomes Muslim, he is wearing silk, or is living in an extorted house (or sitting on an extorted vehicle/animal), or looking at a prohibited thing (i.e. having a prohibited view), that must be made known to him. If a thing is not such in which he is always engaged, but which he will soon be doing, such as eating/drinking (some kind of food or drink), it becomes obligatory for him to learn/know about it. If he is in a town, where people drink liquor or eat pork (swine flesh), it must be made known to him, that they are prohibited. Therefore, whatever is (religiously) obligatory must be made known to him as obligatory for him to learn/know about!

As to the matters of belief and the deeds relating to the heart, one must learn/know about them according to the thoughts in his heart. If any doubt comes to him regarding the meaning that is denoted by the Word of Faith, he must learn what will help him in removing that doubt. If such doubt never came to him, but he is such that refuses to believe that the Word of Allah, the Exalted, (as in the Qur'an and regarding all what He says) is Pre-Existent, as well as refuses that Allah will be seen (in the Hereafter) and that He has not a resting place for creatures (nor are they for Him), - (if he refuses to believe in these) and other matters of faith that are often mentioned, (and then he dies on that), scholars all agree that he dies as a Muslim. However, these kinds of things that come to interrupt the tenets of faith (i.e. the matters of belief) are (of different forms). Some of them come naturally, whereas others come as result of hearing them said by the people of the town. If a person is in a town in which garrulity (i.e. talking too much, hence theological discourse) is prevalent and in which people talk a lot about things that are extraneous to religion (known as innovation), that person ought to be kept secure (away) from that by inculcating the truth into him as soon as he reaches puberty, lest what is not the truth should outrun the truth in getting into his heart. Definitely, if falsehood were to be given to him, it would be obligatory to remove it from his heart and to turn him away from that, even though it may be

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difficult to do that. Likewise, if this Muslim was a trader/businessman, and the town was such in which transaction in usury had become prevalent, it would be obligatory for him to beware of (and refrain from) usury. This is the truth regarding any knowledge that is primarily obligatory to know (or acquire, i.e. the knowledge whose acquisition is an Individual Obligation).

After some talk (about this), Al-Ghazali said: "One of the things that we should hasten to get to him at the beginning, if he is not such that has come (to embracing Islam) from another religion, is to make him have faith in (i.e. believe in the existence of) Paradise and Hell, resurrection and mustering (on the Day of Judgment), so he should believe and have faith in that, for it is of the fulfillment of the meaning of the Word of Faith. Indeed, after he has believed that Muhammad is the Messenger of Allah, he should be made to understand the Message that the Messenger has conveyed, -the Message being that whoever obeys Allah and His Messenger shall have Paradise, and that whoever disobeys them shall enter Hellfire. If one gets to this, he will understand that this is the true path, and one will realize that every servant (of Allah, i.e. every person) runs within the course of his circumstances in his night and day, and that he cannot be free from certain encounters in his acts of worship and transactions/relations, whereby things associated with that come up every now and then. Therefore, he is obliged to ask about any such associated matters that come up to him, as well as to hasten towards learning/knowing about what is usually expected to occur soon. Indeed, what the Prophet (saw) obviously meant by the knowledge whose seeking is obligatory in his word,

« طلب العلم فريضة »

"It is obligatory to seek knowledge."

This one is in terms of the work that is prominently known as obligatory for Muslims to do, not any other work. Indeed, the graduation (i.e. step by step) in terms of its obligation should now be clear.

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CHAPTER TWO

ALLAH'S FAVOUR TO PEOPLE BY GIVING THEM THE GRACE OF HAVING THE MEANS OF UNDERSTANDING HIM, MEANS INVOLVING THE NATURAL DISPOSITION, OBSERVATION, RECURRENT/SERIAL REPORTING, CONSIDERATION AND (EXPERIENCE ACQUIRED AS A RESULT OF PAST) AFFLICTION

As to natural disposition, Allah, the Exalted, said:

فَطَرَتِ اللَّهُ النَّاسَ عَلَى فِطْرَتِهِ لَا تَبْدِيلَ لِمَا خَلَقَ اللَّهُ ذَلِكَ الدِّينَ الْقَيِّمُ ﴿الرُّوم: ٣٠﴾

" (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah, that is the standard religion "Jal-Rum:30.

The Prophet (saw) said:

« كل مولود يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه »

"Every child is born with the natural disposition: al-fitra, but it is its parents who make it Jewish or Christian or Magian!"

Al-Ghazali said in *Al-Ihya*: "It is for this reason that all the Prophets (of Allah) were sent to call people to the Oneness of Allah, so that they should say (and believe) that "None deserves to be worshipped except Allah." The Prophets (as) were not instructed to tell us that we have a God or that the world has a God, because knowing that we have a God had been created in the natural disposition of their minds right from the beginning of their creation and at the beginning of their youth. This is the reason Allah, the Exalted, said:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ﴾ [الرُّوم: ٣٠]

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"So set you (O Muhammad) your face towards the religion (of pure Islamic Monotheism), worshipping none but Allah. This is the natural disposition on which Allah has created mankind. There can be no changing the creation of Allah. That is the straight religion." al-Rum:30.

Therefore, the natural disposition on which man was created and the evidences of the Qur'an are needless in postulating any (other) proofs. In ***Al-Yawaqee'at Wal-Jawahir: Pearls and Jewels*** (i.e. the Precious Matters of Religion), Abdul-Wahhab Al-Sha'arani said: "In the Ninety Ninth Chapter, Ibn Arabi said: "What is clear/manifest is that Allah, the Exalted, created man's spirit/soul and made it perfect in a way that it is cogently and intellectually aware of the Oneness of Allah (i.e. that there is only One God), establishing that He is the only Lord. That awareness is (what is called) ***fitra***: The Natural Disposition on which He (Allah) created mankind, as pointed out by the Prophetic tradition,

« كل مولود يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه »

"Every child is born with the natural disposition: al-fitra, but it is its parents who make it Jewish or Christian or Magian!"

Let me say that the purpose of the polytheist infidels in worshipping idols is to get them drawn close to Allah, the Exalted. Allah, the Exalted, said:

﴿ الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾ [الزمر: ٣٠]

"And those who take lords besides Him (say): "We worship them only that they may bring us near to Allah." al-Zumar:30.

In ***Shuab Al-Iman: The Branches of Faith***, Abdul-Jaleel said: "It is true that all creatures have been worshipped (by certain people) instead of worshipping Allah." Then he mentioned the kind of things that such people have worshipped, and then he said: "The quest of every one of them has been to have/find out who the God that deserves to be worshipped is because it is established and confirmed through the natural disposition that someone must exist Who has created everything. People all agree that a God exists, but they only differ in terms of who or what that God is." This

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is the reason Sheikh Al-Sanusi said in *Nurus-Sa'ada: The Light of Delight*, which is the commentary on *Al-Sughra*: "For all people of reason/intellect, there is no disputing the fact that our Lord, the Glorious and Exalted Allah, exists. Those who have disbelieved have only done so by adding/or taking an additional god. Therefore, what is required is to reject every assumed deity besides our Lord, the Exalted, and it is with doing that the Oneness of Allah is realized. You should be attentive to this!" In *Al-Yawaqeeet Wal-Jawahir*, Abdul-Wahhab Al-Sha'arani also said: "All people point out that the Glorious and Exalted Creator exists, but they only have different means of doing that. The only thing that they know nothing about is the Essence of God. This is the reason the Prophets and Messengers (of Allah) did not come to teach us that the Creator exists, but rather came to call us to the Oneness of Allah based on the (assured) knowledge that they had –peace and blessing be upon them. If they had come to teach us that the Creator exists, Allah would not have said:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩]

"So know that none has the right to be worshipped but Allah." Muhammad:19.

He would rather say, "Know that you have a God!" The same applies to the word of Allah, the Exalted:

﴿وَلْيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ﴾ [إبراهيم: ٥٢]

"And that they may know that He is the Only One God." Ibrahim:52.

If it was said, "what did the original people use to get to the evidence in that regard?" The response would be that they got into that as a result of the yearnings/quests, such as using things that help to arrive at the most convincing facts. Otherwise, they were quite aware that what is attested to by the natural disposition was nearer and faster to being grasped by creatures, in such a way that it points out the Creator based on correct consideration, and that is a necessary motivator for the person who makes that consideration. Allah, the Exalted, said:

﴿أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا﴾ [النمل: ٦١]

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"Is not He (better than your gods) Who has made the earth as a fixed abode ..." al-Naml:61,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾ [النمل: ٦١]

"Is not He (better than your gods) Who responds to the distressed one when he calls on Him ..." al-Naml:62,

﴿أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾ [النمل: ٦٢]

"Is not He (better than your gods) Who originates creation, and shall thereafter repeat it ..." al-Naml:64,

and other Qur'anic verses that come as rhetorical questions, as though Allah was affirming something to His servants, -something on which He created them. This is the reason it has been narrated/linked up to the Prophet (saw) that Allah created people knowing Him (as their Lord), He only sent (His) Messengers in order to remind them about His Oneness as bestowed by the natural disposition: *fitra*, and to purify it from the hesitations caused by Satan."

As to observation, Allah, the Exalted, said:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ * أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾
[الأعراف: ١٧٢-١٧٣].

"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of

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men who practiced Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" al-A'araf:172-173.

In *Al-Yawaqee't Wal-Jawahir*, Abdul-Wahhab Al-Sha'arani said: "If the response to: "Am I not your Lord?" was "Yes" and said by everyone, then why did some people accept while others reject? The answer, according to Al-Hakeem Al-Tirmizi, would be that the Majesty of Allah, the Exalted, had impressed on the rejecters, so they said, "Yes" in awe (i.e. they were afraid lest they should be destroyed), so their faith in that regard would avail them of nothing. It is like the faith of the hypocrites. On the other hand, it was Allah's mercy that impressed on the believers, so they said, "Yes" willingly, and their faith is beneficial to them." Then he said: "Indeed, Sheikh Abu Tahir Al-Qazwini has said a lot in that regard." Then he said: "But what is correct in my opinion is that the unbelievers said, "Yes," in consonance with the question, for Allah, the Exalted, had asked them if He was not their Lord. He did not ask them what they were betaking as deities or what they were worshipping, and at that time, they were not in a state of being obliged with a duty. They were rather in a state of reality and perception, which related to the natural disposition: *fitra*, so he said to them: "**Am I not your Lord?**" and they said, "Yes" because of what they physically perceived at that time, so they all acknowledged that! However, after they had arrived the time of obligation wherein what Allah had determined in His Pre-Existent (and Infinite) knowledge appeared, according to which some would win felicity and others would win wretchedness/damnation, some of them acted according to their first/initial acknowledgement of accepting their (Only One) Lord, whereas others acted contrary to that. If Allah, the Exalted, had said to them, "Am I not One?" and they had said, "Yes," it would not be possible for anyone to associate partners with Him! You should understand this!

As to recurrent/serial reporting, Allah, the Exalted, said:

﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ [الزخرف: ٨٧]

"And if you asked them who created them, they will say: "Allah." Al-Zukhruf:87,

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﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ﴾
[العنكبوت: ٦١]

"If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allah." Al-Zukhruf:61,

﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ﴾ [يونس: ٣١]

"Say (O Muhammad): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Yunus:31,

﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ. سَيَقُولُونَ لِلَّهِ﴾ [المؤمنون: ٨٦-٨٧]

"Say: "Who is the Lord of the seven heavens and the Lord of the Great Throne?" They will say: "Allah." Al-Mu'uminun:86-87.

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: ٢٢]

"Then do not set up rivals to Allah (in worship) while you know (that He Alone has the right to be worshipped)" al-Baqara:22.

Abdul-Wahhab Al-Sha'arani said that: "Assuredly, the generality of people in all places of the earth have acquiesced to acknowledging that they have a Creator, (and they all know this) without any teacher or anyone establishing the evidence for them or any agreement a specific term between all of them, irrespective of whether they are Kurds or Turks, village or distant-place dwellers, Indians or Chinese, or islanders (i.e. dwellers of islands) to whom no caller to either Islam or to polytheism has reached."

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Let me say that you should know that recurrent/serial reporting serves as essential knowledge. Indeed, Abdul-Salam Ibn Ibrahim Al-Laqqani said in *Ithaf Al-Mureed Bi-Jawharat Al-Tawheed*: "The dispute (i.e. discussion of scholars) is not about the knowledge acquired by a person that grows up in the Land/Home of Islam, be that related to cities or the countryside or the desert, nor about a person who knows about the condition of the Prophet (saw) and his miracles through recurrent reports!" This is the reason Abdul-Azeez Al-Andalusi said: "It is of what is essentially known that anyone who knows about the Prophet (saw) and observes/sees/understands his miracles, and anyone who becomes aware of any Prophetic condition through recurrent report until he has the knowledge, -such a person is deemed as knowledgeable in whatever is established and narrated from his place, even without any intellectual consideration or logical analogy!"

As to this consideration, Allah, the Exalted, said:

﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (٦) وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ (٧) تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ (٨) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ (١٠) رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ (١١)﴾

[ق: ٦-١١]

"Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). An insight and a Reminder for every servant/worshipper who turns to Allah in repentance.-And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date-palms, with ranged clusters. -A provision for (Allah's) servants. And We give life therewith to a dead land. Thus will be the resurrection (of the dead)." Qaaf: 6-11.

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In *Al-Muhalli*, Jalalain's explanation of the Qur'an, it is said: "The question is rhetorical, and it serves to say that they have certainly looked and understood what has been mentioned." Let me say that it is because this consideration is so easy and simple that everyone has the ability to make, -it is because of it that Sheikh Al-Sanusi said in *Al-Umda*, the commentary on *Al-Kubra*: "Moreover, this consideration is enough (for a person) to know (about the existence of) Allah, the Exalted, even if he has no teacher, as opposed to the Isma'ilis (of the Shi'ite sect)," and the author of *Nur Al-Sa'ada* said: "This consideration is not distant from the acquisition of most or all the people of this Islamic Community," and the author of the commentary on *Al-Qasida Al-Jaza'iriyya*: The *Jaza'iri* Poem said: "In understanding this consideration, the clever person is the same as the blunt one, the strong as the weak, contrary to the Isma'ilis," and Ahmad Ibn Hajar Al-Haithami said in *Al-Fath Al-Mubeen*: "It is quite rare to see a person who is a blind follower in (his) faith in Allah, the Exalted. This is because we, indeed, find the speeches of the ordinary people stuffed with using the creation of this world as a pointer to the existence of Allah, the Exalted, and of His attributes."

Abdul-Wahhab Al-Sha'arani said in *Al-Yawaqeeet Wal-Jawahir* that: "Our Tutor of Tutors: Sheikh Kamaluddeen Ibn Hammam used to say: "It is very difficult to figure out a blind copier/follower in matters of faith, for you hardly see a person, including from amongst the ordinary people, who "blind-follows" in his faith in Allah and His Messenger without any evidence. Indeed, their speeches/conversations in markets are stuffed with using creatures as pointers to the existence of the Exalted Creator and His attributes." This is the reason why Abdul-Rahman Al-Sayuti said in the commentary to *Al-Kawkab*: "Sheikh Diya'uddeen Al-Qarani had beards that were as long as up to his feet, so when he rode (on an animal), the beard was spread into two. Anyone of the ordinary/unlearned people who saw him would say, "Glory/Sanctity be to the Creator of this!" The Sheikh would say, "I am a witness that the ordinary/unlearned people believe (in Allah) through consideration/observation because they certainly employ creatures as pointers to their Creator." In the commentary on *Al-Qasida Al-Jaza'iriyya*, Sheikh Al-Sanusi, said: "This observation is the way of Allah, the Exalted, in establishing evidences in His Glorious Book, as well as the way of His Chosen Messenger (saw). How blessed a way it is! How

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important an evidence it is! It contains general guidance and attainment of goal for every guided person that seeks to get to the truth.”

Let me say that such a consideration/observation is mentioned in the verses of the Qur'an, where Allah, the Exalted, said:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾ البقرة: ١٦٤

"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for the people who understand."
al-Baqara:164,

﴿ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِصِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾ [الرعد: ٤]

"And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet, some of them We make more excellent than others to eat. Verily, in these things there are signs for the people who understand." al-Ra'ad:4,

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﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ. وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ﴾ [فاطر: ٢٧-٢٨]

"Have you not seen that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colors, and among the mountains are streaks white and red, of varying colors and (others) very black. And likewise of men and moving (living) creatures and cattle are of various colors." Fadir:27-28.

Ibn Abi Jamra, the *"waliy"*: Devoted Servant of Allah, said in *Bahjat Al-Nufoos: The Souls' Delight*, which is a commentary on the authentic book of Al-Bukhari: "The reality (required) of this consideration/observation is that one should make his consideration and seek to establish evidence therewith in accordance with the instruction which Allah, the Exalted, has given in His Book, involving the observation of the heavenly dominion that includes diverse stars, the sun, and the moon in terms of its shrinking, waning and waxing, and to consider places of the earth with all their diversity, as well the water that it contains: sweet (i.e. palatable) and salty, and the fruits it contains with all their diverse tastes even though they are watered with the same water and they may grow in the same place. In line with what we have pointed out, this consideration/observation is enough to (lead to) the complete faith." Let me say that it is enough to (lead to) complete faith because, with it, a person becomes insightful. This is the reason Ahmad Ibn Zakari said in *Muhassil Al-Maqasid: The Granted Purpose said*:

"From the evidences of the horizons and of the soul

Understanding of the Creator can be attained!"

It is for that reason, as well, that Al-Jawarni said in *Aqidat Al-Muwahhideen: The Faith of Believers in the Oneness of Allah*: "The Creator is known through His creatures just as the Maker is known through the things He makes."

As to affliction, Allah, the Exalted, said:

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﴿ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴾ [النحل: ٥٣]

*"Then, when affliction touches you, to Him you cry aloud for help."
Q16:53,*

﴿ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ ﴾ [الإسراء: ٦٧]

*"And when harm touches you upon the sea, those that you call upon
vanish from you except Him (Allah Alone)." Q17:67,*

﴿ فَإِذَا غَشِيَهُمْ مَوُجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ [لقمان: ٣٢]

*"And when waves cover them like shades (i.e. like clouds or the
mountains of sea-water), they invoke Allah, making their religion sincere
to Him." Luqman:32.*

Abdul-Wahhab Al-Sha'arani said in *Al-Yawaqeeet Wal-Jawahir*: "If it was asked why it was obligatory to know Allah, the Exalted, the answer would be that the evidence is that knowing Allah is of the things that are easy to get to. This is because when man is in need and has all means straitened (i.e. closed against him), he must depend and rely on Allah, as well as humble himself and resort to Him to get his trial/problem removed, so his heart will rise and go up (i.e. look) towards the heaven, and his sight will be humbled in that direction in the sense that it is the direction for the supplication of all creatures. Therefore, he will naturally seek succor from His Creator and Originator, not because of any factitiousness or stratagem. Such a trait may also be found in the wild and the lower (domestic) animals, for they also exhibit the trait of fear and hope, raising their heads to the heavens (sky) when they cannot find pasture and water and when they sense that they are going to be destroyed and finished/killed. We have likewise seen children raise their rosaries (in supplication) towards the heavens (sky) during difficulty (i.e. in trying times). This is all firmly deposited in the nature of animals, let alone that of the reasonable humans. It is the "*fitra*": natural disposition mentioned in the Qur'an and Prophetic traditions. However, most people have refrained from turning to Allah when they are in an affluent condition, but they only turn to Him during affliction. Allah, the Exalted, said:

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﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ﴾ [الإسراء: ٦٧]، ...

"And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone)." al-Isra'i:67.

Then, after some talk, he said: "If it was asked whether or not the Prophet's word,

"Keep to the religious method of the elderly,"

meant that it was forbidden to give intellectual evidence, the answer would be that it was not forbidden to establish intellectual evidence, but it only meant to call attention to (the goodness) in keeping to that (elderly) condition for which people who were free from youth and childish behavior had earned reason!" Sheikh Abu Tahir Al-Qazwini reported that he saw/read in the book, "*Diyanat Al-Arab: The Creeds of Arabs*," that the Prophet (saw) said to Imran Ibn Huswein (ra) that:

« "كم لك من إله؟"، فقال: "عشرة"، قال: "فمن لهمك، ولكريك، والأمر العظيم إذا نزل بك ودهاك؟"، فقال: "الله"، فقال النبي ﷺ: "فما لك يا عمران بن حصين من إله إلا الله"، فأسلم »

"How many gods do you have?" He said: "Ten!" The Prophet said: "Who do you turn to for the removal of your grief and sorrow and of a grievous affair when it befalls and smites you?" He said: "Allah!" Then the Prophet (saw) said: "What is wrong with you, O Imran Ibn Huswein? There is no god but Allah (i.e. there is only One God)!" Then Imran embraced/accepted Islam."

This is also the kind mentioned by Allah, the Exalted, where he said:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ [غافر: ٨٤]

"So when they saw our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as partners." Ghafir:84.

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Let me say that it is because affliction is of the causes/means of knowing Allah that Ahmad Ibn Zakari said in *Muhassil Al-Maqasid: The Granted Purpose*, that, "When affliction touches a servant, he knows his Lord without any objection." It is also the reason Ibn Atallah said in *Al-Hikam: Words of Wisdom*: "If you are given an opening into knowing Allah, you should not worry about your little knowledge as long as you have that opening!"

If you understand what has been mentioned regarding the means of knowing Allah, the Exalted, - means that He has given people out of His Grace, involving the natural disposition, observation, recurrent/serial reporting, consideration and (experience acquired as a result of past) affliction, what Sheikh Al-Sanusi said in the commentary on *Al-Wusta* becomes clear to you, viz "we have no right to think ill of the faith of any Muslim, whether he is of the common/unlearned/lay people or not because knowledge has the heart as its center. We can also not definitely speak of a person as being a blind follower merely because his tongue cannot establish/acknowledge/express the evidences of the tenets of faith, for there is the possibility that he has divine knowledge (hence divinely insightful), but in a way that is hard to express. Many scholars are unable to express what is (i.e. the knowledge) in their hearts, let alone the ordinary/unlearned/lay people!" Likewise, what Sheikh Al-Islam Zakariyya Al-Ansari said becomes clear to you, viz "Based on the consensus of all those of sound intellect who follow religion, the faith of the ordinary people is valid/correct even if they do not study the books written by theologians." What AbuBakr Ibn Fawraq said in *Al-Nizdam*: The System also becomes clear to you, viz "The ordinary people are all men who understand Allah, the Exalted." What Abu Mansour said also becomes clear to you, viz "Our colleagues all agree that the ordinary (Muslim) people are believers who know/understand their Lord. They constitute the majority of those to enter Paradise, as reported in traditions and agreed to by scholars."

**DEFINITION OF THE FUNDAMENTALS OF RELIGION, AND
THE DIFFERENCE BETWEEN IT AND THE KNOWLEDGE OF
DISCOURSE: THEOLOGY, AND THAT THE TENETS OF FAITH
MUST BE ACQUIRED THROUGH THE FUNDAMENTALS OF
RELIGION AS MENTIONED IN THE GRAND/GLORIOUS
QUR'AN AND THAT ALLAH, THE EXALTED, ESTABLISHED
THESE FUNDAMENTALS IN THE GLORIOUS QUR'AN**

Let me say, believing that guidance is from Allah, that as to the definition of the knowledge of the fundamentals of religion, it is –as said by Abdul-Rahman Al-Sayuti in *Al-Niqaya: Pure Choice* that it is "the knowledge in which inquiry is made about what must be believed regarding the Essence of Allah." In the commentary on *Al-Kawkab: The Star*, it is said that: "It is the knowledge in which inquiry is made about what must be believed, as well as what must be ascribed and what must not be so ascribed to Allah in terms of attributes, the sending of Messengers, and the conditions of the Hereafter, (all) according to the rule of Islam!"

As to the difference between it and the Knowledge of Discourse: Theology, the author of *Itmam Al-Diraya: Completing Awareness*, the commentary on *Al-Niqaya: The Pure Choice*, said when he was talking about the fundamentals of religion that: "(By the knowledge of the fundamentals of religion), I do not mean theology, the knowledge in which intellectual evidences are given and the words of philosophers are quoted!" In the commentary on *Al-Kawkab*, the author said: "The author of *Jam'ul-Jawa-mi* divided it into two categories: The one that relates to word/deeds (i.e. practical), and the one that relates to knowledge (i.e. theoretical), not practical. The first being what must be believed, whereas the other is what is not obligatory to know in the matters of faith but rather of exercising knowledge." Then he said: "The truth is that the second kind is not called the fundamentals of religion. It is rather of the Knowledge of Discourse: Theology. As to the first, if it involves giving intellectual evidences associated with reporting/quoting the words of the people of innovation and philosophers, it is also of the Knowledge of Discourse. Otherwise, it is of the fundamentals of religion. This is the difference between them." Then he said: "However, the first kind has been deactivated, and the first kind, which is of the essentials and fundamentals of religion, has been brought."

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Then he said: "And I will explain it well here in accordance with the way of the followers of Sunna as found in the Qur'an and is recurrently transmitted Prophetic traditions in a beneficial way that I have not done before!"

As to the explanation that it is obligatory to take the matters/tenets of faith from the fundamentals of religion (that are mentioned) in the Glorious Qur'an, Abdul-Wahhab Al-Sha'arani said in *Al-Yawaqeet Wal-Jawahi* that: "Ibn Arabi said in *Al-Futuh*, "It is obvious that if a person has the decisive belief that the Qur'an is assuredly the Word of Allah, the Exalted, he is obliged to take his tenets of faith from it without any interpretation or any turning to intellectual evidences that are void of religion, for the Qur'an is a decisive and intellectual evidence itself."

As to the proof that Allah, the Exalted, established those fundamentals in the Grand/Glorious Qur'an, you should know, my brothers, that Allah, the Exalted, established all the fundamentals of religion, whether they relate to divine aspects or prophetic ones or abstract/spoken ones, in the Glorious Qur'an, for Allah, the Exalted, established the fundamental of faith where He said:

﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ﴾ [النساء: ١٣٦]

"O you who believe! Believe in Allah and His Messenger." 4:136,

Its pillars (i.e. its foundations) where He said:

﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ [البقرة: ١٧٧]

"Righteousness is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth ..." 2:136.

and that the reality of faith means believing in all the things brought by the Prophets in a general form where He said:

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﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ﴾ [البقرة: ١٣٦]

"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'aqub (Jacob), and Al-Asbat (the offspring of the twelve sons of Ya'aqub), and that which was given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." Suratul Baqarah:136

and that the world is a creature where He said:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾ [الزمر: ٦٢]،

"Allah is the Creator of all things." 39:62,

and that He exists where He said:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾ [الحج: ٦]

"That is because Allah: He is the Truth." 22:6

and that He is Pre-Existent and Ever-Lasting where He said:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ [الحديد: ٣]

"He is the First and the Last." 57:3

and that no creature is like Him where He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ [الشورى: ١١]

"There is nothing like Him." 42:11

and that He is Needless of all where He said:

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﴿وَاللَّهُ الْغَنِيُّ﴾ [محمد: ٣٨]

"And Allah is Rich (Free of all needs)." 26:38

and that He is Alone as the only Lord and God where He said:

﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾ [الصفات: ٤]

"Verily your God is, indeed, One." 37:4

and that He is All-Powerful where He said:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة: ٢٠]

"Certainly, Allah has power over all things." 2:20

and that He is the Lord of Will,

﴿فَعَالٌ لِّمَا يُرِيدُ﴾ [البروج: ١٦]

"(He is the) Doer of whatsoever He wills." 85:16

and that He is All-Knowing,

﴿وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة: ٢٣١]

**"And fear Allah, and know that Allah is All-Knower of everything"
2:231**

and that He is Ever-Living,

﴿هُوَ الْحَيُّ﴾ [البقرة: ٢٥٥]

"The Ever Living." 2:255

and that He hears and sees,

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الإسراء: ١]

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"Verily, He is the All-Hearer, the All-Seer" 17:1,

and that He speaks,

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

"And to Moses Allah spoke directly" 4:164,

and that all perfections inevitably belong to Him as the (only) God,

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَى﴾ [النحل: ٦٠]

"And for Allah is the highest description" 16:60, and

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى﴾ [الأعراف: ١٨٠]

"And all the Most Beautiful Names belong to Allah" 7:180,

and

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ﴾ [الصفات: ١٨٠]

"Glorified is your Lord, the Lord of Honor and Power." assaffat:180,

and that He has free choice in what He does and what He does not do,

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾ [القصص: ٦٨]

"And your Lord creates whatsoever He wills and chooses" alqasas:68,

and that He assuredly sent Messengers before Muhammad (saw),

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ﴾ [غافر: ٧٨]

*"And, indeed, We sent Messengers before you (O Muhammad)."
Gafir:78,*

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and that Muhammad (saw) is His Messenger and the Seal of all (His) Prophets,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾ [الأحزاب: ٤٠]

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of all the Prophets" 33:40,

and the truthfulness of (His) Messengers,

﴿ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴾ [يس: ٥٢]

"This is what the Most Gracious (Allah) had promised, and the Messengers spoke truth" 36:52,

and that they are trustworthy where He said about them,

﴿ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴾ [الشعراء: ١٠٧]

"I am a trustworthy Messenger to you: 26:107,

and that they conveyed the Message,

﴿ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ ﴾ [الأحزاب: ٣٩]

"Those who convey the Message of Allah and fear Him, and fear none save Allah" 33:39,

and that they got married,

﴿ وَجَعَلْنَا لَهُمُ أَزْوَاجًا وَذُرِّيَّةً ﴾ [الرعد: ٣٨]

"And indeed We sent Messengers before you (O Muhammad) and made for them wives and offspring" 13:38,

and that they ate food, sold and bought (i.e. engaged in trade),

﴿ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ﴾ [الفرقان: ٢٠]

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"And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets" 25:20,

and that angels exist and that He sent heavenly Books,

﴿وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ﴾ [البقرة: ٢٨٥]

"Each one believes in Allah, His Angels, His Books, and His Messengers" 2:285,

and that death comes at an appointed time,

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا﴾ [آل عمران: ١٤٥]

"And no soul can ever die except by Allah's Leave and at an appointed term" 3:145,

and that believers shall be strengthened during questioning in the grave, whereas the unbelievers shall miss the answer,

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ [إبراهيم: ٢٧]،

"Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills" 14:27,

and the bliss in the Interval: *barzakh* (the period that spans between death and resurrection),

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ﴾ (٨٨) ﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ﴾ (٨٩) ﴿وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ السِّمِينِ﴾ (٩٠) ﴿فَسَلَامٌ لَكَ مِنْ أَصْحَابِ السِّمِينِ﴾ (٩١) ﴿[الواقعة: ٨٨-٩١]

"Then, if he (the dying person) be of those brought near to Allah, (there is for him) rest and provision, and a Garden of Delights (Paradise). And if he (the dying person) be of those on the Right Hand, then there is safety and peace for those on the Right Hand" 56: 88-91,

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and the chastisement in the Interval,

﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ (٩٢) فَنُزِّلَ مِنْ حَمِيمٍ (٩٣) وَتَصْلِيَةُ جَحِيمٍ (٩٤)﴾ [الواقعة: ٩٢-٩٤]

"But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path), then for Him is an entertainment with boiling water, and burning in Hell-fire" 56: 92-94,

and the coming of the Hour of Judgment,

﴿إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا﴾ [غافر: ٥٩]

"Verily, the Hour (Day of Judgment) is surely coming, there is no doubt about it" 40: 59,

and the resurrection of the dead,

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾ [الكهف: ٤٧]

"And We shall gather them all together so as to leave not one of them behind" 18:47,

and Reckoning (Accountability),

﴿يَوْمَ يَقُومُ الْحِسَابُ﴾ [إبراهيم: ٤١]

"the Day when the reckoning will be established" 14:41,

and the giving of the scroll of deeds,

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ [الحاقة: ١٩]

"Then as for him who will be given his Record in his right hand ..."
69:19

for those who believe, and

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﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ﴾ [الحاقة: ٢٥]

"But as for him who will be given his Record in his left hand .." 69:25
for those who disbelieve, and He established the Weighing of Deeds,

﴿وَالْوُزْنُ يُوَمِّنُ الْحَقُّ﴾ [الأعراف: ٨]

"And the weighing on that day (Day of Resurrection) will be the true (weighing)" 7:8,
and the Bridge of Hell (Sirat),

﴿فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾ [الصفات: ٢٣]

"and lead them on to the way of Flaming Fire (Hell)" 37:23,
and the Pond (of Kawthar),

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ [الكوثر: ١]

"Verily, We have granted you (O Muhammad) Al-Kauthar (river in Paradise)" 108:1,
and the Hellfire,

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا﴾ [الكهف: ٢٩]

"Verily, We have prepared for the wrongdoers a Fire whose walls will be surrounding them" 18:29,
and Paradise,

﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾ [الإنسان: ١٢]

"And their recompense shall be Paradise, and silken garments, because they were patient" 76:12,

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and Intercession,

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [الإسراء: ٧٩]

"Your Lord shall soon raise you (O Muhammad) to the Station of Honor" 17:79,

and

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾ [الضحى: ٥]

"And verily, your Lord will give you (all good) so that you shall be well-pleased" 93:5,

and

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ﴾ [الأنبياء: ٢٨]

"He knows what is before them and what is behind them, and they cannot intercede except for him with whom He is pleased" 21:28,

and He established that those who believe will see Him, the Exalted, in the Hereafter,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٣)﴾ [القيامة: ٢٢-٢٣].

"Some faces that Day shall be shining with radiance, looking at their Lord" 75: 22-23.

These are the fundamentals of religion in terms of its divine aspects, prophetic ones and abstract/spoken ones, and Allah, the Exalted, established all of them in the Glorious Qur'an. It is obligatory for every duty-worthy person to believe in them as they have been narrated textually and recurrently (i.e. evidently), for the Qur'an is entirely clear-cut and recurrent in evidence.

Abdul-Wahhab Al-Sha'arani said in *Al-Yawaqeeet Wal-Jawahir* that: "Ibn Arabi said at the beginning of the book, *"Al-Futuhah"* that: "One of the conditions of believing in any matter is that the matter should have textual

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and recurrent evidence." He also said in the mentioned book that Ibn Arabi said in the introduction of *Al-Futuhāt* that: "The validity of faith revolves around certitude (i.e. being resolute) in it to the extent that even a person who takes his faith tenets through resolute following/emulation of the lawgiver is safer and stronger than a person who take his faith from evidences because of the confusion and ambiguity that may come upon such evidences." He also said in the mentioned book that "Copying an infallible person (i.e. a Prophet) in terms of what he informs about is deemed as knowledge and is even stronger than the knowledge acquired through consideration as applies to our acknowledging that the Prophets of past nations certainly conveyed the Call/Message of Allah, the Exalted, to them even though we were not present at the time they conveyed the Call, but we rather believed in what Allah told us in His Book about the people of Noah (as), the Ad, the Thamood, Pharaoh, and others. Such a belief shall be invalid for everyone except those who believed in it with certitude in this world regarding their affair."

In *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said relating what Ibn Arafah had said in his *Shamil* that: "Copying refers to resolutely believing in what someone that is not infallible says. This (definition) exempts believing in what the Messenger (of Allah) said (because the Messenger of Allah is infallible) just as it exempts Islamic consensus and knowing the meaning of the Two Witnesses/Words of Faith (i.e. ***la ilaha illallahu Muhammad rasoolullah: None deserves to be worshipped except Allah; Muhammad is the Messenger of Allah***)." Al-Manjouri said that: "Believing in what an infallible person said is not deemed ***"copying: blind-following,"*** considering that he is infallible. It is rather deemed as knowledge. This is because when he takes the word from the infallible person and resolutely believes that it is true, thereby believing the infallible person in that regard, the reality is that he only follows what points to the truthfulness of the infallible person, which is what he understands as miracle. It is from the miracle that he makes his inference, not (just) from the word.

Let me say that all these applies to a person who follows/copies the Qur'an without considering the evidences thereof. As to a person that considers the evidences of the Qur'an, no two people can dispute his being knowledgeable and far from all ambiguities because that is obvious. In the commentary on *Al-Qasida Al-Jaza'iriyya*, Sheikh Al-Sanusi said: "Any

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person that asks any of the scholars of truth about the Qur'an until he guides him to the place of every tenet of faith through its proofs/evidences, thereby making him see it manifest and quite clear is as a person that asks a knowledgeable person about the position of the crescent until he himself sees it in its place with his own sight/eyes." Then he said: "No one of sound reason will dispute that this person who has seen the tenets of faith with their proofs in the Qur'an is a knowledgeable person who has certitude, as opposed to the Copier (blind-follower), despite the fact that he gets to (understanding) the proofs through the observations made by the people of that calling in terms of the evidences for the tenets of faith in the Oneness of Allah through the Qur'an." In *Al-Ihya*, Al-Ghazali said: "But as the obvious evidences that the Qur'an contains, such as the ones which people immediately understand and accept/believe at the first hearing, those are known to everyone, and the knowledge of the Qur'an is knowledge in its entirety!"

Let me say that an example of the obvious evidences of the Qur'an is where Allah, the Exalted, said:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ [الأنبياء: ٢٢]

"Had there been therein (in the heavens and the earth) gods besides Allah, then verily both (the heavens and the earth) would have been ruined. Glorified is Allah, the Lord of the Throne, (High is He) above all that they associate with Him." 21:22,

and

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا يَتَّعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا﴾ (٤٢) سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾ (٤٣) [الإسراء: ٤٢-٤٣]

"Say (O Muhammad): "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). Glorified and Exalted is He! High above what they say!" 17:42-43,

and

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﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ

اللَّهِ عَمَّا يَصِفُونَ﴾ [المؤمنون: ٩١]

"No son (or offspring) did Allah beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him!" 23:91.

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CHAPTER FOUR

EXPLAINING THAT THE PROPHET (SAW) ALSO ESTABLISHED THE FUNDAMENTALS OF RELIGION IN HIS SUNNA (PROPHETIC PRACTICE)

Let me say, believing that guidance is from Allah, that you should know, my brothers that the Prophet (saw) established the fundamentals of religion in his Sunna. He established the fundamental of faith in the tradition narrated by Bukhari through Mu'az (ra):

﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾ [المؤمنون: ٩١]

"Whoever bears witness with sincerity in his heart that none deserves to be worshipped except Allah, and that Muhammad is the Messenger of Allah, - Allah will forbid the Fire from him" i.e. the Eternal Fire: Hellfire. Q23:91.

He also established the pillars (i.e. foundations) of faith in the tradition narrated by Muslim through Umar Ibn Al-Khattab (ra) that:

« أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره . »

"(Faith is) that you believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you believe in fate, the good and the bad thereof."

And belief in all what he (the Prophet (saw) brought in general where he said, as narrated in *Al-Shifa* through Abu Huraira (ra) that:

« أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وحتى يؤمنوا بي وبما جئت به. »

"I have been instructed to fight against the (infidel) people until they bear witness that none deserves to be worshipped except Allah, and until they believe me and what I have brought."

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And that the world is a creature (i.e. that it was created by Allah, and that it was not there aforetime) in the tradition narrated by Bukhari through Imaran Ibn Huswein (ra) that:

«كان الله ولم يكن شيء غيره».

"Allah existed when nothing was in existence."

And the Existence of Allah, the Exalted, as in the authentic Book of Bukhari through Ibn Abbas (ra) that:

«اللهم أنت الحي وأنت نور السماوات والأرض».

"O Allah! You are the Ever-Living, and You are the Light of the heavens and the earth."

And that Allah is Pre-Existent and Ever-Lasting:

«اللهم أنت الأول فليس قبلك شيء وأنت الآخر وليس بعدك شيء»:

"O Allah! You are the First, there was nothing before You. You are the Last, and there is nothing after You;"

And that Allah is not like any creature:

«اللهم أنت العلى الكبير القدوس»

"O Allah! You are the All-Sublime, the All-Great, the All-Holy;"

And that Allah is Self-Sufficient (Free of all needs):

«اللهم أنت الحي القيوم»

"O Allah! You are the Ever-Living, the Sustainer of All;"

And that He is One:

«اللهم أنت الواحد الأحد الفرد الصمد»

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"O Allah! You are the Only One God, the Eternally Besought of all (i.e. the One every creature needs);"

And that Allah is All-Powerful has Will, All-Aware, and Ever-Living:

« اللهم أنت القدير المقتدر الفعال لما يريد العالم الحي. »

"O Allah! You are the All-Powerful, the Omnipotent, the Doer of whatsoever You will, the All-Knower, the Ever-Living;"

And that Allah, the Exalted, is All-Hearing and All-Seeing, and that He speaks, so when the Prophet passed by some people who were praying for rain and calling Allah with loud voices, he (saw) said:

« يا أيها الناس أرفقوا على أنفسكم فإنكم لا تدعون أصم ولا أعمى ولا أبكم ولا غائبا وإنما تدعون من هو سميع بصير متكلم حاضر. »

"O you people! Make it easy for yourselves, for, certainly, you are not calling on someone that is deaf or blind or dumb or absent. You are rather calling on the All-Hearing (Allah), the All-Seeing, the Lord Who speaks, and the Lord that is Ever-Present!"

And that Allah, the Exalted, has Free Will in what He does and what He does not do:

« ما شاء الله كان وما لم يشأ لم يكن. »

"Whatever Allah Wills shall be, and whatever He does not Will cannot be!"

These traditions were narrated/mentioned by Abu-Bakr Ibn Muhammad Ibn Abi-Bakr in his book: ***Hujjatul-Mas'ool Fi Ilmi Al-Tawheed: The Evidence for Those Questioned about the Oneness of Allah***. The Prophet (saw) also established that he is truthful in whatever he says:

« نعم، فإني لا أقول إلا حقا »

"Yes! I say nothing but the truth."

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He said it in response to Abdullahi Ibn Umar (ra) when the latter said to him,

يا رسول الله أو أكتب ما أسمعه منك في الغضب والرضي؟»

"O Messenger of Allah! Shall I write down whatever I hear from you whether you are in a state of anger or pleasure?" –narrated by Abu Dawoud.

He established that he is trustworthy when he said to Ibn Al-Khuwaisira (ra) that:

«ويلك من يعدل إن لم أعدل»:

"Woe! Who would do justice if I did not?"

This was when the latter said to him, "Be equitable," as narrated by Bukhari through Abu Sa'eed Al-Khudri (ra). He established that he had conveyed the Message when he said to his companions:

«ألا هل بلغت؟»، قالوا: "نعم"، قال: «اللهم اشهد! فليبلغ الشاهد الغائب»

"Lo! Have I delivered (the message)?" They said: "Yes." Then he said: "O Allah, bear witness (to this)! Let anyone of you that is present convey it to those that are absent." Narrated by Bukhari through Abu-Bakr, may Allah be pleased with him.

He established that he had human attributes:

«والله إني لأخشاكم واتقاكم له، لكنني أصوم وأفطر، وأصلي وأرقد، وأتزوج

النساء، فمن رغب عن سنتي فليس مني»

"By Allah! I am certainly the most pious of you, and I fear Allah most, but I, indeed, fast (some days) and do not fast (some days); I pray (sometimes) and sleep (sometimes), and I marry women. Therefore,

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whoever turns away from my practice is not of me! –narrated by Bukhari through Anas.

When the Prophet (saw) established truthfulness, trustworthiness, conveyance of the Message, and human attributes for himself, he was establishing the same for all his fellow Messengers as they are all the same as Messengers and humans. The Prophet (saw) also established the existence of angels:

« يتعاقبون فيكم ملائكة بالليل وملائكة بالنهار »

“Angels succeed one another in your midst: some Angels coming at night and other Angels coming during the day” – as narrated in the authentic book of Bukhari.

He also established that death is at an appointed time:

« وكل إلى أجل مسمى »

“Everyone draws to an appointed time (for his death).”

As mentioned by Bukhari in the tradition narrated through Osama Ibn Zaid (ra) on the death of the prophet’s daughter (saw).

He also established the questioning in the grave:

« إن العبد إذا وضع في قبره وتولي عنه أصحابه، أتاه ملكان فيقعدانه فيقولان له: "ما تقول في هذا النبي ﷺ؟"، فأما المؤمن فيقول: "أشهد أنه عبد الله ورسوله"، وأما الكافر أو المنافق فيقول: "لا أدري" »

“When a servant/a person is laid in his grave and his colleagues/people depart from him, two Angels come to him and have him sit down. They will say to him, “What would you say about this Prophet?” As to the believer, he will say, “I bear witness that he is certainly the servant and Messenger of Allah,” but as to the unbeliever or the hypocrite, he will say, “I do not know.” – as narrated by Bukhari through Anas.

In the narration by Abu Dawoud, it is said:

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«فيقولان له: "من ربك؟، وما دينك؟، وما هذا الرجل الذي بعث فيكم؟" فيقول المؤمن: "ربي الله، وديني الإسلام، والرجل المبعوث رسول الله." ويقول الكافر (في الثلاث): "لا أدري"»

"They will say to him, "Who is your Lord? What is your religion? What/Who is that man that was sent amongst you?" The believer will say, "My Lord is Allah, and my religion is Islam, and the man that was sent is the Messenger of Allah." The unbeliever will say –in response to the three question, "I don't know!"

It is mentioned in Tirmizi's narration that one of the two Angels is called Munkar and the other is called Nakir. The Prophet (saw) established the chastisement in the grave, its bliss, and resurrection of the dead:

« إن أحدكم إذا مات عرض عليه مقعده بالغداوة والعشى إن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار، فمن أهل النار فيقال هذا مقعدك حتى يبعثك الله يوم القيامة»

"When one of you dies, his place/abode is shown to him in the morning and in the evening, so if he is of the people of Paradise, it shall be showed to him, and if he is of the people of Hellfire, it shall be showed to him. It will be said to him, "This is your place/abode until Allah resurrects you on the Day of Resurrection!" –narrated by Bukhari through Ibn Umar (ra).

He also established the chastisement of the grave when he said,

« عذاب القبر حق »

"The chastisement of the grave is real."

–narrated by Bukhari as well through A'isha (ra). He (saw) also established the weighing of deeds:

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« كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن، سبحان الله وبحمده، سبحان الله العظيم »

“Two words are light/easy for the tongue, weighty on the scale, beloved to the Merciful Allah: “Glory and praise belong to Allah,” and “Glory be to Allah, the All-Great.” –narrated by Bukhari through Abu Huraira (ra).

He also established the existence of the scrolls of the Angels of record:

« يصاح برجل من أمتي على رؤوس الخلائق وينشر عليه تسع وتسعون سجلا كل سجل مثل مد البصر ثم يقال: أتكر من هذا شيئا؟ أظلمك كتبتي الحافظون؟ فيقول: لا يا رب. فيقول: أفلك عذر؟ فيقول: لا يا رب فيقول: بلي إن لك عندنا حسنة وأنه لا ظلم عليك اليوم. فتخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمدا رسوله. فيقول أحضر وزنك. فيقول: يا رب ما هذه البطاقة مع هذه السجلات؟ فيقول: إنك لا تظلم. فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات وثقلت البطاقة ولا يثقل مع اسم الله شيء، »

“A man of my Umma: people will be announced in the presence of all creatures (on the Day of Judgment) and ninety-nine records of deeds will be spread open against him, each record extends as far as the eye can see. Then it will be said: “Do you deny anything of this?” “Did My Angels of Record wrong you?” He will say, “No! My Lord.” Then He (Allah) will say to him: “Do you then have any excuse?” He will say: “No! My Lord!” He (Allah) will say: “Nay! You indeed have one goodness with Us, and verily, you shall not be treated unjustly this day!” Then a card that contains “ash-hadu an la ilaha illallahu; wa ash-hadu anna muhammadan rasooluhu: I bear witness that none deserves to be worshipped except Allah, and I bear witness that Muhammad is His Messenger” is brought forth. Then Allah will say to him: “Get your deeds weighed forth!” he will say: “O my Lord! What would this card serve in the face of these records?” Allah will say: “You shall not be treated unjustly!” Then the records will be placed on one palm of the scale and the card on the other. The records will fail –they will be outweighed and

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the card will outweigh them, for nothing whatsoever outweighs the Name of Allah. –narrated by Tirmizi.

The Prophet (saw) established the existence of the Bridge of Hell: Sirat:

« ويضرب جسر على جهنم فأكون أول من يجوز »

"A bridge will be placed across Hellfire, and I will be the first to cross it." –narrated by Bukhari through Abu Huraira (ra),

And

« جسر ممدود على ظهر جهنم، أدق من الشعر وأحد من السيف. »

"It is a bridge that stretches across the Hellfire. It is more delicate than a piece of hair and sharper than a sword."

He established the Pond of Al-Kauthar:

: « حوضي مسيرة شهر، ماؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء، من شرب منه فلا يظمأ أبداً »

"My Pond is of a month distance; its water is whiter than milk, and its fragrance is more pleasant than Musk perfume; its vessels are as (bright as) the stars in the sky. Whoever drank of it shall never be thirsty" – narrated by Bukhari through Abdullahi Ibn Umar.

The Prophet (saw) established Paradise and Hellfire:

« ما من شيء كنت لم أره إلا قد رأيته في مقامي هذا حتى الجنة والنار »

"There is nothing which I had not seen before that I have not seen in this position of mine including Paradise and Hellfire (i.e. I have seen all what I had not seen before, including Paradise and Hellfire, as a result of this position of mine)." – narrated by Bukhari in the tradition of Asma (ra) under the chapter of Eclipse Prayer.

He established intercession:

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« شفاعتي لأهل الكبائر من أمتي، ومن لم يكن من أهل الكبائر فماله والشفاعة »

"My intercession shall be for those among my people that had committed major sins, so whoever was not of major sinners has nothing to do with the intercession" –narrated by Tirmizi through Jaber (ra).

He established that believers will see Allah, the Exalted, (on the Day of Judgement):

« إنكم سترون ربكم جل ثناؤه عيانا »

"You will certainly see your Lord, the Lord with the Exalted praise, with your eyes" – narrated by Bukhari through Jaber Ibn Abdullah (ra).

The Prophetic traditions on the fundamentals of religion are recurrent (i.e. numerous). We have only limited ourselves to mentioning some of them for brevity. These are the fundamentals of religion in terms of divine aspects, prophetic ones and abstract/spoken ones. The Prophet (saw) established them in his Sunna just as Allah, the Exalted, established them in the Glorious Qur'an. Abdul-Wahhab Al-Sha'arani said in ***Al-Durar Al-Manthour Fi Bayani Al-Uloom Al-Mash-hoora; (The Spread Pearls in Explaining the Prominent Disciplines)***: "All these fundamentals are known and established by every Muslim that interacts with people that are Muslim."

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CHAPTER FIVE

THE RULES OF THE KNOWLEDGE OF DISCOURSE: THEOLOGY, SUCH AS MUST BE KNOWN BY ANYONE WHO INTENDS TO COMMENCE READING/STUDYING THEOLOGICAL BOOKS TO MAKE HIM HAVE THE BENEFIT AND BE FREE FROM ITS ILLS

Let me say, believing that guidance is from Allah, that you should know, my brothers, that understanding the most important rules of the Knowledge of Discourse: Theology is narrowed down to understanding ten things. The first is to understand its definition. The second is its rule during the time of the (righteous) predecessors. The third is its rule during the era that succeeded the predecessors. The fourth is its rule for the ordinary/unlearned/lay people. The fifth is to understand the cause of the bad view to which most students who have studied it have become subjected. The sixth is knowing that the adopted/acceptable pronouncement is that the faith of the person who copies (others in religion) is valid. The seventh is knowing the reason behind the formulation of this knowledge. The eighth is to understand that it does not serve as evidence except if it is buttressed by clear-cut religious texts. The ninth is to understand the affair of the people of this age as they exhaust their life in studying it without any cause to doing so. The tenth is understanding the affair of the People of Allah, the Exalted, in their taking of the challenge to retort/refute (the claims of) everyone of the Islamic sects, and (understanding) their share in terms of research on theology.

As to the definition of the Knowledge of Discourse: Theology, Abdul-Salam Ibn Ibrahim Al-Laqqani said in *Ithaf Al-Nureed Bi-Jawharat Al-Tawheed*: "It is the knowledge by which the ability is attained to establish the (evidence of the) Islamic tenets of faith to the other person and to have him acknowledge it through the evidences presented and by removing every ambiguity."

As to its rules during the time of the righteous predecessors –may Allah be pleased with them, there is no doubt that it did not appear prevalent during their time; it was forbidden because of the extraneous things (of Innovation) which cause people to deviate from the meaning of the Qur'an and Sunna. Abdul-Rahman Al-Sayouti said in the commentary on *Al-*

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Kawkab that: "Abu Umar said: "Ibn Khadija was asked about discourse (i.e. talking) about the names and attributes of Allah, and he said, "It is an extraneous act which people have innovated. Muslim leaders, the leaders of the Schools of Jurisprudence, and scholars of religion, such as Malik, Sufyan, Al-Auza'iy, Al-Shafi'iy, Ahmad, Ishaq, Yahya Ibn Yahya, Ibn Al-Mubarak, Abu Hanifa, Muhammad Ibn Al-Hassan, and Abu Yusuf did not use to talk about such things, but rather forbade people from plunging into it. They (only) guided their companions (followers) towards the Qur'an and Sunna." Al-Ghazali said in **Ihya Uloom Al-Deen**: "It is not in the pronouncement of the Knowledge of Discourse. Theology is forbidden. This is the position that Al-Shafi'iy, Malik, Ahmad Ibn Hambal, Sufyan, and all the predecessor scholars of Prophetic traditions subscribed!" When he mentioned the fundamentals of religion in **Itmam Al-Diraya**, the commentary on **Al-Niqaya**, Abdul-Rahman Al-Sayouti said that "By the fundamentals of religion, I don't mean the Knowledge of Discourse: Theology, is the knowledge in which intellectual proofs are put forward and the words of philosophers are quoted. That knowledge is forbidden by the consensus of all (righteous) predecessors."

As to explaining the rule of the Knowledge of Discourse during the time of those who succeeded the predecessors, there is no doubt that it is permissible. It is even deemed (an act) of Collective Obligation: **fard kifaya** because a lot of extraneous things of innovation which cause people to deviate from the meaning of the Qur'an and Sunna appeared during their time. It has already been mentioned that Abdul-Rahman Al-Sayouti said in **Itmam Al-Diraya**, the commentary on **Al-Niqaya** that: "That knowledge, you should know, is forbidden by the consensus of all (righteous) predecessors." Al-Ghazali said in **Ihya Uloom Al-Deen**: "You should know that the sum of the useful evidences contained by the Knowledge of Discourse is contained by the Qur'an and Sunna, and whatever swerves from that owes either to argument or dispute, and nothing of such was known in the first era, so engagement in it was a form of acts of innovation. However, the rule has now changed since such acts which cause people to deviate from the meaning of the Qur'an and Sunna now exist, and some group (of people) who have attached ambiguities to it and serialized concocted talks/speeches have appeared, therefore, that knowledge that was proscribed has now become permissible based on necessity. It has even become an act of Collective Obligation." Sheikh Al-

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Sanusi said in the commentary on *Al-Wusta* that: "An act of Collective Obligation is one that is not required of the people of any district if some scholars/people of the same district do it (i.e. some may do it on behalf of others)." In *Muhassil Al-Maqasid*, Ahmad Ibn Zakari said:

*"The rule of engagement in this knowledge
And in evidences with good understanding
And carefully retorting/refuting ambiguities
Is Collective Obligation without any doubt
Born by anyone that is profound in fundamentals
And in the arts of intellect and textual quoting."*

Al-Manjouri said, explaining these poetic lines: "It is obligatory that every district that finds it difficult to get to another district to respond on its behalf, must have someone in charge of establishing the truth, someone who is particularly committed to this knowledge, and who must counter the call made by the people of innovation (i.e. people who introduce extraneous things into the religion), and who must restrain those who swerve away from the truth. If a district were to have no such a person, all of the people in the district become liable. There is no doubt that only a person who is versed in the fields of intellectual and textual evidences can have this attribute because knowledge is interrelated in such a way that some (fields of) knowledge need the others.

As to its rule regarding the ordinary/unlearned/lay people, there is no doubt that it is forbidden for them, lest they should plunge into it in a way that may cause them fall into misleading ambiguities. Sheikh Al-Sanusi said in *Al-Umda*, the commentary on *Al-Kubra* that: "Illusion (may) submerge the grasp of reason/intellect, whereas falsehood (may) resemble the truth in its findings. This is the reason that the people of truth have been quite rare, and for which only clever individuals have been permitted to get engaged in whatever is beyond the necessary things of this knowledge." He also said in the commentary on *Al-Wusta* that "That is the calling of scholars that are profound in knowledge." In *Al-Yawaqeeet Wal-Jawahir*, written by Abdul-Wahhab Al-Sha'arani, it is said that: "Sheikh Sa'aduddeen Al-Taftazani and others said: "The reality about blaming (i.e. frowning against) headlong engagement in the Knowledge of Discourse: Theology is that it is a Collective Obligation even for those who are qualified to do it to make considerations therein in terms of the way theologians edit

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evidences, form them, employ them in blocking/restraining doubts and ambiguities, such that if some of them do it, the others are not required to do it. As to those who are not so qualified and in whose case it is feared that engagement in it will cause them fall into misleading ambiguities, they are not permitted to engage in it." Ahmad Ibn Zakari said in *Muhassil Al-Maqasid*:

*"It was not reported of the predecessors that they made inquiries in it
With the ordinary/unlearned, -so should it be acknowledged
That it is of Innovation in religion
The altering of which must be specific
No shortcoming (in knowledge) should be assumed for the companions
For they rather took people through the path of things most eased!
So they taught them as the Prophet had taught (them)
The rules of Islam with the evident/manifest command!"*

It is also said in the commentary on *Al-Kawkab*, written by Abdul-Rahman Al-Sayouti that: "In the concluding part of his lifetime, Al-Ghazali wrote his book, which he titled *Iljam Al-Awam 'An Ilm Al-Kalam: Restraining the Unlearned from the Knowledge of Discourse: Theology*, and he mentioned that people are all (deemed) unlearned in this art (of theology), be they scholars of jurisprudence or others, except in very rare cases that one can hardly find across ages." Al-Ghazali said in *Ihya Uloom Al-Deen* that: "Learning/Studying/Teaching this knowledge ought to be specifically allowed for a person that has three qualities. The first is that one should be completely committed to knowledge and have the desire for it. This is because a person who is busy in a trade (other than knowledge) will be prevented by that from getting to the final inference and from (working to the last extent to) remove doubts when they arise. The second is that he should be clever, attentive and eloquent. This is because a dull person cannot have the advantage of understanding it, and an ineloquent person cannot have the advantage of its evidences. Therefore, it is feared that theology may harm him, and it is not expected that he may have (any) advantage from it. The third is that his nature must incline towards righteousness, religion and piety, and that lust/caprice/the soul's desire should not have a sway on him. This is because a perverse person will use the least ambiguity to scale out of religion." As to the cause of the bad view to which most students who have studied it have been subjected, it is

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that they make establishing the religious tenets of faith through intellectual evidences the basis from which arise the firmness of faith instead of having clear insight that agrees with textual and intellectual proofs and establishing the strength of faith therewith. Abu Muhammad Abdul-Jaleel said in ***Shu'ab Al-Iman*** that: "With regards to knowing about Allah, the Glorious, in terms of the information heard, it means accepting what Allah, the Glorious, said about Himself or what His Messenger (saw) said, as reported by the Books revealed by Allah, and as His Messengers, peace be upon them, had informed regarding Allah's attributes and His names, and by acknowledging those attributes as mentioned in the Prophetic traditions in that regard. (On the other hand), as to the way of knowing about Allah through intellectual consideration and evidence, it means studying creatures and employing them in His consideration, as well as meditating over traces and signs. An example of the first, which is through information heard, is that one should believe in all what Allah, the Glorious, informed (us) about Himself or what His Messenger (saw) said, as reported by the Books revealed by Allah, and as His Messengers, peace be upon them, had informed regarding Allah's attributes and His names, known or unknown to us, such that one should believe in all that resolutely and decisively, and in so doing, one becomes one of the truthful believers. Then after that, one may begin to consider creatures and employ textual evidences in his consideration, thereby making his mind/intellect observe what his heart has believed in, and strengthening the belief in his heart with what his mind/intellect has observed. This increases his faith and makes his understanding (of Allah) great through the certitude he has acquired.

Abdul-Wahhab Al-Sha'arani said in ***Al-Yawaqee'at Wal-Jawahir*** that: "My brother! Consider what our Prophet (saw) did when the Jews said to him, "Describe your Lord for us." Then the Prophet (saw) recited:

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

"Say: "He is Allah, the One. Allah, the Eternally besought of all (the Self-Sufficient Master, Whom all creatures need). He begets not, nor was

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He begotten. And there is none co-equal (or comparable) to Him.” (i.e. he recited Suratul Iklas:1-4.

Nothing of the proofs of inquiry/reason/intellect was given to them, for the word of Allah, the Exalted, “**the One**” established the existence of the Only One God and negates plurality. It established the Oneness of Allah, the Exalted, and that He has no partner. “**Allah, the Eternally besought of all**” negates (any claim that) He is a body. “**He begets not, nor was He begotten**” negates that He has a son or a father, and “**There is none co-equal (or comparable) to Him**” negates that He has a companion or a partner. Would anyone after clear-cut evidence seek intellectual proof of the validity of these meanings after they have been established with clear-cut evidences? That would be of a terrible ignorance! I wish I knew what the response would be of a person who seeks to understand Allah, the Exalted, through evidence and who deems as an unbeliever anyone who does not have such a consideration, - I wish I knew what his response would be if asked about what his condition had been before he started to engage in such a consideration thereby! Was he a believer or not (at that time)? Was it established to him (i.e. did he know) that Allah, the Exalted, was in existence and that Muhammad was His servant and Messenger or not? Did he use to pray and fast? If he had believed in all these (at that time), then he should know that this is the same case with the ordinary people. Therefore, he should leave them on what they are and must not deem any of them an unbeliever. On the other hand, if he did not believe these things until after he had employed his consideration in terms of the Knowledge of Discourse: Theology and got preoccupied with it, then we must seek refuge with Allah against this path in which this bad consideration has led him to forsaking faith.”

As to explaining that the adopted/acceptable pronouncement is that the faith of the person who copies (others in religion) is valid, you should know that Abdul-Rahman Al-Sayouti said in the commentary on **Al-Kawkab** that: “The author of **Jamul-Jawami’i** said, “”The truth is that if what is meant by copying (others) is accepting (and working with) their words without any evidence despite the probability of doubt and illusion/confusion/error as applies to copying a scholar in matters of jurisprudence but with the probability that the truth may rests in the contrary (i.e. it may be in the word or view of a different scholar), then (it should be known that) no one takes this as sufficient for faith, -neither

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Ashári nor any other scholar. On the other hand, if what is meant by it is resolute (doubt-free) belief which does not owe to any factor, then this is sufficient for faith, and no scholar had a varying opinion but Abu Hashim. Abdul-Wahhab Al-Shaáraní said in *Al-Yawaqeeet Wal-Jawahir*, after quoting the word of Sheikh Tajuddeen Ibn Al-Sabki that: “This the same as said by Al-Jalal Al-Muhalli, and it is the adopted/acceptable word.”

As to explaining the reason behind its formulation, you should know that the scholars of Sunna –may Allah be pleased with them- did not write the books of the Knowledge of Discourse: Theology in order to attest to themselves or to others of the followers of Sunna that they had knowledge of who Allah, the Exalted, was, for Allah, the Exalted, is known (to everyone) through “*fitra*”(i.e. naturally),” and through observation, recurrent information, natural and necessary consideration as we have already explained in the second chapter of this book. Rather, they wrote the books in order to teach people the methods of using evidences to refute (the claims of) opponents like philosophers and the Muútaazilites; Isolationists, and in order to make the burden light for them when they learn/study and teach. In the commentary on *Shalalijiyya*, Al-Ru’aini said that: “The evidences and proofs are given in terms of the methods of putting forth the proof.” This is the reason Sheikh Al-Sanusi said in *Al-Umda*, the commentary on *Al-Kubra* that: “The succeeding scholars only initiated what they have initiated in order to make the burden light for them when they learn and teach, not because understanding/knowing the truth solely depends on that.” That is also the reason Abdul-Wahhab Al-Shaáraní said in the introduction of *Al-Yawaqeeet Wal-Jawahir* that: “You should know –may Allah have mercy on you – that the scholars of Islam did not write their books of the knowledge in faith tenets in order to prove to themselves that they knew who Allah, the Exalted, was. Rather, they wrote them in order to refute the opponents who rejected what must be religiously believed in, so the scholars of Islam sought to establish the evidences against such people in order to make them return to believing that it was obligatory to have faith in that, not any other thing. This was the reason they put things into Essential and Non-Essential ones and the elaborated on that. Just one of such people suffices for the whole era.”

As to explaining that it does not serve as evidence except if it is buttressed by clear-cut religious texts, we have already mentioned at the end of the chapter on the fundamentals of religion that it is of the condition of

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obliging faith in something that it should have recurrent textual evidence. We have also mentioned at the beginning of this chapter that the Knowledge of Discourse: Theology is defined as the knowledge by which the ability is attained to establish the (evidence of) religious tenets of faith to the other person and to have him acknowledge it through the evidences presented and by removing every ambiguity. Therefore, no tenet of faith is established without clear-cut religious texts, and these clear-cut texts are four things. The first is intellectual proof. The second is a text of the Qurán. The third is a text of a recurrent Prophetic tradition. The fourth is the consensus of Islamic scholars. It is to these clear-cut evidences that Sheikh Al-Tahir referred in *Al-Kubra* composition, saying:

*“With intellectual proofs it is established
And with clear-cut texts, -this knowledge (is established)*

This, though, applies if the opponent is such that accepts a religious proof. However, if he is such that does not accept a religious proof, such as Al-Barhami, then only intellectual evidences should be given to him as we have mentioned. If you understand all what has been mentioned, you will understand that the proofs of this knowledge are not such as are established by the obvious thing in the Qurán or Sunna or by a text of a tradition that is singularly narrated (i.e. not recurrent) because its proofs are of the matters of assumption that can only attest to the non-fundamental aspects.

If you understand all this, you will realize that the proofs given by this knowledge are not established by the word of every interpretative scholar because, as defined by Al-Sayouti in the commentary on *Al-Kawkab*, interpretative capacity means that the jurist's doing his best in order to get to what is expected to be meant by a rule. In *Jam'ul-Jawami'i*, the author said, "Ibn Al-Hajib added another condition that exempts the effort made by a person that is not a jurist (i.e. a person that is not a scholar of jurisprudence) as well as where the jurist does his best to get to what is expected to be meant by an intellectual rule (rather than a religious one)." In *Al-Kawkab*, the text thereof reads thus: "The jurist's doing his best (i.e. making all his effort) to get to what is expected to be meant by rules based on proofs (facts)." Indeed, Abdul-Wahhab Al-Sha'arani said in *Al-Yawaqeat Wal-Jawahir*: "Sheikh Muhyiddeen said: "A believer ought not forget the limits set by His Lord, limits by which He has obliged him in this world, so he should not exhaust most of his lifetime in being

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preoccupied with refuting/countering opponents that have not yet had a presence in his town, nor should he counter ambiguities that may not even happen. This is because if such ambiguities (really) happened, the sword of religion (Islamic law) would be more formidable and deterring." The Prophet (saw) said in his tradition:

« أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله وحتى يؤمنوا بي وبما جئت به »

"I have been instructed to fight against (the infidel) people until they say, "None deserves to be worshipped except Allah," and until they believe in me and in what I have brought."

He did not urge us to dispute with them as is the major preoccupation of people nowadays and in this era, such that they exhaust their lifetime in their preoccupation with imaginary opponents or even with existing opponents but in terms of a school of thought, whereas what they do is itself not a school of thought predominantly speaking. Those who engage in such talks are under the illusion that they are addressing others, whereas the true condition is that they only address themselves. Therefore, it should be known that the righteous predecessors only wrote books of theology in order to deter the opponents that existed in their era, as already mentioned, (not imaginary opponents). We ask Allah, the Exalted, to grant them the benefit of their purpose.

The saying now applies that a wise person is he that gets preoccupied today with the knowledge of Shari'a (i.e. the fields of religious knowledge), for it is needless of (any) discourse (or theological parlance) because it is with it that religion stands firm. If a person were to die knowing nothing to say about Essential/Quintessential and Non-Essential things, Allah, the Exalted, would not ask him about that on the Day of Resurrection. Moreover, if someone found himself in the need to refute/counter an opponent that appears in his town and who rejects religious laws/teachings, for example, it would be obligatory for us to make our consideration free from rejecting a school of thought (or a school of jurisprudence) with intellectual things and void of giving religious proofs against that as Al-Barahimi does, for example, because Al-Barahimi does not accept any religious proof used to refute the bizarre thought that he has chosen, such a bizarre thought that calumniates/criticizes religion. Indeed, religion is the

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center of dispute between him and us. He does not establish/accept it. This is the reason we have said that his (disease) has no remedy but countering him with intellectual consideration/inquiry. Therefore, we should treat him by something like: "We have spoken (our) facts, so use your intellect to consider the matter to ascertain the view."

As to understanding the affair of the People of Allah, the Exalted, in their taking up the challenge to retort/refute (the claims of) every one of the Islamic sects, and (understanding) their share in terms of research on theology, Abdul-Wahhab Al-Sha'arani said in ***Al-Yawaqeeet Wal-Jawahir*** that: "Muhyiddeen –may Allah be pleased with him- used to say: "No one of the People of Allah, the Exalted, has the right to take up the challenge of retorting/refuting/countering any person among the adherents of Islamic sects except if such adherents act contrary (and in opposition to) religious texts or if they distort the Muslim consensus. It cannot be guaranteed that anyone who retorts/counters them is not, in so doing, denying a matter that is of the truth in that regard. This is because, as long as Muslims are within the realm of Islam, they only believe in what is true or what can be assumed as the truth, as opposed to anyone who forsakes Islam." In the thirtieth chapter of ***Al-Futuhah***, the author said: "It is of the affair of the People of Allah, the Exalted, that they do not attack/castigate anyone's Islamic faith tenets. What they rather do is make inquiries regarding the matters of faith that are at the center of disputes in order to understand how their adherents have taken them as their credo, and in order to know what had appeared to them that has made them believe in what they believe, and whether or not they could impact (negatively) on their salvation/satisfaction/felicity. This is their lot in their inquiry on the Knowledge of Discourse: Theology."

Anyone who intends to embark on studying the books of theology must know these ten rules to enable him acquire its benefits and be free from its harm. It is to them that Ahmad Ibn Zakari referred to in ***Muhassil Al-Maqasid***, when he said:

***"Let anyone that has not mastered the rules refrain
From getting involved in these purposes!"***

Abdul-Wahhab Al-Sha'arani said in the introduction of ***Al-Yawaqeeet Wal-Jawahir***, when he mentioned these rules: "These are rules and yardsticks

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that are needed by anyone who is after being profound in the Knowledge of Discourse: Theology."

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CONCLUSION

EXPLAINING THAT THE FAITH OF THE ORDINARY PEOPLE CANNOT BE COMPLETELY CORRUPT TILL THE DAY OF RESURRECTION, AND (TALKING ABOUT) THE STRAYING AND MISLEADING GROUP OF PEOPLE THAT APPEARED DURING THE TIME OF AL-HASSAN AL-YOUSI AND WHO CLAIMED THAT ANYONE WHO DID NOT UNDERSTAND THE MEANING OF "la ilaha illallahu: None deserves to be worshipped except Allah" ACCORDING TO THE DICTUM ESTABLISHED BY SCHOLARS IS AN UNBELIEVER, AND ABOUT SIMILAR GROUPS THAT HAVE APPEARED IN OUR TIME

As to explaining that the faith of the ordinary people cannot be completely corrupt till the Day of Resurrection, Ahmad Ibn Zakari said in *Muhassil Al-Maqasid*:

*"The scholar Abu Mansur reported
The consensus of the men of truth recorded (in books)
That the ordinary people of Muslims are believers
And that they understand who their Lord is
It has been narrated that they serve as the majority in Paradise
Even though most of the (i.e. the ordinary) are not clever as agreed by all
the adherents of Sunna."*

Al-Manjouri said in the commentary on *Muhassil Al-Maqasid*, when he was explaining these lines: (the statement) that "most of them are not clever as agreed by all the adherents of Sunna" refers to the word of the Prophet (saw) that most of the people/inhabitants of Paradise are (from) the non-clever rank of people. Some narrators also added: "and (most of the people) of the uppermost Paradise are the people of understanding." Then he said: "This Prophetic tradition refers to the ordinary people among Muslims because they are the ones that are certainly uneducated/unmindful, since their understanding has not advanced to the point of (the ability to) ascertain things. If that had happened, they would have been amongst the inhabitants of the uppermost Paradise. Nor has their understanding made them swerve away from the right path. If that had happened, they would have gone astray as a result of unbelief or innovation." The word "*al-balah*" (as mentioned in the Arabic text of the

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Prophetic tradition and which means "*the non-clever*" in English) is made definite by "al" ("the") and it is in the general form. This is the reason Ahmad Zakari said in *Muhassil Al-Maqasid*, also after these poetic lines:

*"If you said this rule, in terms of the past,
About the ordinary people (that had gone bye), is clear in its dictates
And that it does not denote any general application to the ordinary
So that is not general for all ages
And that if accepted that it denotes generality, then it must
Be specified as to apply to where ignorance is not predominant,
I would say generalization is established in the wording (of the tradition)
So it denotes that the rule be issued about them in its general form
(Yet) to take all of them as being corrupt
Because of the rule of some in the matter
Is contrary to the dictates of reason and
To the dictates of textual evidences.
Corruption is evil/detestable whenever it appears
And that should be changed (using) what is not evil/detestable,
Using what is of the easiest things, not the most difficult
Since its affair may lead to destruction!*

Explaining these poetic lines, Al-Manjouri said: "If you said that the definite article in the word "*al-balah*," which is in the general form, also denotes (its application to) the ordinary among the righteous predecessors, but we cannot guarantee that what generally applies to people should also apply generally to (their) eras in such a way that it should include the ordinary people of the era in question. –If you said so, we would submit that what generally applies to people also generally applies to (their) eras as established in the fundamentals of jurisprudence. Therefore, the wording (in the Prophetic tradition) includes/covers the ordinary people of every era, and the wording is quite evident in that. Therefore, no digression can be made from that meaning except for some reason, and in that case, no one is exempted from (those deemed) the ordinary people except such people whose faith is corrupt/faulty, and that will only apply to some, not all of them. Neither by reason nor by any text can all of them be considered corrupt on the basis of the corruption of some of them. Yes! If the corruption of any of them becomes manifest, it is an evil that must be changed. If it has not appeared (or become manifest), then the original rule

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is play safe. (In addition), acting according to the tradition and changing that evil should be in terms of what the generality accepts and does not reprehend, involving clear and simple evidences that are near to the general grasp, and the evidences should be such that are not mixed with the terminologies of theologians which blinds the dull person and by which the purpose is not realized, nor should that be done by bringing ambiguities, even if one is detached from them. This is because the dull person only increases in corruption/perversion with that."

As to explaining the appearance of a straying and misleading group of people in the era of Al-Hassan Al-Yousi, -people who claimed that anyone who did not understand the meaning of "**la ilaha illallahu**: None deserves to be worshipped except Allah" according to the dictum established by scholars is an unbeliever, Al-Hassan Al-Yousi said in his ***Al-Muhadarat: Lectures***: "In the seventieth year, I indeed intended to visit our blessed Sheikh (religious mentor) and our example in all our conditions of motion and rest (i.e. in what we did and what we avoided), Abu Abdullah Muhammad Ibn Nasir –may Allah make his soul un-thirsty, then I passed by the town of Sajalmasa. (There), I found a tempting problem raging amongst students concerning the meaning of **ikhlas**: sincerity (in worship). Some of the students established/adopted what Sheikh Al-Sanusi had said about it by stating that the negated is like the assumed, whereas other students who had precedence in the matters/cases of jurisprudence and in explaining religious/legal rules objected to that. Then I went on declaring as right the word of those who had objected but in a way that approximates the two understandings and makes right what is between the two opponents, but they did not understand that, and they persisted with what they had heard before. Furthermore, this same temptation occurred in the city of Marakesh not after a distant time from the first, (and this was also) between the students there to the extent that each of them declared the other as having strayed. It was out of that experience that I wrote (my) book "***Manahij Al-Ikhlas Min Kalimat Al-Ikhlas: Sincere Methods from Sincere Words***", and I also called attention to that in my sermon, and with Allah's praise, the book has come to fulfill the purpose and heal the sickness. Then, after that first visit, I embarked on another one and I passed again by Sajalmasa, and I found another temptation that was uglier and worse than the first, and this occurred between those people and the generality of Muslims, including the ordinary/unlearned/lay and the

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elite/learned among them. That was because that group looked into the word of those among scholars that had stressed on (the necessity to adopt) consideration in theology and warned against ignorance about it and against copying (others in religion void of evidence), - they looked into that, so they went on asking people about their faith and necessitated response from them and explanation of what was right (or they made them deviate from what was right). They could find a person that could not express what was in his heart or someone who would stammer because of some puzzle that had come upon him, or someone who was ignorant of something that was deficient to faith, or something they thought was deficient, even if it was not so, and then they would scold that person as being ignorant and as an unbeliever. That led to something greatly (evil) and to great disaster/fear amongst Muslims. When I entered the town, people came to me in troops/groups complaining about this matter and that not everyone had the capacity to understand the pronouncements of scholars, and I said to them: "Allah, the Exalted, only ordained that you worship Him by believing in the Truth in your souls. Can't you observe that Allah, the Exalted, is the Truth that Exists?" They said: "Yes!" (I said): "Don't you know that He is Alone: The Only One God in His Kingdom/Authority, and that He has no partner whatsoever for Him and with Him, and that whoever people may worship besides Him is false (and void)?" They said: "Yes! This is all certain for us and we do not doubt it in the least!" Then I would say to them: "This is the meaning of the word **"ikhlas"**: sincerity, that you are required to believe, whether you understand it from its word or not! Indeed, whether Arabic or foreign, a word plays no role in what it denotes. Rather, it is sufficient to have its content explained/translated, so that one should believe in its meaning. The same applies to the tenets of faith. What is required is to believe in them in terms of the meaning they denote. It is not a condition that one should understand the wordings that are expressed in the books of scholars, nor is it a condition to have a grasp of the limitations and calligraphic marks by which the words are written. Indeed, understanding these expressions and encompassing these realities and statements is another knowledge that is not required of (or obliged on) the ordinary people. Whenever I answered them that way, they departed happily, giving praises and gratitude (to Allah). Thereafter, the lead person in this temptation came to me and asked me about some matters in this regard, and I answered him. Then I went forth advising him, saying: "Most creeds and the majority of straying

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groups/sects have emanated from this knowledge (of theology). Therefore, if you want to benefit people, you should establish the tenets of faith for them to the extent that they (i.e. their grasp) can reach, and you should tell people what they understand, as narrated in the noble tradition of the Prophet (saw). You should avoid these trials, fact finding and drawing of semblances that were not brought by the practice of the Men (People) of Religion in any era whatsoever!" Behold! His ill way appeared firmly infused in him and displaying it had had a grip on him, even though his oddness became more dishonored than I had known of him. We ask Allah for freedom from that! Then the man persisted with that and the unlearned people got all around him listening to what he had to say about them. He went on driving to the extreme in issuing statements on the tenets of faith and in explaining the existence of incomparability and (other) similar things, with needless details, moving on until he got to mentioning what was (apparently) ill-conduct with Allah, the Exalted, as well as such things which no person that has a taste of the Majesty of Allah in his heart could say. The riffraff among Arabs that included potters and others attended his council. When they returned to their people, they would take those speeches and would go on inculcating them to the riffraff people who were like them and who came asking about such matters, saying: "Where did Allah spend the night?" "Where will He be in the morning?" "Where will He remain?" "Where is He?" They went to the extent of asking things that were uglier than those, -things which I cannot mention. I have called attention to something that relates to this in my aforementioned book.

Then they made it prevalently believed that animals slaughtered by the ordinary/unlearned Muslims were forbidden to eat, and that it was forbidden to marry them or have them marry other Muslims, because they were ignorant of theology.

The scholar of jurisprudence, the righteous colleague, Abu Abdullah Mubarak Ibn Muhammad Al-Anbari Al-Maghribi –may Allah have mercy on him- told me that one desert Arab (Bedouin) amongst this group came with some people from the town of Tuwat. There was a strange person among them and when the people cooked their food he would refuse to eat with them. He would say, "The butcher that has slaughtered this animal is one we don't know whether or not he understood theology!" When he entered (where the people were), a food that had meat on it was brought, and a group of righteous men who were also present called him to (eat with

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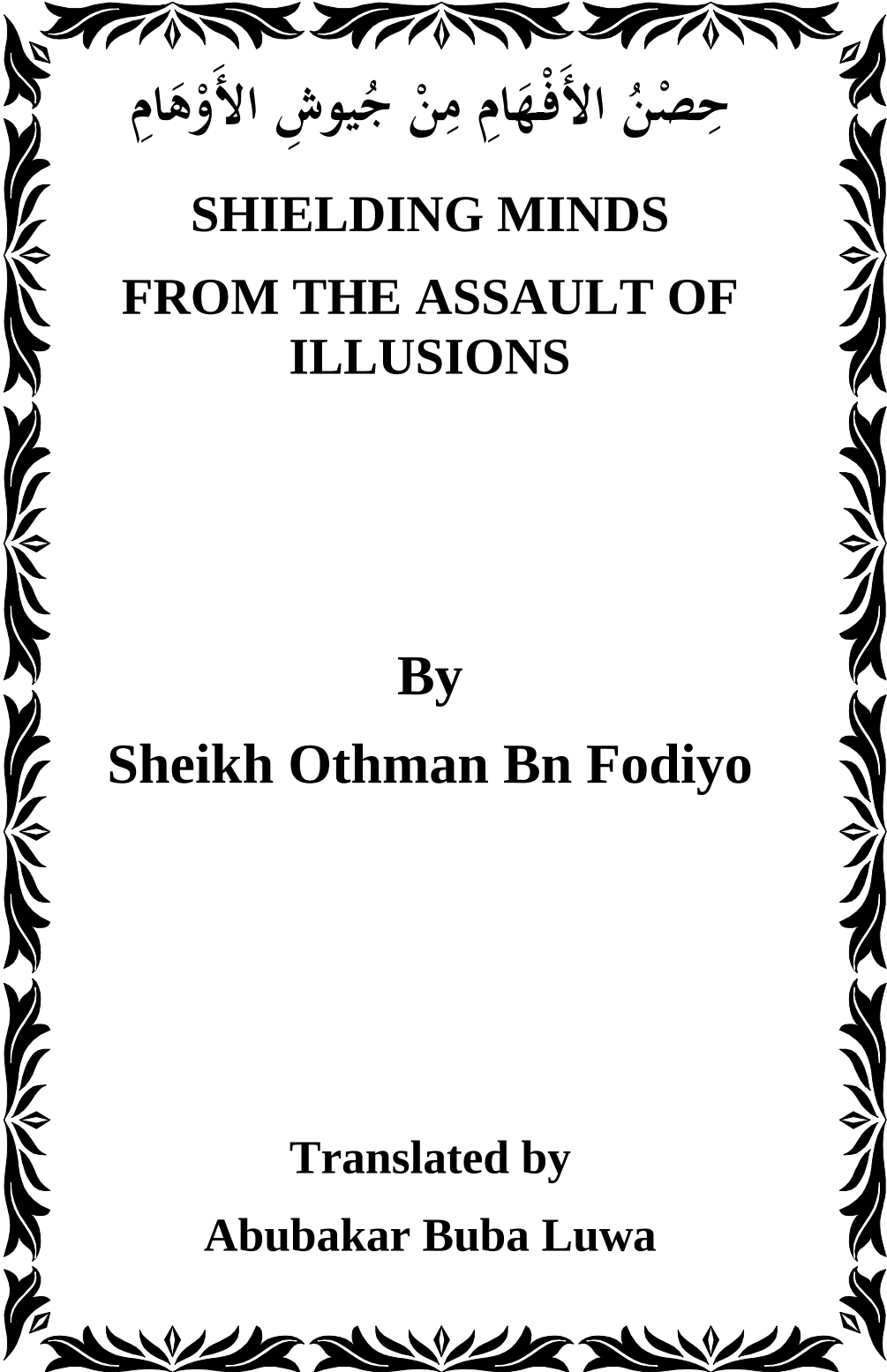
them), but he refused, saying: "We do not know if the slave that had slaughtered that animal understood theology or not!" They said: "It was not a slave that had slaughtered it. It was rather slaughtered by the **Mula**: Spiritual Guardian/Mentor, one that is of the Noble Descent," but he also refused to eat, and he remained reclusively hungry.

These people did not even stop at that. When they had dishonored the honor of ordinary Muslims, Allah also subjected them to the trial/disaster for dishonoring the Muslim elite (i.e. scholars and people of righteous eminence). They attacked the scholars of their time and infringed on the honor of knowledgeable and religious people as well as those that were on the path of guidance. They declared all these people as straying on the basis that the scholars and righteous people failed to declare the ordinary people as straying! Something very similar to what had happened to the Kamilis and the Rafidis occurred to these people. The Rafidis declared the companions of the Prophet (saw) as infidels on the ground that they failed to present Ali (Ibn Abi Talib) –may Allah bestow honor on his countenance- for leadership. Then, they (thereafter) declared Ali (ra) (himself) an infidel on the ground that he failed to dispute (and fight) against them for his right. The people/inhabitants of that town had actually followed me while I was on my way with a question written on a card regarding the rule of slaughtered animals and similar things, and I answered them (that) what was known of the religion of Islam was that whoever truly bore witness to the Word of Faith (i.e. that none deserves to be worshipped except Allah, and that Muhammad is the Messenger of Allah), it was lawful to eat the animal he slaughtered and to marry him or have him marry Muslims, and that (if he died) he should be buried in the Muslim cemetery, as long as nothing had appeared from him which contradicted what was obvious of him. I responded to them with this kind of word. When those people came (and heard what I had said), they said (talking about me): "Sanctity belongs to Allah! We thought this person was one of the scholars (with great knowledge), but (to our surprise) his knowledge was limited to this word (that he had spoken, and (we could not believe that) he was okay with what he had said." What I had said did not have any influence on them because I just said the only thing that was needed, which was the truth. I did not go beyond that to the frivolity and straying with which they were preoccupied. Before they got into this temptation, they had studied in the hands of our Sheikh, Imam Nasir –may

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Allah be pleased with him- and they took from his trust (i.e. his knowledge), but when he refused to get preoccupied with what they were engrossed in, they rejected him.” Then, after some talk, he said: “Indeed, their temptation got kindled to the extent that it almost got out of control to all other horizons/districts/places. Then Allah, the Exalted, extinguished it with His Favor, such that a plague came in the year 1090 A.H. and it uprooted their (evil) tree from above the earth, so that it did not remain.”

Let me say that people like them have also appeared in our era as has already been alluded to, but Allah uprooted their onslaught/influence through our writings in both Arabic language and the foreign one just as Allah uprooted blameworthy acts of Innovation and mean/unworthy/detestable traditions with our writings. Then Sunna (the Prophetic practice) became upright/well-established and Allah thereafter uprooted the tree of unbelief.



حِصْنُ الْأَفْهَامِ مِنْ جُيُوشِ الْأَوْهَامِ

**SHIELDING MINDS
FROM THE ASSAULT OF
ILLUSIONS**

**By
Sheikh Othman Bn Fodiyo**

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SHIELDING MINDS FROM THE ASSAULT OF ILLUSIONS

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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 companions!*

The poor servant, that is needy of the mercy of his Lord, - the servant being, Usman bn Muhammad bn Usman, known as Ibn Fodio, may Allah cover him with His mercy, amen, hereby says: Praise be to Allah, Lord of the Worlds. May the best blessings and most complete peace be upon our Leader, (Prophet) Muhammad (saw), and upon his household and all his companions! May Allah, the Exalted, also be pleased with the (righteous) leaders that succeeded them, as well as with practicing scholars and the four interpretative scholars of jurisprudence and those who follow/emulate them until the Day of Judgment.

This book is titled: *Shielding Minds from the Assault of Illusions*, and it will be beneficial, by Allah's will, to anyone that consults to it. Therefore, believing that guidance is from Allah, I say: In the book, *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Sanusi said: "Illusion mars the mind in its understanding, and falsehood appears like the truth in its methods. This is the reason the people of the truth are very few." In another place therein, explaining the true meaning of sophistry/blunder, he said: "It is anything that is formed to resemble the truth while it is not. It is called fallacy, or anything formed to resemble known rudiments, and it is called contradiction, or it could be illusory and false aspects, such as when you see a rope that is shaped like a snake but you know that it is a rope, yet when it is thrown at you, you get afraid of it because illusion overwhelms the mind a lot of time. As long as something like illusion leads you, your soul will say, "This looks like a snake," or "This resembles a snake," and that anything like that should be scary, or that the wise thing to do is that one should run away from it. This kind of illusion has made a lot of people fall into various kinds of (the acts of) innovation (i.e., introducing extraneous things into the religion) and straying." This is the end of his word in brief.

Let me say that the Sheikh had spoken the truth. It is out of this conception that most ignorant students have drowned into the sea of straying as they

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go saying idle things that no reasonable person will agree to say, and they take ignorance as their basis/pillar, innovation as their pillow (i.e., they rely and recline on it), and decorated falsehood as their bed. They reject Sunna (i.e., the Prophetic practice) and its means, and they prefer Innovation, and set open its gates open. In fact, they are as described by the poet that said:

*They are sick of goodness and are in the sea of destruction
Drowned, so no one could call them to any more balanced path!
They have slept away from their purpose and have not woken up
They will soon wake up to a greater calamity.*

Ahmad Zarooq said in *Umdat Al-Mureed* that there are three things by which things that are not part of religion cannot be added to it.

The first is to rectify one's faith in a way that leads to the establishment of the honor of lawgiver (i.e., the Prophet) in terms of the instruction to do or leave, and to be well-informed about religion. Allah, the Exalted, said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا

اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ (الحشر: ٧)

"And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)." Q59:7,

And

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ

يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ

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تُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

(النور: من الآية ٦٣)

"Make not the calling of the Messenger among you as your calling one of another. Allah knows those of you who slip away under shelter (of some excuse). And let those who oppose the Messenger's commandment beware, lest affliction should befall them or a painful torment be inflicted on them." Suratul Noor:63.

He also said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (يوسف: ١٠٨)،

"Say: "This is my way; I invite to Allah with sure knowledge, I and whosoever follows me and being certain and Glorified and Exalted is Allah, and I am not of those who set partners to Allah." Suratul Yusuf:108.

It becomes clear that it is one of the fundamentals of religion is to be well-informed about it.

The second is that one must inquire about (i.e., seek to know and apply) the rules of Allah concerning the thing in which one is engaged whether that involves movement or stillness, as well as concerning whatever comes his way in terms of advancing or retrogressing. However, that can only be valid by one examining his own conditions. Therefore, he must not do anything except if he has knowledge about it or if he emulates/follows such a pious and scholarly person that can be validly emulated/followed, i.e.; a knowledgeable person who does not go after his soul's desire.

The third is that he should have knowledge/awareness of the spiritual path/doctrine that he intends to enter/follow.

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If you understand all this, you will realize that lack of understanding these three things is the basis that has caused most ignorant students to drown in the seas of illusion. Those illusions include the belief by some of them regarding "*la ilaha illallahu*": "*There is no deity worthy of worship except Allah*" - that the clause "*la ilaha*": "*There is no deity (worthy of worship)*" represents unbelief, and that the phrase "*illallahu*": "*Except Allah*" represents Islam. All scholars agree that such an understanding is void and illusory. In *Al-Mazeed Al-A'id*, the commentary on *Dalil Al-Qa'id*, Muhammad Al-Salihbn Abdul-Rahman Ibn Sulaim Al-Awjali said: "This void assumption suggests that anyone who proclaims the first part (i.e., the clause) becomes an unbeliever even if he returns to faith by proclaiming the second part (i.e., the phrase). Moreover, based on this void assumption, it will mean that a person who proclaims "*la ilaha illallahu*" is an apostate even if he returns to faith when he mentions "*illallahu*" because he has invalidated all his deeds, been divested of his wife, and his wealth has become a "*fai'un*" (- meaning any wealth that accrues to the Muslim treasury not as a result of war or battle, hence translated sometimes as "endowment"), and that, (based on this erroneous and void assumption), if death should befall him after saying "*la ilaha*" and before saying "*illallahu*," he would die as an unbeliever. We ask Allah for refuge against that." Let me also say that, based on this void assumption, it could be suggested that it is forbidden to proclaim "*la ilaha illallahu*." May Allah protect us from illusion and bad understanding.

Illusions also include the belief by some of them that this esteemed word, i.e., "*la ilaha illallahu*," does not address (the issue of) idols, but rather some assumed phenomenon. This is also void and illusory according to all scholars. This is because, as explained by many of the scholars of theology/the Oneness of Allah, the legal basis of the word is to retort/refute the claim of the unbelievers who believe that they have partnership with Allah in deserving to be worshipped. The word serves to reject their claim and to deny that anyone besides Allah, the Exalted, has the right to be worshipped, whether such a thing/person be an idol, a stone, wood, sun, moon, or any other thing that has or has not been worshipped besides Allah. The Qur'an and the books of Tafsir (i.e., explanations of the Qur'an) are quite clear on these, and anyone who understands the difference between negation and affirmation understands that from "*la ilaha illallahu*." Indeed, some people that have no certitude have erred

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grievously, such an error that should only be proclaimed by a person that has gone deep into ignorance and has no grasps whatsoever of the matters of reason and citation, - they have erred that way as they claim that “*la ilaha illallahu*” does not address idols but rather some assumed phenomenon. This word is one of the most bizzarre and strangest things. No one (but these people) has ever said that! Even the polytheist infidels who worshipped idols understood that it addressed idols and refuted them; -they understood that because they were Arabs. They only contested/rejected the meaning of “*la ilaha illallahu*” to be true (i.e., they did not accept that it was true that only Allah was worthy of worship).

Don’t you see that Allah, the Exalted, said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

﴿الصافات: ٣٥﴾

“For when it was said to them, “There is no deity worthy of worship but Allah,” they puff themselves up with pride.” As-Saaffat:35.

If the verse did not refute them, they would not puff up with pride, nor would they flee from it, for they did not claim that some assumed phenomenon which they did not know was a deity. Consider what they said (as narrated by the Qur’an in):

﴿أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾ ﴿ص: ٥﴾

﴿الآية ٥﴾

*“Has he made gods (all) into one God? Truly this is a strange thing!”
Az-Zumar:5*

Indeed, Al-Manjoori, Sayyidi Abdl-rahman Al-Fasi, Sayyidi Al-Arabi Al-Fasi, and others have spoken with regards to the meaning, and the censured anyone who has misconstrued that it does not address idols. In the paraphrase by Sayyidi Abdul-Rahman Al-Fasi, it is textually stated thus, “In the commentary on (the authentic collection of) Al-Bukhari, Imam Ibn

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Marzooq said, "Because the Jahilis (i.e., the infidels of the Pre-Islamic era) had believed that there were other gods besides Allah and that He had partners, the Word that bears witness to a Muslim's faith is made to embody that there is no deity worthy of worship but Allah in order to abrogate/annul and void the belief which they had. The Word of Witness (i.e., *la ilaha illallahu*) decisively establishes the meaning that no deity deserves or is entitled to be worshipped except Allah, and that Muhammad is the Messenger of Allah."

Al-Arif Sayyidi Zarooq, may Allah have mercy on him, said: "The word "al-ilah" was used by the Arabs for anyone worshipped in truth or in falsehood, so the religion (of Islam) came to negate what they had generalized by establishing that there is no deity worthy of worship but Allah."

Ibn Zikri said: "Negation and affirmation are brought in the Noble Word (i.e., *la ilaha illallahu*) in order to refute those who believe in partnership (i.e., polytheism). Therefore, it is understood in terms of limiting the description to what is being described, such as when you say, "There is no clerk but Zaid," to address a person who thinks that Zaid and Amr are both clerks." In the commentary on *Al-Sughra*, Sheikh Al-Sanusi said: "Those who disbelieved only became unbelievers because they added/took other god(s)." Al-Hafiz Sayyidi Ahmad Al-Maqqari said, "As to his word "Those who disbelieved only became unbelievers ...," he meant the polytheists, for they assigned partners to Allah and adopted the probability of plurality in the essence of being a deity, so, when they were instructed to say, "There is no deity worthy of worship but Allah," they said:

﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا﴾ (ص: ٥)

"Has he made gods (all) into one God?" Sad:5."

Then he said, "Anyone who does not negate the objects they worship using *"there is no ..."* is a stubborn person of a blind insight and a sealed mind or an ignorant person that fabricates against Allah!"

Let me say that there is no ambiguity that if you say, "There is no scholar but Zaid," addressing a person who thinks that Amr and Khalid are scholars, - there is no ambiguity that the negation applies robustly to them.

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Likewise, the word "***la ilaha illallahu***" applies to the idols, and a lot of Sunni scholars have highlighted this!" The erudite scholar, Sayyidi Al-Arabi Al-Fasi said: "This is quite clear to the extent that two sane people cannot differ on it!"

Indeed, Sayyidi Al-Arabi bn Abi Mahalli, may Allah be pleased with him, had an argument with some students on this issue, and they insisted on that void belief/understanding which no sane person would accept, and you would see such people give as their proofs things that Allah, the Glorious and Exalted, has shown as void by their apparent contradictions. There is no word that they have said but that Allah, the Exalted, has always shown it as void by their contradiction to one another, such as does not need any other evidence. All praise belong to Allah. He has indeed guided with His bright light many of His servants that He pleases after (they had been in) the darkness of ignorance and straying.

One of the things they use as proof is that idols are not gods/deities, so the negation in the Noble Word: ***la ilaha illallahu*** does not apply to them. Look, may Allah bestow mercy on us and you, at this clear contradiction, for their word "The idols are not gods/deities" is just the same negation that is in the Noble Word because the word "***laisa***" (which they have used) is as the word "***la***" in terms of negation (- both mean, "be + no/not"), and that is clear.

The polytheists had claimed that the idols were gods/deities and they worshipped them (on that account). Therefore, their worshipping (of the idols) had occurred, and what has occurred cannot be (deemed) removed/dispelled. Look also, may Allah guide us and you, at this unworthy and deranged/faulty word, yet, despite its being deranged, it goes back as evidence against their claim.

As to its being deranged/faulty, it is that their word explains that the negation in "***la ilaha illallahu***" does not apply to idols and the void worshipping of them since that was something that had occurred, and that it only applies to what is being claimed which is (in this case) that the idols deserve to be worshipped and that they are deities. In other words, these idols that you worship and claim that they are deities are not deities, since there is no deity worthy of worship but Allah, the Exalted. Only a person

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who does not differentiate between a case and the object of claim uses this as evidence.

As to explaining how it goes back against them, we have indeed claimed that the Noble Word addresses (the issue of) idols. Therefore, considering the dispute (about the matter), the claim that the word addresses the idols has occurred. Therefore, it should be said to those people, "Your objecting that it addresses the idols comes in spite of the fact that we have claimed that what had occurred, according to your opinion/claim, has been removed/disputed in this case itself. Then if they say: "What we have objected to is nothing but to say that your claim that the word addresses the idols is true, not merely your claim that has taken place," we will say that: "That is the same thing that we aspire from **"la ilaha illallahu"** but you refuse it even in terms of this understanding. That is contradictory of you." Look it up in the commentary on **Al-Mufida**, by Sheikh Muhammad bn Abi Mahalli, and you will find all what we have mentioned about the matter of this argument.

3. Illusions also include the belief by some of them that the negation in **"la ilaha illallahu"** involves the authority of the kings/rulers of this world. Scholars are of consensus that this is also void and illusory because that authority is not permanent and is not involved in the negation "la" that is in **"la ilaha illallahu"**, for Allah has acknowledged/established that temporary authority when He said:

وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ (الكهف: من الآية ٧٩)

"And there was a king behind them who seized every ship by force, " Q18:79, and

﴿وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ﴾ (البقرة: من الآية ٢٤٧)

"And Allah grants His kingdom to whom He wills, " Q2:247,

And

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ﴾ (يوسف: من الآية ٥٠، ٥٤)

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"And the king said: "Bring him to me," Q12: 50 and 54,

And

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ﴾ (آل عمران: ٢٦)
من الآية ٢٦)

"Say: "O Allah! Possessor of the Kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will," Q3:26,

And other verses.

4. Those illusions also include the belief by some of them that the meaning of "There is no deity that deserves to be worshipped but Allah" is "there is no deity worshipped truthfully but Allah." Scholars are of consensus that this is also void and illusory, for the first means only Allah deserves to be worshipped, whether or not people worship Him, for being God is His attribute (- in other words, He is God, whether or not one worships Him). Therefore, the word "*haqq*" in "*la ma'abooda bihaqq*: No one deserves to be worshipped (but Allah)" means deserving; it does not mean "truly," for the hypocrite worships Him but is not truthful in his worship. That is the reason Allah, the Exalted, said:

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا أَوْ مِنْ جَهَةِ الْمُؤْمِنِينَ. وَكَرْهًا أَوْ مِنْ جَهَةِ الْمُنَافِقِينَ﴾
(آل عمران: الآية ٨٣)

"Do they seek other than the religion of Allah, while to Him submitted all creatures of the heavens and the earth, willingly or unwillingly!" Aal-el-Imran:83.

This is to say, "*willingly*" in terms of the believers, and "*unwillingly*" in the case of hypocrites.

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5. Those illusions also include the belief by some of them that the rule (in this regard) depends on the things that are hidden (in people's hearts), not the things that are apparent. Scholars are of consensus that this is also void and illusory because the Prophet (saw), said:

«أُمرت أن أقاتل الناس حتى يقولوا: لا إله إلا الله، فإذا قالوها عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله»

"I have been instructed to fight (the infidel) people until they say, "There is no deity that deserves to be worshipped but Allah." When they proclaim it, they have their blood and wealth is protected from me except as relates to their dues, and their Reckoning is with Allah!"

In *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said: "The rules thereof, i.e., the rules of this world, are established on the things that are apparent!" Then, after some talk, he said: "This is because Sunna (- the Prophetic practice) has not been searching for the things that were hidden, for such things will only be revealed/made open in the Hereafter, on the Day of Judgment.

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾ (الطارق: ٩)).

"The day when all secrets will be examined" At-Tariq:9.

6. Those illusions also include the case that some of them have submitted to the fact that rules are based on the things that are apparent, but they have evil thoughts about the faith ethics of the generality of Muslims. Scholars are also of consensus that this is void and illusory. In the commentary on *Al-Wusta*, Sheikh Al-Sanusi said: "considering oneself, every person is best aware of himself, and no other person should be asked about someone's self." Then he said: "However, considering another person, one's share is ignorance about the condition of that person's inner self and one cannot explain in a definite/decisive manner anything that has to do with the right/self of that person, considering what abounds in that same thing, except where the lawgiver (i.e., the Prophet), peace be upon him, had testified something regarding a person. Then (in that case) pronouncement regarding that same matter can be made in a definite way

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because Allah and His Messenger are best aware. Moreover, despite this, we have no right to entertain evil thoughts about the faith of any Muslim, whether he be among the multitude (i.e., common people) or not." Then he said: "Except if something that points out the corrupt/void belief that is hidden in a person's heart appears on his tongue. Then, in that case, what is required is to take the lenient path in educating him and treating his disease with what is possible (or as far as possible). Allah is the One whose help is sought."

7. Other illusions also include the belief by some of them that a person is not considered as having faith and being a Muslim until he has learned matters of beliefs (ethics/theology) and the evidences thereof, as well as the things by which argument is made against the opponent and things by which ambiguous matters are solved in accordance with the method of theologians, and that one must have the ability to memorize, determine and express all that. Scholars are also of consensus that this is void and illusory. The ascertaining and erudite scholar, Imam Mahmoud bn Ahmad Al-Qaunawi said in the commentary on *Al-Umda* written by Al-Nasafi that: "The fact that the Messenger (of Allah, saw) did not do that during his time establishes the void of their opinion. Abubakr Al-Siddeeq (ra) did not do that either during his caliphate concerning the apostates. Likewise, Umar (ra) did not do that during his caliphate concerning the Zuddis and the Nabataeans when he conquered Iraqi desert (i.e., western Iraq) despite the little/unreasoning minds and blunt understanding those people had. None of the companions of the Messenger of Allah (saw), did that either and none among those that have represented them to this day of ours has done that. If what they (i.e., the People of Illusion) had claimed was true, they would have engaged in one of two things: they would have either refused to accept their Islam or appointed a clever and insightful theologian that had clear proofs and knew the ways of argument to teach them the art of theology, so that, after that, they could pass judgment as to whether they were faithful. However, since they have not done that, and since none of those who have represented them to this day of ours has done that, it becomes clear that what they (i.e., the People of Illusion) have adopted is void because it is contrary to the practice of the Messenger of Allah (saw), of his great companions, and of the rest of noble scholars

8. Another illusion also include the belief by some of them that all the infidels/unbelievers that existed at the time of the Messenger of Allah

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(saw), were (spiritually) learned, so they should be considered as Muslims based on their acknowledging the Noble Word. Scholars are also of consensus that this is void and illusory because Allah, the Exalted, said about them:

﴿وَأِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

﴾ (التوبة: ٦).

"And if anyone of the infidels/polytheists seeks your protection, then grant him protection so that he may hear the Word of Allah, and then escort him to where he can be secure. That is because they are a people who know not," At-Taubah:6,

And Allah, the Exalted, said about them:

﴿وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ﴾ (فصلت: من الآية ٢٢)

"But you thought that Allah knew not much of what you were doing," Fussilat:22,

And

﴿فاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (النحل: من الآية ٤٣)

"Ask the People of Remembrance (i.e., those who know) if you know not," An-Nahl:43,

And

﴿بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلِ هُمْ فِي شَكٍّ مِنْهَا بَلِ هُمْ مِنْهَا عَمُونَ﴾ (النمل: ٦٦)،

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"Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it." An-Naml:66.

Do you then consider these as the attributes of the people that are spiritually learned? Never! By Allah, they are rather the attributes of the ignorant. However, they would be saying the truth if they had meant by those infidels, the People of the Book (i.e., the Jews and the Christians), for they had been learned before the coming of the Chosen Prophet (Muhammad) (saw), but not the idolaters. This is the reason Al-Muqtarih propounded the argument together with Izzuddeen and Al-Amidi that "the faith of a person who copied/emulated others was valid because most of the people who embraced/accepted Islam at the time of the Prophet (saw), had not been aware of the matters of religious fundamentals, yet the Prophet (saw), considered them as Muslims." This was reported by Sheikh Al-Sanusi in *Al-Umda*, the commentary on *Al-Kubra*.

9. Those illusions also include the belief by some of them that, because they have heard that the companions of the Prophet (saw) were all spiritually learned, they must have factitiously engaged in matters of theology and formed layers of evidences. Scholars are also of consensus that this is void and illusory because the consideration that is attributed to them (i.e., the one that the companions used) relates to the meditation by which they recognized/knew the truth so that they became men of knowledge/insight about the religion. This consideration that is attributed to them should be the one that every duty-worthy person must adopt, for those who proclaim the obligation to have the ability to consider things (in religion), because it is the one that is made available in the general way of people, not the one that is made in the way of theologians, as will soon be explained by the will/grace of Allah. However, the strength of the companions' consideration is greater and firmer than that of theologians because of what got mixed with them of the blessings of Al-Mustapha: The Chosen Prophet (Muhammad, saw).

Al-Ustaz said: "There is no controversy regarding those who grew up/lived in the Home of Islam, be that cities, towns/villages or the desert and had the copious spirituality of the Prophet (saw), come their way, and the miracles he came with, nor is there any controversy regarding those who ponder over the creation of the heavens and the earth, as well as the succession of the night and the day. No controversy that they were all

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people who had consideration and evidence. In *Durara Al-Qala'id*, it is said:

*That involves those who lived in isolation in the rural areas
As to others, they are free from the yoke of (blind) following.*

10. Those illusions also include the belief by some of them that anyone who has not studied the books of theology should be considered Muslim if he shows Islam, but that he should not be considered a believer because he has not studied the books. This is also void and illusory based on the consensus of scholars. In *Al-Kifaya*, the commentary on *Al-Risala*, Abu Al-Hasan Al-Maliki said: "It is not valid in religious law that someone should be considered a believer but not a Muslim, or a Muslim but not a believer."

11. Those illusions also include the belief by some of them that the unlearned/ignorant people among the common Muslims in these, last eras should be considered as unbelievers even if unbelief has not been clearly seen in their word or action, as opposed to the earlier eras, because they are not equal in terms of knowledge, and they use as their proof what is mentioned in the book, *Al-Fasl Al-Awwal* of the word said by Ibn Umar, viz. "Moreover, the people of the earlier era had among them those whose unbelief was not clear, so it was lawful to marry them and eat the animals they slaughtered. Our era should not be measured in terms of what existed before it because of the rampant unbelief and its increase in ours. This is the reason I halted (any pronouncement) concerning anyone whose affair is hidden/unclear as to whether he was one in whose case the frequent or the rare rule should apply. If what is frequent was taken into consideration, then it would be forbidden to marry such people or to eat what they slaughtered. However, if the rare rule was considered, that would not be the case, and that seldom happens. We used to buy meat from people we taught the matters of faith/ethics/theology." (Using that as a proof) is also void and illusory based on the consensus of scholars because what Ibn Umar said was specific to dealing with the rule of interaction with the people whose condition is unknown in those years, yet, in spite of that, his word is not without some reservation, because what is known about such a case is that it is lawful for us to have deals with anyone that shows Islam, as long as he has not shown himself as an unbeliever by means of (his) word or action in which case it will be irrelevant whether or not his

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condition is clear. As to the preceding/earlier eras, the reason what was frequent prevailed over what was is the abundance of learning therein. However, in terms of the later eras in which learning is scanty/little, it is because this is of the matters in which the rare rule is preferred to the frequent rule as a means of mercy/clemency to people, as established in the knowledge of the fundamentals of religion, but Ibn Umar, may Allah be pleased with him, chose, according to his view, not to deal with people of unknown/unclear conditions among the common Muslims in these eras because of the little nature of learning therein, for Ibn Umar was interpretative, and a person with the interpretative capacity should not copy any other person's (opinion). However, what should be done is to understand his refusal to deal with the person that shows Islam but whose condition was not yet quite clear to him, - what should be done is to understand that in terms of serving as a serious deterrence. It should not be understood as though he was pronouncing disbelief, i.e., that one should not assume that such a person is an unbeliever, or say to him, "You are an unbeliever," or address him as, "O you, unbeliever" when one has not seen any of the things that negate Islam issuing from him and has not heard about it. May Allah protect us!

One must stay away from that thought because such a case is of the hidden things that only Allah, the Glorious and Exalted, knows. If we assumed that the Sheikh (i.e., Al-Sanusi) had established that refusal in terms of decisiveness (i.e., that it was the only valid rule that must apply), not in terms of deterrence, then he would have acted contrary to the consensus of the followers of Sunna. May Allah protect us from thinking that way!

12. Those illusions also include the belief by some of them that Sheikh Al-Sanusi's argument in *Al-Umda*, the commentary on *Al-Kubra*, in which he pronounced the taking as an unbeliever of a person that does blind following (in religion, i.e., a person who has no knowledge of the religion), - one of those illusions is to take that pronouncement as having been issued in real terms, not in terms of firmness (i.e., deterrence). This is also void and illusory based on the consensus of scholars because this is a case that is not subject to anyone's opinion, and a matter concerning which no definite text has come from religious law. Moreover, if his word in that regard had been the definite truth, then all those who have opposed him therein would have been out of the realm of the followers of Sunna. That is certainly void. Rather, his argument was based on deterrence. Explaining

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the word of Sheikh Al-Sunusi in *Al-Umda*, viz. "The pronouncement of the majority and realist/ascertaining scholars of Sunna," – explaining that word, Al-Manjuri, may Allah have mercy on him, said, "He meant the majority of theologians, as he mentioned clearly in the commentary on *Al-Wusta*. Otherwise, what the majority of jurists (i.e., scholars of jurisprudence) and exegetists of Hadith pronounced is that the unlearned person who copies others is a believer and of those to earn salvation. This was said by Al-Iraqi in the commentary on *Jam'il-Jawami'i*, even though what the context and meaning of the author's word show here is that he meant the majority of Sunni scholars in general. The sheikh – may Allah have mercy on him and make us have benefit from him - was showing firmness with the copier. It was said that pronouncement was the reason he was objected to by his contemporaries of the people of Tilmisan, such as Sheikh Ibn Zikri, and they objected to his taking of the copier as an unbeliever and his ascribing that opinion to the majority. It is also said that in *Al-Kubra* that he had written was the first book he wrote about his faith tenets. However, in the commentary on *Al-Sughra* and in *Al-Muqaddimat*, he retracted this firmness.

Sayyidi Abu Abdillah. Muhammad bn Al-Mukhtar bn Al-A'amash Al-Alawi said in the commentary on *Ida'at Al-Dajunna* that "The Sheikh made it firm in the commentary on *Al-Kubra* as opposed to the rest of his books on his faith tenets in which he indeed retracted back to ease."

Let me say that what made them misconstrue the Sheikh's argument on this matter as having been in terms of the definite/decisive rule was their unawareness of the differences between what denotes the definite rule, such as a text that is copiously narrated, and what does not denote it, such as one's view and the things reported by individuals. They do not know that the Sheikh was only arguing in this matter on the basis of his opinion or the individual report, and all that does not denote the definite rule. The definite rule can only be denoted by a copiously narrate/reported text, which has not come regarding that matter (i.e., regarding the case at hand of the Sheikh's argument). It has already been mentioned that this case is not subject to opinion. Therefore, if you understand this, you know that his argument was based on firmness/rigidity.

13. Those illusions also include the belief by some of them that anyone who deems as unbelievers the people of Innovation (i.e., the people who

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introduce extraneous things into the religion) and who deny/reject the things that are subject to consideration/discussion which the Messenger (of Allah, saw) came with, but they do not deny the essential things that the Prophet (saw) had come with, - of those illusions is that anyone who deems them as unbelievers has a definite evidence (i.e., he does the right thing). This is also void and illusory based on the consensus of scholars because those of the followers of Sunna who pronounce unbelief on them do so in terms of deduction, which they themselves have not adopted. Unbelief cannot be pronounced on the basis of mere deduction. Al-Qadi Iyyad said in *Al-Shifa*: "What is right is not take them as unbelievers but to avoid taking them as though they were assuredly going to lose (in the hereafter)." In the commentary on *Al-Qasida Al-Jaza'iriyya*, Sheikh Al-Sanusisaid: "The most obvious/predominant rule is to halt, i.e., from taking them as unbelievers because that is safer, except if a definite text is found or a consensus about the unbelief of a person. Then such a text should be followed (and applied)." Al-Qadi Iyyad also said: "Sahnoon said a person that such people led in prayer should not be required to repeat the prayer." He said, "That is the word of all the followers of the Maliki (School of Jurisprudence)." The Prophet, (saw), said,

(.. فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم وحسابهم على الله تعالى)

"If they proclaimed it – i.e., the Witness of Faith – they safeguard their blood and wealth from me except in terms of their dues, and their Reckoning is with Allah."

That safeguarding/protection is definitely assured with the Witness of Faith, so it cannot be removed or have the contrary legalized without a definite evidence. That definite evidence can only come from religious law, and it is not subject to analogy. The words of the traditions (i.e., the hadiths) that have come in this regard are subject to interpretation as reported by Sheikh Al-Sanusi in the commentary on *Al-Muqaddimat*. In another place therein, also, he said, "The advantage of knowing the essential and considerable things in religious law lies in knowing the things whose rejection necessitates unbelief and the ones that are not so. Therefore, whoever rejects what is essentially known in religion is an unbeliever, as opposed to a person that rejects what is only known by a few."

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14. Those illusions also include the belief by some of them that attaining the capacity by which the duty-worthy person can interpret rules, such as will make him get out of the level of copying (others), - that such a capacity means that one should be a scholar/teacher. This is also void and illusory based on the consensus of scholars. In ***Al-Umda***, the commentary on ***Al-Kubra***, after mentioning the matter of interpretation, Sheikh Al-Sanusi said, "Moreover, that interpretative capacity should be enough for understanding /knowing Allah, the Exalted, even if one is not a scholar/teacher, contrary to the Ishmaelites (- a sub-division of Shi'a)."

15. Those illusions also include the belief by some of them that every duty-worthy person is obliged to have the interpretative capacity of theologians. This is also void and illusory based on the consensus of scholars. In ***Nur Al-Sa'ada***, the commentary on his ***Sughra***, Sheikh Al-Sanusi said, "It is not a condition to have the interpretative capacity of theologians involving the sieving (editing) of evidences, organizing them and dispelling the confusions that come upon them, nor is it a condition to have the ability to interpret what occurs in the heart." In the commentary on ***Al-Wusta***, Sheikh Al-Sanusi also said: "It is also not a condition to have the ability to organize them, i.e., the evidences, the way that scholars do, nor is it to dispel the confusions that come thereupon, nor the capacity to interpret them." Then he said, "This is because that is of the duty of scholars who are profound in knowledge, and it is an Individual Obligation, such that if one scholar in every district does it, he suffices for other scholars of the same district (i.e., it is not then individually obliged on them all to do it)." Halulu said: "Ibn Rushd and others have mentioned that the acquisition of knowledge is not specific to the way of theologians, and anyone who assumes that is ignorant."

16. Those illusions also include the belief by some of them that all the scholars of Sunna agree to the lawfulness/propriety of the knowledge of theology. This is also void and illusory based on the consensus of scholars. In ***Itmam Al-Diraya***, the commentary on ***Al-Niqaya***, Abdul-Rahman Al-Sayuti said, defining theology: "It is an art in which the evidences of reason are established and the words of philosophers are quoted. That is forbidden by the consensus of the righteous predecessors." In ***Umdat Al-Mureed*** Al-Sadiq, Ahmad Zarouq said: "Scholars vary in opinion as to whether falsehood should only be refuted with truth or whether it should be refuted by any means possible. Therefore, those who forbid the knowledge

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of theology depend on the first opinion, and those who allow it depend on the second." Let me say that what had led them to this illusion was lack of understanding the difference between the knowledge of the fundamentals of religion and that of theology. The definition of theology has been given in the previous word of Abdul-Rahman Al-Sayouti. As to that of the fundamentals of religion, it is the knowledge that deals with the things which must be understood in faith, such as the creation of this world, the attributes that must be given to Allah, those that cannot apply to Him, and those that are permissibly given to Him, as well as the traits that must be given to the Messengers (of Allah), the ones that cannot apply to them, and the ones that are permissibly given to them. It also deals with things that are learnt/known by information, such as the existence of angels, heavenly revealed books, death at one's appointed time, matters of the Interval (i.e., existence in the period between death and resurrection), and the Day of Judgment, - (all) according to the rule of Islam. This is the definition of the fundamentals of religion, and it is nothing but praiseworthy (i.e., it is good as a whole), or rather better than all forms of knowledge, for every knowledge is worthy for the things that are known from it.

As to the knowledge of theology, it is only good in terms of its benefit, which is establishing the knowledge of the Oneness of Allah (i.e., monotheism), safeguarding it, clarifying realities and understanding them according to their standing, but it (i.e., the knowledge of theology) is bad in terms of harm, which is stirring confusions and shaking the tenets of belief. It is because of what we have mentioned of the knowledge of theology being harmful and beneficial that it is wrong to generalize the saying at all times that it is blameworthy or praiseworthy without any explanation. As to the scholars of the knowledge of theology (i.e., as to theologians) like Sheikh Abu Al-Hassan Al-Ash'ari and his companions and those of the followers of Sunna who follow them, they are nothing but praiseworthy. The theologians that should be blamed are the Isolationists: the Mu'tazilites. This is the reason that Sheikh Al-Sanusi said in the commentary on *Al-Wusta* that: "What some people whose insight has been blinded by Allah, the Exalted, rely on in their claim that studying the knowledge of the Oneness of Allah is forbidden on the basis of the fact that (Imam) Shafi'I, may Allah, the Exalted, be pleased with him, was of the opinion that theologians should be beaten (as an act of deterrence) with scourges (i.e., palm tree canes/lashes), - as to that, we say that it only

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applied to such people that were his contemporaries who were called theologians, and they were Amr bn Ubaid who was of the Isolationists of his time, and Hafs Al-Fard from the Fatists: the Qadaris, and people like them. Then he said: "This description of theologians at that time was specific to those people."

If you understand all of this, you will know that, in itself, the knowledge of theology is good in a way and bad in another way, and that the theologians that are of the followers of Sunna are praiseworthy, and those that are of the Isolationists are blameworthy. However, regarding the saying by (Imam) Ahmad (bn Hambal) that "theologians are hidden unbelievers," that is specific to those who learn/study the sweet talk of logic in order to sway to themselves the hearts of kings and other people therewith, as explained by Sheikh Al-Sanusi in the commentary on *Al-Qasida Al-Jaza'iriyya*.

17. Those illusions also include the belief by some of them that it is obligatory for every duty-worthy person to know the terminologies of theologians, the seven required things, and to be factitious with the aspects of faith, organize them and their titles, and know how to include them within the Noble Word (i.e., la ilaha illallahu), and the details of ascribing attributes and the forms of the arrangement of evidences. This is also void and illusory based on the consensus of scholars. In *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said: "Whatever position the terminologies have, whatsoever in the evidences of faith tenets which warrants that being ignorant of anything thereof amounts to being ignorant of the evidences (of religion)?" In another place of *Al-Umda*, he said, objecting to Al-Fakhr whose word denoted that the evidences of theologians were adopted as conditions in terms of knowledge: "and this word of Al-Fakhr's is identical to the word of those who misconstrue by saying that the tenets of faith are understood by one's factitiousness with the terminologies that have been created by succeeding scholars (i.e., modern scholars), and which involve evidence formations that the predecessors did not recognize, for the purpose is only to understand/recognize the truth by means of what dictates it in a definite way. Therefore, what should the case be in terms of what occurred as a result of some word or without the word, as a result of a specific phrase/clause or without it, where the purpose is realized, so there is no need for any addition? Then, after some talk, he said: "The succeeding

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scholars only initiated the terminologies in order to make the task easy for them during learning and teaching, not because understanding/recognizing the truth depends on them."

18. Those illusions also include the belief by some of them that the obligation to (be able to) interpret/consider rules is textually ordained in the Qur'an and Sunna. This is also void and illusory based on the consensus of scholars because if that had been a text of the Qur'an or Sunna, some scholars of Sunna like Al-Ghazali, Ibn Rushd, and Ibn Abi Jamra would not have pronounced that it is not obligatory to be able to interpret/consider rules, for whoever opposes a definite text of the Qur'an or Sunna becomes an unbeliever according to the consensus of scholars. In the commentary on *Al-Qasida Al-Jaza'iriyya*, Sheikh Al-Sanusi said, "The second of the four words, i.e., that are mentioned regarding a person that copies (others in religion), is that a copying that is firm and true to the tenets of faith is sufficient, even if it is void of evidence (i.e., even if the copier cannot give evidence). This word has been adopted as the most outweighing by Ibn Rushd, adding that the capacity to interpret/consider rules is recommended, not obligatory, and it is to this pronouncement that Hujjat Al-Islam: Al-Ghazali, as well as Sheikh Al-Waliyy Al-Arif Billahi Ta'ala: Ibn Abi Jamra, inclines."

Let me say that it is because of the absence of a textual evidence in that regard that, in *Nur Al-Sa'ada*, the commentary on *Al-Sughra*, Sheikh Al-Sanusi expressed his word by saying, "The truth to which the Qur'an and Sunna point is that it is obligatory for one to have a correct perception/consideration, but it is doubtful that such a requirement is a condition for the validity of faith." He did not say, "The truth that the Qur'an and Sunna mention textually." This is the reason Al-Maqqari said in *Ida'at*

Al-Dujunna:

To its obligation has he pointed

*He did not say,
"It was textually mentioned."*

19. Those illusions also include the belief by some of them that it is not sufficient for the non-Arab Muslim to learn the tenets of faith without Arabic language. This is also void and illusory based on the consensus of scholars, for the purpose should be understanding (i.e., having them) the

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tenets of faith in one's heart, and that can be acquired by means of other languages. If they had the least consideration, they would realize that the non-Arab person/scholar who had written the tenets of faith for them in a language other than Arabic had only done so after understanding them first by Arabic language before his writing. In *Al-Fasl Al-Awwal*, Muhammad bn Umar bn Abdil-Aziz said: "You should know that anyone who teaches people needs to be clever in order to bring forth the truth to them by means of what they understand even if it were through a foreign (i.e., non-Arabic) tongue, for what is required is to enjoy the tenets of faith in the heart."

20. Those illusions also include how some of them have understood the meaning of what was said by Muhammad Al-Salih bn Abdil-Rahman bn Sulaim Al-Awjali, in *Dalil Al-Qa'id*, where he explained the dependence of righteousness on ability, saying:

***It depended on what was possible aforetime
As due for righteousness, - if only it had fruition.***

They say that it was possible to do a righteous deed aforetime (i.e., immemorially, even before everything was created) because the power (of Allah) could make it exist if He, the Exalted, had wanted to make it appear there, but that did not happen. This is also void and illusory based on the consensus of scholars because it was impossible (for creatures) to do something before they were created.

Muhammad Al-Tahir Ibn Sheikh Ibrahim said in his book, *Al-Manzuma Al-Kubra*: "It is impossible to have a deed aforetime." Nothing has led them to that illusion but lack of understanding the difference between essential possibility and occurrence possibility, and (that) it was not possible (for any creature) to have something occur aforetime (i.e., before creation). There was nothing then but essential possibility.

21. Those illusions also include the belief by some of them that the domain of (all) bodies is itself a vacuum. This is also void and illusory based on the consensus of scholars because if vacuum was the domain of (all) bodies, that would have led to turns and serialism while both are impossible, for that vacuum would require another vacuum as well in order to serve as its domain, so that would then lead to what we have mentioned. Rather, the domain of bodies is their worth of the vacuum, not the vacuum itself. This

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was the reason Sheikh Al-Sanusi had said in *Umm Al-Baraheen*, “Concerning the assumption that our Lord, the Glorious and Exalted, should be like other creatures in terms of being a body, ie., that His Sublime Essence should occupy some space, - take note of his word, “some space” in order to understand that a body (matter) does not occupy a space. It rather occupies its worth from the space. That worth is not something present (tangible), but rather relative. A number of Sunni scholars have drawn attention to this.

22. Those illusions also include the belief by some of them that the meaning of Outward is what is apparent to the eye, which they use in explaining the saying by scholars that the Abstract Attributes exist in the outward. This is also void and illusory based on the consensus of scholars because what is meant by their existence in the outward is their existence that is higher/additional to the existence of the essence, as explained by the scholars of Sunna, - may Allah, the Exalted, be pleased with them.

23. Those illusions also include the belief by some of them that there is proof for seeing those attributes, - they have that belief because of what they hear as said and assumed that if the veil was removed from us, we would see/perceive them. This is also void and illusory based on the consensus of scholars. Sheikh Al-Sanusi said in the commentary on *Al-Wusta*: "NOTE: Scholars who pronounce that Allah, the Exalted, will be seen differ as to whether His attributes/features can be validly seen. The majority say, "Yes, because presence necessitates that whatever is present can be validly seen, but there is no proof that such a thing has occurred."

24. Those illusions also include the belief by some of them that any word whose meaning can never apply to Allah is forbidden to be used for Him without any detail. This is also void and illusory based on the consensus of scholars. Rather, the detail must be given, so it should be said: "We pass verdicts on behalf of the religion, so we say what the religion says, and whatever words religion uses for Allah, the Exalted, we will also use it for Him, and whatever words it does not use for Him, we will not." This is as explained by the scholars of Sunna, - may Allah, the Exalted, be pleased with them.

25. Those illusions also include the taking as definite/decisive/final the interpretations that scholars give to verses and traditions that are not of

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fundamental meaning (i.e., that are not easily understood). This is also void and illusory based on the consensus of scholars. Nothing has led them to that illusion but lack of understanding the difference between *Tafseer* and *Ta'aweel* (i.e., explanation of the meaning of the Qur'an and interpretation respectively). In *Itmam Al-Diraya*, the commentary on *Al-Niqaya*, Abdul-Rahman Al-Sayuti said, "The difference is that *Tafseer* involves witnessing on behalf of Allah and decisively saying that this is the purpose/meaning of this word here." Then he said: "But as to *Ta'aweel*, it means preferring one of the possible meanings without being definite and without serving as a witness on behalf of Allah. Therefore, be tolerant."

Let me say that it is not permissible to apply one's own opinion in interpreting explaining any verse of the Qur'an or any Hadith that is not of a fundamental meaning (i.e., that is not easily understood). There is no way of doing that except through a textual evidence of the Qur'an or the Hadith or of the consensus of the Islamic Community, as explained by the scholars of Sunna, - may Allah, the Exalted, be pleased with them.

26. Those illusions also include the understanding of the word Muslim as that of "hypocrite" in terms of meaning, because, for them, a Muslim is in fact (defined as) a person who shows Islam but who is not a believer inside his heart, and that this is the very thing that hypocrisy stands for. This is also void and illusory based on the consensus of scholars because the reality is that a Muslim is one that shows Islam (outward) while being faithful in his heart, for faith is a condition for the realization of Islam. In *Al-Kawkab* Al-Sat', Abdul-Rahman Al-Sayuti said:

***Islam means working (righteousness) with the limbs
And its condition is faith and completeness.***

27. Those illusions also include the belief by some of them that a believer is identified by specification even if the lawgiver (i.e., the Prophet (SAW)), had not born witness to that effect (i.e., even if a person acts contrary to the Prophet's description of what faith should be). This is also void and illusory based on the consensus of scholars because faith is one of the secrets known by Allah, the Exalted, (alone), and we cannot discover it except through the lawgiver's witness to that effect. This was the reason the Prophet (saw), warned /deterred Sa'ad, may Allah be pleased with him, from decisively taking as faithful the man that the Prophet (saw), had held

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back/refused from giving him (charity), when Sa'ad said, "What about this man? I certainly know that he is a believer." The Prophet (saw), then said, "Or rather a Muslim," departing from Sa'ad's judgment to the obvious rule as though the Prophet was saying, "You should rather see him as Muslim. How could you be certain that he is faithful when that is of the hidden things that only Allah, the Glorious and Exalted, knows?" This Hadith was narrated by Bukhari, Muslim and others. After mentioning this discussion in *Al-Umda*, the commentary on *Al-Kubra*, Sheikh Al-Sanusi said: "This all relates to the other person who shows faith. As to oneself, one is best aware of his own condition if he is intelligent."

28. Those illusions also include the belief by some of them that the knowledgeable person, the copier (i.e., the layman who has no knowledge but only copies others) and the person that has not reached the stage of copying others (i.e, the ignorant/completely unaware person), - that all these are known by specification. This is also void and illusory based on the consensus of scholars because this understanding of theirs is based on their definition of the knowledgeable person, the copier (i.e., the layman who has no knowledge but only copies others) and the person that has not reached the stage of copying others (i.e, the ignorant/completely unaware person), for they claim that the knowledgeable person is the one that factitiously rants the aspects of belief and their evidences, and that the copier is the one who factitiously rants the aspects of belief only but has no ability to being factitious with their evidences, and that the person that has not reached the stage of copying is the one that has not attained the ability to factitiously rant the aspects of belief, let alone their evidences. Scholars all agree that this definition is null. It is on this null definition that the knowledgeable person, the copier (i.e., the layman who has no knowledge but only copies others) and the person that has not reached the stage of copying others (i.e, the ignorant/completely unaware person) are said to be known by specification. This is null because (in reality) the knowledgeable person is the one that has three things in his heart. First is that he understands from the Noble Word (la ilaha illallahu) what must be understood in terms of faith. Second is that his heart should contain belief in that. Third is that he should have used his thought/meditation in that regard to the extent of having such consideration that has made him have the peace of mind in that regard, for it is not a condition that one should have awareness by means of consideration in the way of theologians. The

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Copier is the one that has two things in his heart. First is that he understands from the Noble Word (la ilaha illallahu) what must be understood in terms of faith. Second is that his heart should contain belief in that. Nothing remains for him (i.e., nothing is short of him) but applying such thought/meditation by which the consideration is acquired to have the peace of mind. The person that has not reached the stage of copying others (i.e, the ignorant/completely unaware person) is the one in whose heart none of these three things are found. The same applies to a person who understands from the Noble Word what must be understood in terms of faith but whose heart does not contain belief in that. If you understand all this, you will know that the knowledgeable person, the copier (i.e., the layman who has no knowledge but only copies others) and the person that has not reached the stage of copying others (i.e, the ignorant/completely unaware person) are not known by specification, because their true nature exists within, not without, but rather generally. In *Al-Umda*, Sheikh Al-Sanusi explained that the knowledgeable person was not known by specification, saying, "If a person who shows faith were to do it with its (required) evidences and to understand its proofs well, we could not decisively say that he was faithful or knowledgeable/insightful because of the probability that some ambiguity/confusion might still be in his heart, such as could make him have some doubt (about religion) which he conceals from us, or because of the probability that he had memorized those evidences on the basis of mere copying without ascertaining them, but the situational evidences make us have our assumption towards one of the two cases. In the commentary on his book: *Al-Wusta*, he also explained that the copier was not known by specification, saying, "We have no right to entertain bad thoughts about the layperson or others, nor can we of a certain say that he is a copier just because his tongue cannot proclaim in a firm manner the evidences of faith tenets because of the probability that he could know the tenets of his belief by their evidences and proofs but would yet find it difficult to express them." (In fact), a number of scholars find it difficult to express the acquired knowledge that is in their hearts. If that is the case, what do you expect from the laymen? He also explained in the commentary on his *Al-Wusta* that a person who had not reached the position of being a copier was also not known by specification, saying, "Considering oneself, everyone is best aware of himself, so one should not ask another person about himself (i.e., his character and ability)!" Then he said: "But as for everyone in terms of the other person, all what man has as

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his lot is ignorance about the condition of his inner self and one cannot of a certain say anything considering what lies in the matter, except where the lawgiver (i.e., the Prophet, (SAW)), testifies/attests to /bears witness to something concerning someone, then that should be pronounced on him with certainty in that same matter, for Allah and His Messenger are best aware. In spite of all these, we have no right to harbor negative thoughts about the faith of any Muslim, be he lay or otherwise!" Then he said: "Except if something appears on a person's tongue which shows/reveals the evil/corrupt belief in his heart. In that case, what must be done is to kindly educate him and treat his disease with what is possible." Allah is the One whose help must be sought.

29. Those illusions also include the belief by some of them that trying to interpret rules is based on certitude (i.e., on a decisive, one-way, unquestionable method) rather than assumption. For this reason, when they are told that so-and-so person has retracted his word (i.e., has issued a new pronouncement), they get surprised about that because they (erroneously) think that the interpretative scholar only issues pronouncements believing that the pronouncement is what Allah and His Messenger decisively mean by that verdict. Scholars are also of consensus that this is void and illusory because, as explained by scholars, trying to interpret rules means doing what is possible to get what is assumed from a rule of Shari'a, so it is not every interpretative scholar that gets it right, but (every interpretative scholar) is rewarded (for his effort) because the Prophet, (SAW), said:

إذا اجتهد الحاكم فأصاب فله أجران وإن أخطأ فله أجر واحد

"If a judge tries and gets it right, he shall have two rewards. If he gets it wrong, he shall have one reward."

30. Those illusions also include the belief by some of them that every difference of pronouncement that occurs between the followers of Sunna is literal/concrete, not abstract. Scholars are also of consensus that this is void and illusory because they (i.e., such people of that erroneous view) say things that are incoherent. The ultimate thing that could be said in that regard is that the scholars of Sunna do not vary in essential matters, lest that should lead to making some of them Innovators (i.e., people who introduce extraneous things into the religion). This is the reason

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Muhammad Al-Tahir bn Ibrahim said in his *Manzuma Al-Kubra*, explaining the matters concerning which there was the difference of pronouncement between Al-Ash'ari and Al-Matureedi:

*All of them did not relate to essential matters
Lest they should lead to contradictions.*

31. Those illusions also include the belief by some of them that the mistake/error of a scholar of Sunna cannot be rejected (i.e., it has to be accepted as right). Scholars are also of consensus that this is void and illusory because whoever says a word that contradicts the text of the Qur'an and Sunna or contradicts basic rules or consensus or evident analogy, his word should be rejected and pronounced as wrong/void, irrespective of whether the one who says the word is of the adherents of Sunna or of the people of Innovation. Indeed, in one of his writings, Abdul-Azeez Al-Andalusi talked cogently and sufficiently about that, saying: "Anyone whose insight Allah enlightens shall see the void of their claim."

32. Those illusions also include the belief by some of them that being a Prophet means merely receiving revelation/inspiration. Scholars are also of consensus that this is void and illusory. In the commentary on *Al-Wusta*, Sheikh Al-Sanusi said: "Al-Qarafi said, "A lot of people think that being a Prophet means merely receiving revelation. It is void because revelation had occurred to people that were not Prophets, such as Maryam (Mary (ra)). Authentically speaking, she was not a Prophet, even though Allah, the Exalted, said (about her):

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا﴾ (مريم: من الآية ١٧)

"Then We sent to her Our spirit (angel Gabriel). Maryam:17"

Muslim also narrated the tradition: "Allah, the Exalted, sent an angel to a man that went forth to visit his brother for the sake of Allah, the Exalted, and the angel said to him, "Allah informs you that He loves you because of your loving your brother for the sake of Allah." That (kind of revelation) does not mean being a Prophet, but rather, as understood by ascertaining scholars, some (sort of) revelation that Allah, the Exalted, inspires to some people, occasionally, that is specific to the person/matter, such as where Allah, the Exalted, said:

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﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (العلق: ١)

"Read! In the name of your Lord Who has created (all that exists)," Al-Alaq:1.

This is an assignment given (to the one addressed, hence the Prophet, (saw), that was specific to him at that moment. It means being a Prophet but not being a Messenger. Then when

﴿فَأَنْذِرْ﴾ (المدثر: من الآية ٢)

"Arise and warn" Muddathir: 2

was revealed, it meant being a Messenger because the obligation now related to people other than the Prophet as well. A Prophet is a person obliged with what is specific to him while a Messenger is a person obliged that way and to convey the message to others. Therefore, being a Messenger is more definite.

33. Those illusions also include the belief by some of them that when a Muslim declares (another Muslim) as an unbeliever, it must be without any explanation, (i.e., there must not be any room for re-considering the matter), or that whoever does not declare other Muslims besides him (i.e., besides those who follow his understanding) as infidels without an explanation, it will amount to just being (a form of) fanaticism and enmity. Scholars are also of consensus that this is void and illusory because it is an act of unbelief to declare a Muslim as an unbeliever without explanation. Al-Nawawi said in *Al-Rawda*: "Al-Mutawalli said, "If he were to say to a Muslim: "O you, the unbeliever," he himself would become an unbeliever because (it would mean that) he had called Islam an unbelief." Indeed, Al-Bukhari, Muslim, Abu Dawoud, Al-Tirmizi, Ibn Hibban, Al-Tabarani, Al-Baihaqi, Al-Dailami, Al-Khura'iti and Ibn Al-Najjar (all) narrated (the tradition that): "If a person calls his (Muslim) brother an unbeliever, then one of them bears the unbelief," as explained by Shihabuddeen Ahmad bn Hajar Al-Haithami in the book: *Al-Zawajir*. Sheikh Taqiyyuddeen said: "This is a serious warning to anyone who declares any Muslim as an unbeliever while he (i.e., the Muslim so declared) is not so." Al-Ustaz Abu

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Ishaq said: "I will declare as an unbeliever anyone who calls me an unbeliever." Sheikh Taqiyyuddeen said: "The reason behind this word may be obscure to some people leading them to misunderstanding it. However, what should be understood is that Al-Ustaz Abu Ishaq was referring to this Hadith, which shows that whoever calls a person an unbeliever while the person is not like that, the unbelief will return to apply to him. Therefore, Al-Ustaz Abu Ishaq was only saying that the Hadith showed that the unbelief would apply to one of them, either the declarer or the one declared as an unbeliever. Therefore, if someone declares me an unbeliever, the unbelief applies to one of us, but since I am certain that I am not an unbeliever, the unbelief goes back to him."

In the commentary on *Al-Muhassal*, Al-Manjoori said: "Answering a question that related to the claim that some theologians said that it was obligatory for the learned and the ignorant to (all) study the ways of Ash'arite theologians and to begin with that before learning what they would use to establish such things that related to their religious affair like ablution, prayer and other obligatory deeds, and that they declared as unbelievers anyone who acted contrary to these, - responding to that claim, Ibn Rushd said: "Nothing could be unbelief but that very understanding that they have adopted, for if people do not pray or go forth to Hajj until they have known Allah, the Exalted, through those ambiguous and distant ways, they may not get to knowing Him through those ways until after a long time, or their grasp may get blored of the ways, so they will refuse the religion and get out of the community of Muslims. "We ask Allah to protect us from that! You can now see what declaring Muslims as unbelievers could lead to. We ask Allah for safety and deliverance.

Indeed, in these, our non-Arab lands, a group of people have appeared who declare the generality of Muslims as unbelievers, such as this group that has just been mentioned, and they claim that declaring Muslims as unbelievers is (in consonance with) the method of Sunna. This is because of some illusion that they have imagined from the books of theology. Issuing from those illusions of theirs, as they have claimed/misconstrued, is the word by Muhammad bn Umar bn Abdil-Azeez bn Abdil-Malik in Chapter One of his book which he compiled (all) in two chapters: "You should know that an undisputed unbelief has appeared amongst the common people (i.e., the generality of people) and amongst women and even most students." (They misunderstood his word) because they did not

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realize that what he meant by his word was informing that unbelief had appeared from some of them in their word and action. He did not mean to declare the generality of Muslims as unbelievers."

Also issuing from their illusions, as they have claimed/misconstrued, is the word by Abubakr bn Muhammad bn Abibakr, in his book: *Hujjat Al-Mas'ool Ala Illmi Al-Tawheed* (- literally, *The Evidence of the Person Questioned about the Knowledge of Theology*): "A person who says "la ilaha illallahu: There is no deity worthy of worship but Allah" without knowing the tenets of faith is as a sneezer that calls for water. They did not realize that what he meant by his word was that anyone who said "la ilaha illallahu: There is no deity worthy of worship but Allah" without understanding, at least, the meaning of the tenets of faith in a general form that is sufficient in terms of faith is like a sneezer that calls for water in the sense that "la ilaha illallahu: There is no deity worthy of worship but Allah" would be of no avail to him in the hereafter. As to this world, it will be of some avail to him in terms of applying the rules (i.e., the privileges) that are due for a Muslim to him because we do not know him as an unbeliever definitely as long as his unbelief does not appear on his tongue.

Also issuing from their illusions, as they have claimed/misconstrued, is the word by Muhammad Al-Salih bn Abdil-Rahman bn Sulaim Al-Awjali in his poem, well-known as *Al-Awjali* by the common people:

*"If you go ignoring what I say,
You will be denied (divine) access because of your wretchedness!
(How could) you say; "la ilaha illallahu"
"when you don't know what is therein? Nay! Nay!"*

They did not realize that what he meant by his word was: If you reject what I tell you in terms of sincere counseling and guidance that you should understand this Noble Word (i.e., la ilaha illallahu) even if it were in the least by understanding its proximate and clear meaning that is sufficient in terms of faith, - if you reject that, you will be denied access to goodness and to successfully attaining the bliss of the Permanent Home (i.e., Paradise), because (that would mean that) you say, "la ilaha illallahu, Muhammad rasoolullah: There is no deity worthy of worship but Allah, and Muhammad is the Messenger of Allah," without grasping any meaning thereof, not even in the general form. Therefore, you will have no benefit

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come to you from your proclaiming the word, nor will you have any goodness in your life in the hereafter. As to this world, you will have the benefit of your proclaiming "*la ilaha illallahu Muhammad rasoolullah*" due to the application of the rules (i.e., privileges) of Islam to you, as long as your unbelief does not appear on your tongue.

Also issuing from their illusions, as they have claimed/misconstrued, is the word by *Al-Awjali* as well in (the book): *Daleel Al-Qa'id*:

*"And that whoever copies from this method (or school)
Has drunk from a place with dirty water!
And has been deluded by this human Satan
Or has been deluded by haughtiness in his soul/mind!
Nothing can suffice therein but knowledge!
This is what the people (i.e., scholars) have chosen!"*

They did not realize that what he meant by his word was that whoever copies others in the field of theology had indeed drunk contaminated water because all that was required from the knowledge of theology was understanding based on correct consideration. Copying cannot be sufficient in that regard. Not being sufficient therewith means that it does not remove the obligation for the person who does it to consider/study/ponder over things even if he is a Muslim because he would be sinning by abandoning it if he is a person who has the readiness to understand it. Otherwise, there is no sin. This is the view of the majority of the adherents of Sunna.

As to the word that a person who copies is an unbeliever, that is a word known to have come from Abu Hashim Al-Juba'i of the Isolationists: *the Mu'utazilites*, even though Imam Al-Haramain adopted the word initially but retracted it in the end. Sheikh Al-Sanusi also adopted it initially but retracted it in the end. Moreover, this controversy regarding the copier is only relevant in terms of the rules/matters of the hereafter. As to this world, the faith that is sufficient is acknowledgement by the tongue only. Therefore, whoever acknowledges the two Witnesses of Faith (i.e., "*la ilaha illallahu; Muhammad rasoolullah*: There is no deity worthy of worship but Allah, and Muhammad is the Messenger of Allah) will have the rules of Islam apply to him, as agreed to, and based on the consensus of all scholars, so long as his unbelief does not appear by means of (his) word or action.

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Also issuing from their illusions, as they have claimed/misconstrued, is the word by Sheikh Muhammad Al-Wali in *Al-Manhal*:

***Sheikh Al-Sanusi declared the first as fake/invalid "
And he supported the second and the one that followed."***

They did not realize that what he meant by his word was that Sheikh Al-Sanusi declared as invalid the word that the copier was a believer that had no sin because of his being a copycat, and that he had supported the saying in *Al-Umda*, the commentary on *Al-Kubra*, that he was an unbeliever, and then he later retracted that and supported the word that he was a sinning believer, even though one cannot understand the consideration in the commentary on *Al-Wusta* in a definite manner, but then he retracted that in the commentary on *Al-Muqaddamat*, (which was itself) the commentary on the *Sughra* of *Al-Sughra*. Moreover, all this talk relates to a servant and his Lord, not to a servant and people like him.

Also issuing from their illusions, as they have claimed/misconstrued, is the word by Sheikh Al-Sanusi in *Al-Kubra*, namely, "Indeed, it, i.e., the art of copying, does not deliver in the hereafter," and then he said thereafter, "The copier should not be in any delusion (as to the unworthiness of his way," as well as the word by Muhammad Al-Tahir bn Sheikh Ibrahim in that *Manzooma*, I mean *Al-Kubra*:

***"Most scholars hold that the art of copying
Will not deliver from the everlasting (punishment) on the Day of
Recompense
It is also feared that the copier may be doubtful and unstable (in faith)
When enigmatic disasters befall!
If he is deluded by (his) determination and devotion
You could reject that swearing that such people are Judaists!"***

They did not realize that the meaning of all that was based on the word that the copier was an unbeliever, which is a weak pronouncement because it contradicts the word of the majority of the scholars of Sunna, as already mentioned. Indeed, Sheikh Al-Sanusi had retracted that, as we have already mentioned. Moreover, all this talk relates, as well, to a servant and his Lord, not to a servant and people like him.

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Also issuing from their illusions, as they have claimed/misconstrued, is the word by Sheikh Ahmad Al-Maqqari in *Ida'at Al-Dujna*:

"No student can acquire his quest in full

Unless he has the knowledge of seven things!"

They did not realize that what he meant by his word was that it was not possible to have what was required to retort/refute the claim by the philosophers who had propounded that this world was immemorial (i.e., it had been in existence aforesaid and had no beginning) except through having the knowledge of seven things. He did not mean to say that one could not attain what was required in terms of faith except by that means. If the case were as the erroneous assumption that they had made/claimed, that would only relate to a servant and his Lord, not to a servant and people like him.

Also issuing from their illusions, as they have claimed/misconstrued, is the word by Ahmad bn Abdillah Al-Jaza'iri in his poem:

"Because our theology is the basis/means of (our) deliverance in the hereafter

And for those Muslims of the nations that had gone bye,"

And his word:

"All Prophets and Messengers agreed

To doing religion by theology in all (heavenly) creeds."

They did not realize that the theology mentioned in these two lines of poetry did not mean the knowledge of theology (itself) but rather the Oneness of Allah, which is the meaning of "la ilaha illallahu: There is no deity worthy of worship but Allah." This is because attaining deliverance is not based on the knowledge of theology but rather on understanding the proximate and clear meaning of this Noble Word, and it is the meaning of this proximate and clear meaning of the Oneness of Allah that is embodied by the word of Allah, the Exalted:

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﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

(الأنبياء: ٢٥)

"And We did not send any Messenger before you but We revealed to him that none has the right to be worshipped but I (Allah), so worship Me (Alone and none else)." Al-Anbiya:25

It is to the meaning of this verse that he referred in the second poetic line.

Also issuing from their illusions, as they have claimed/misconstrued, is what the author of *Al-Jawahir Al-Hisan* said therein, namely that, anyone who is ignorant of one of these six basics is an unbeliever that will dwell in hell forever and be forbidden/barred from entering Paradise. They did not realize that what he meant by his word was that anyone who was ignorant of these essential and evident rules, upon the understanding of which rests the validity of (one's) faith, even if it were in terms of what was generally needed to make faith sufficient, -anyone who was ignorant of them would be an unbeliever, but that is as relates to what is between him and his Lord and in terms of the hereafter, not in terms of this world whose rules depend on what is obvious. This is because we have no insight into specifying the person who is ignorant of the things that must be understood to make one's faith valid as long as his unbelief does not appear. Moreover, it cannot be said that a person cannot be faithful until he has understood in detail these essential and evident rules in the way of the theologians. Rather, one can be faithful by understanding them in general irrespective of whether that understanding is acquired through learning or by some direct cause or through the mere favor of Allah, the Exalted, without any means.

Also issuing from their illusions, as they have claimed/misconstrued, is what some scholars had said, as quoted/reported by Abu Imran Al-Jawra'iy in his book, *Aqeedat Al-Muwahhideen*, namely that, anyone who does not attain the knowledge of theology with one of its evidences has, indeed, been caused to slip by the foot of vanity/deceit into the pit of destruction, meaning that anyone who (completely) depends on copying and does not meditate/ponder over the evidence of theology/the knowledge of the Oneness of Allah has fallen off/strayed from the path of deliverance into the snare of destruction. They did not realize that what he meant by his word was based on the pronouncement that the copier was an unbeliever,

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which is a weak word because it contradicts the pronouncement of the majority of the scholars of Sunna as already mentioned. We have mentioned that Sheikh Al-Sanusi was of that view but retracted it later. Moreover, all this talk relates to a servant and his Lord, not a servant and people like him.

Also issuing from their illusions, as they have claimed/misconstrued, is what Abu Hamid Al-Ghazali said in his book, *Al-Minhaj*, also as quoted/reported by Abu Imran Al-Jawra'iy in his book, *Aqeedat Al-Muwahhideen*, namely, the first thing that one must do is knowing/understanding the One (Allah) that must be worshipped, and then one should worship Him (thereafter). But how could you worship Him if you do not know Him by His names and attributes, and if you do not understand the things that must be established for Him and those that must never be ascribed to Him, and the things that are permissible in His right? (Without that understanding), one may have some belief that contradicts the truth about His attributes –God forbid –, and that makes one's worship as scattered floating particles of dust (i.e., completely void and meaningless).

They did not realize that scholars are of consensus that this word of Al-Ghazali was not expressive of its apparent meaning, because the apparent meaning is that a servant should not worship his Lord until he understands the meaning of the Two Witnesses of Faith: **Shahadatain: La ilaha illallahu; Muhammad rasoolullah** in detail and according to the method of theologians. Scholars are of consensus that such (understanding) is void based on the evidence that, when an unbeliever becomes Muslim, he is instructed to pray when the prayer time is due, and to fast if he becomes Muslim at the time the month of fasting (Ramadan) sets in (or rather when the moon for its setting in is sighted), as agreed by all scholars. Now if you understand that his word, if understood in terms of its obvious meaning, leads to what is void, you should know that what he meant was to inform that anyone who does not try to make right his faith tenets through learning or by directly relating with scholars in the knowledge of theology, that person will be in the danger of falling into unbelief if Allah, the Exalted, does not protect him from that. That was the reason he said, "one may have some belief that contradicts the truth about His attributes –God forbid –, and that makes one's worship as scattered floating particles of dust (i.e., completely void and meaningless)," meaning if Allah does not protect you

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from that. The parallel case is that anyone who does not try to learn the essential things of the knowledge of religious law/jurisprudence required of him, such as relate to purity, prayer, fasting and other things of the knowledge of religious law/jurisprudence that must be known, - anyone who does not try to know them is in the danger of falling into destroying/invalidating his (deeds of) worship. This was the reason he said about this, as well, "You may also spend a long time and years doing something that may invalidate your purity and prayer or make them done not in accordance with Sunna while you do not realize," meaning if Allah does not protect you. Likewise, anyone who does not try to learn the aspects of the knowledge of Sufism (religious mysticism) that are essential for him, such as (those relating to) anger/wrath, hope, showing off, haughtiness, self-conceit and other things of Sufism that must be learned/studied, -anyone who does not do that is in the danger of falling into these kinds of sins. This was the reason he also said about this, "You may persist with one of these acts of sinning, which makes you deserve hellfire, leaving what is permissible for you in terms of food, drink and sleep, and using that act of sinning in quest of nearness to (i.e., acceptance by) Allah, the Glorious and Exalted, so your deed of worship becomes of no avail," meaning if Allah does not protect you from that.

Also issuing from their illusions, as they have claimed/misconstrued, is what one scholar said, as quoted/reported by Al-Jawra'iy in his book, ***Aqeedat Al-Muwahhideen***, namely, no act of worship is valid until you have known/understood the Lord (Allah) that you worship, that is when you should worship Him; nor can religion/its laws/jurisprudence be understood until the One Who ordains and establishes it has been understood; nor can the Qur'an be understood until the One Who revealed it has been understood; nor can the Messenger be understood until the One Who sent him has been understood. They did not realize that the meaning of the scholar's word is based on the fact that understanding the meaning/implication of the Two Witnesses of Faith, even if that were to be in a general way as sufficient for faith, is a condition for the validity of worship. The word should not be misunderstood as saying that worship is not valid until a person has understood the meaning/implication of the Two Witnesses of Faith in detail according to the method of theologians.

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The basis of this word is actually the saying of the Prophet (saw), to Mu'adz bn Jabal (ra), when he sent him to the people of Yemen, as narrated by Muslim:

«فليكن أول ما تدعوهم إليه معرفة الله، فإذا عرفوا الله فأخبرهم أن الله فرض عليهم خمس صلوات في يومهم وليلتهم ...» إلى آخر الحديث

"Let the first thing to which you call them be understanding/recognizing/known Allah. When they have understood/recognized/known Allah, inform them that Allah has made praying five times within their day obligatory for them" ...

to the end of the Hadith. The understanding that is mentioned in the narration by Muslim, as agreed by all scholars, means understanding the meaning/implication of the Two Witnesses of Faith in a general way as sufficient for faith, not in detail according to the method of theologians.

If you said: The confusion has been removed and the truth has appeared evidently from all what you have mentioned. Could you please inform us about the reality concerning a person of mild/simple ignorance and a person that has functional/compounded ignorance, and how the doubtful, the suspicious and the illusory person should be truly understood? This is because these nominal words are also places from which their illusions issue. –If you said so, I would say: The answer is that a person who has simple ignorance is the one that is ignorant in one way, i.e., he does not understand the meaning of the Noble Word, not even the general meaning that is sufficient for faith. As to the person that has functional/compounded ignorance, that is the one who is ignorant in two ways, the first of which is that he does not understand the meaning of the Noble Word, not even the general meaning that is sufficient for faith. The second is that he does not know that he is ignorant of that. Indeed, as reported by Sayyidi Mayyara in *Al-Durr Al-Thameen*, Sheikh Al-Sanusi said: "It is very rare to have someone who does not understand/know, in general or in detail, the meaning of (the Noble Word): **la ilaha illallahu**: There is no deity worthy of worship but Allah."

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As to the doubtful person, that is the one whose heart has equal proportions of essentially believing in what the Messenger (of Allah, (SAW), has brought and disbelieving in that.

As to the suspicious person, that is the one who has one of the two (i.e., believing or disbelieving) as more outweighing in his heart.

The illusory person is the one whose heart contains the opposite of the (condition of the) suspicious person that has the outweighing thought.

If you asked about the ruling concerning these five people as to whether they are believers or unbelievers, I would say that they are unbelievers according to the consensus of scholars, but that is as relates to them and their Lord and in terms of the hereafter, not in terms of the rules of this world that are based on what is obvious because we cannot know them by specification (i.e., we cannot definitely say these or those are the people) due to the fact that mild/simple ignorance, functional/compounded ignorance, doubt, suspicion and illusion are of the attributes of the heart/mind, and the attributes of hearts are of the secrets of the unseen, except if that appears to us on their tongues.

34. Those illusions also include the belief by some of them that whoever proclaims/says, "***la ilaha illallahu; Muhammad rasoolullah***: There is no deity worthy of worship but Allah; Muhammad is the Messenger of Allah," will enter Paradise even if he does not understand its meaning on which the validity of faith rests. Scholars are of consensus that this is also void and illusory because simply acknowledging the Two Witnesses of Faith with the tongue (i.e., verbally) only suffices in terms of the rules of this world. As to entering Paradise, the condition must be there to understand and believe (i.e., have faith) in their meaning, but it is not a condition that he must know that in detail according to the method of theologians. Rather, it is required that one should understand the meaning in a way that embodies that detail, according to the answer given by Sheikh Al-Sanusi, as reported by Sayyidi Mayyara in *Al-Durr Al-Thameen* and in *Mawrid Al-Ma'een Fi Sharh Murshid Al-Mu'een Ala Al-Darooriy Min Uloom Al-Deen*, written by Imam Ibn Ashir, may Allah, the Exalted, make us have benefits from him and people like him. The text of the question and answer is: "Sheikh Sayyidi Muhammad Al-Sanusi – may Allah, the Exalted, make us have benefit from him – was asked as to whether or not it was a condition of

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faith that the duty-worthy person should know the meaning of "*la ilaha illallahu; Muhammad rasoolullah*:" There is no deity worthy of worship but Allah; Muhammad is the Messenger of Allah" in detail as mentioned in *Al-Aqeedat Al-Sughra*, and he answered that such a condition is only given for the completion/perfection of faith. As to the validity of faith, the condition is just that one should understand the meaning in a way that embodies the detail. There is no doubt that the majority of Muslims, i.e., both the ordinary and the elite of them, have that knowledge because everyone knows that Allah is the Creator, (and that) He is not a creature, that He is the One Who gives sustenance, and that He is not given sustenance. That is the meaning of His being Self-Sufficient (and Needless) of anyone besides Him, the Glorious and Exalted, and that everyone needs Him. They also know that it is only for Allah's sake that prayer, fasting, Hajj (pilgrimage) are performed, and that none must be worshipped except Him. This is what they mean by saying it is only Allah that deserves to be worshipped, and that none but He deserves it." That was his answer.

35. Those illusions also include the belief by some of them that unbelievers are basically not found in these, our Sudani (i.e., non-Arab) towns. Scholars are also of consensus that this is void and illusory because these towns have people who have basically not embraced Islam. The consensus of the Islamic Community is that such people are unbelievers. In addition, these towns also have people who show reverence to trees and stones by slaughtering to them or by pouring paste (or corn/wheat powder) on them. The consensus of the Islamic Community is that this is also unbelief. These towns also have people who mock the religion of Allah. The consensus of the Islamic Community is that this is also unbelief. These towns also have people who insult Allah, the Exalted. The consensus of the Islamic Community is that this is also unbelief. However, what has led them to that illusion is that these people who have been mentioned acknowledge the existence of Allah, the Exalted. They do not realize that, when unbelief appears through a person's word or action, it negates the taking of that person as Muslim internally and externally (i.e., absolutely). They also do not realize that Abu Jahl and people like him who were contemporaries of the Prophet (saw),s had acknowledged the existence of Allah, the Exalted, but were unbelievers at the same time by other means. Allah, the Exalted, said:

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﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلِ

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (لقمان: الآية ٢٥)

"If you ask them, "Who has created the heavens and the earth, they will certainly say, "Allah." Lukman:25.

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ﴾ (الزخرف: من الآية ٨٧)،

"If you ask them who created them, they will certainly say, "Allah." Az-Zukhruf:87.

If they said that although Abu Jahl and people like him who were contemporaries of the Prophet, (saw), had acknowledged the existence of Allah, the Exalted, they did not say, **"la ilaha illallahu; Muhammad rasoolullah:** There is no deity worthy of worship but Allah; Muhammad is the Messenger of Allah," but these people say it, - if they said that, we would respond by saying that even though these people say, **"la ilaha illallahu; Muhammad rasoolullah:** There is no deity worthy of worship but Allah; Muhammad is the Messenger of Allah," they do not become Muslims by saying that because they only proclaim it as part of tradition and custom while they still remain on their obvious unbelief. An unbeliever only becomes Muslim by saying, **"la ilaha illallahu; Muhammad rasoolullah:** There is no deity worthy of worship but Allah; Muhammad is the Messenger of Allah" if he says it with the intention of getting out of unbelief and going into Islam. It is mentioned in the book written by Abdul-Azeez Al-Andalusi that the Jews of Baghdad say, **"la ilaha illallahu; Muhammad rasoolullah:** There is no deity worthy of worship but Allah; Muhammad is the Messenger of Allah," but they do not become Muslim by saying that, because they only proclaim it as part of their tradition and custom while they remain on their obvious unbelief, as opposed to the Jews of Egypt who only say it when they get out of unbelief into Islam (i.e., when they embrace/accept Islam).

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36. Those illusions also include the belief by some of them that every Fulani/Fulati person is a Muslim. Scholars are of consensus that this is also void and illusory because the Fulanis include people who reject that the dead will be resurrected. The consensus of scholars is that such people are unbelievers. They also include people who mock the religion of Allah. The consensus of scholars is that such people are also unbelievers. They also include people who insult Allah, the Exalted. The consensus of scholars is that such people are also unbelievers. That being the case, how could it be said that every Fulani/Fulati is Muslim? What has led them to that illusion is that majority of the Fulati tribes are Muslim. However, Allah has not given any tribe the favor of having Islam include all (the people of the tribe, i.e., there is no divine promise that all the people of a particular tribe will be Muslim). If that (kind of) rank/favor was attained by mere lineage, the Arabs would have been more entitled to that since they are the tribe of Muhammad, the Messenger of Allah and His beloved servant (saw).

37. Those illusions also include the fact that some people have found their fathers/parents, leaders and scholars on blameworthy traditions, so they take finding them on those traditions as evidence against Sunna. Scholars are also of consensus that this is void and illusory. Those blameworthy traditions include getting into people's houses without asking for permission, and that women do not veil themselves from their brother-in-law, or from their male paternal and maternal cousins, or from their sister's husband, or from their husband's friend, and that men seclude with marriage-worthy women that are not yet their wives and chat with them without the presence of other people or the women's Mahram (i.e., a male relative the women are religiously forbidden from marrying). The traditions also include women's going forth to markets rubbing shoulders (i.e., mixing) with men, and that they roam about the town in the midst of people in order to sell bracelets, bangles, adornment attire, cotton, and other things of their needs. The blameworthy traditions also include the failure to apply inheritance according to the Book of Allah, as well as marriage and naming receptions and ceremonies that involve evil/detestable deeds, as well as men's delusion with the chastity of their wives thereby allowing them to seclude with marriage-worthy men, and their custom regarding their great ones (i.e., their leaders) in terms of bending and kneeling before them, and their act of just mentioning to the multitude the means/favors/aspects of having hope (towards Allah) and the

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pointers of mercy, thereby making them turn away from the councils of admonition, and other blameworthy traditions which scholars all agree that they are forbidden.

In *Umdat Al-Mureed Al-Sadeq*, Ahmad Zarooq said: "Sunna (i.e., the Prophetic practice) serves as evidence over all the Umma (the Islamic Community). No one's action is evidence over Sunna because Sunna is infallibly guarded from error and the source of Sunna (i.e., the Prophet (saw), is as well infallibly guarded. As to the rest of the Umma, infallibility is not established for them, except on a specific matter that they agree. When they agree (on a matter), their consensus represents a religious law." Then after some talk, he said: "Whatever comes to us from scholars, we measure it with the Qur'an and Sunna. Then we accept whatever the Qur'an and Sunna accept and leave whatever they reject. If the scholars are of such that are emulated (i.e., righteous people), we should neither reject the (inconsonant) pronouncement nor object against the scholars since we have not yet understood the method of referring it to the basic rules of Shari'a (i.e., religious law) as we understand others."

In *Al-Madkhal*, it is said: "You will find that some of them do not follow Sunna, but rather follow no one but their Sheikh/mentor. If you tell them that Sunna requires this and that, they will say, "Our Sheikh does another thing, and that his way is that thing, thereby opposing what is a clear act of Sunna."

38. Those illusions also include the belief by some of them that the Sunna act of wearing a turban is specific to scholars. Scholars are also of consensus that this is void and illusory because the turban serves as a separator between Muslims and the polytheists/infidels, not between scholars and those who have not reached their position. In *Al-Madkhal*, written by Ibn Al-Hajj, it is mentioned that the Prophet (saw), made Ali (ra) wear a turban and let its side loose on his shoulders, and then he said,

"The turban is a separator between Muslims and the polytheists/infidels."

39. Those illusions also include the fact that some of them do not enjoin what is good nor forbid what is evil on the basis that people would usually

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not accept that, so they take that as a pretext for refusing to enjoin good and forbid evil. Scholars are also of consensus that this is void and illusory. The author of *Al-Madkhal* said: "It is not required that he must change what he is instructed to change. Rather, he is only required to speak about that, mentioning the ruling in that regard. If the admonished person listens and desists (from the evil act), the objective is realized. If he refuses, the admonisher has established his excuse before Allah and has done what is required of him, so he becomes free from being clung to (blame) in that regard, for it was narrated that on the Day of Resurrection/Judgment, a man will cling to another man that he does not know, so the latter will say, "What is the matter with you? I have never seen you." He will say: "Nay! You saw me one day doing evil but you did not help me change it." This is a danger that one is hardly free from, but one could be free from it by just speaking against it. It is not hard to speak! Moreover, in our era, the scholars has no difficulty (towards condemning) most evil things, nor does he have any fear talking about/against it. (What happens is that) he just neglects it when he sees it because his soul has reconciled with the corrupt traditions on which he finds his fathers. That was what destroyed the nations that had gone bye.

40. Those illusions also include the belief by some of them that it is required to be silent in all circumstances. They use as evidence the saying by the Prophet (saw),

«من صمت نجا»

"Whoever keeps quiet shall get deliverance!"

Scholars are also of consensus that this is void and illusory because keeping mute away from doing what is good and from enjoining good deeds and forbidding evil is not praiseworthy because, as narrated in the authentic collection of Ibn Hibban, the Prophet (saw), said:

«وكف لسانك إلا من خير»

"Restrain your tongue except in doing what is good!"

He also said:

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«كل كلام ابن آدم عليه لا له إلا أمرًا بمعروف أو نهيًا عن منكر أو ذكرا لله».

"Whatever a person says shall be evidence against him, not in his favor, except if it involves enjoining what is good and forbidding evil and remembrance of Allah!"

41. Those illusions also include the evidence given by some of them in their following of blameworthy/reprehensible rules, using the common word in town, namely, "The tradition of a town is like Sunna." Scholars are also of consensus that this is void and illusory because scholars are of consensus that tradition/custom is not followed if it is contrary to Sunna. In fact, one brother told me that he had heard one of them say that it was itself evil to forbid evil in the town of evil, and that was the reason they did not forbid one another from doing evil. May Allah, the Exalted, protect us from that (erroneous understanding)! This is of the manners of the Jews as stated by Allah, the Exalted, in His Glorious Book:

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا

كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾ (المائدة: ٧٩).

"They used not to forbid one another evil-doing which they committed. Vile indeed was what they used to do," Al-Maeda:79.

42. Those illusions also include the belief by some of them that the obligation to enjoin what is good and to forbid evil depends on the availability of the Imam (i.e., people must have an Imam/ a leader in order to do that). Scholars are also of consensus that this is void and illusory. In the commentary on *Al-Wusta*, Sheikh Al-Sanusisaid: "What is meant by good thing is the thing that is required, and by evil thing is the one that is forbidden. There is no doubt that enjoining what is good and forbidding evil according to the previous understanding of them is obligatory and not dependent on the appearance/availability of the Imam as the Rejectionists: The *Rawafids* claim. The Qur'an, the Sunna, and the consensus of scholars are the evidence of its being obligatory." Then after some talk, he said: "It is to the extent that they, i.e., scholars, have said that it is permissible to

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enjoin what is good and forbid evil even if one thinks he will be killed when he does that." Then he said: "However, scholars vary in pronouncement as to which of the two is better in this case: Making the change or keeping mute. The first is the pronouncement of Malik, Ibn Hibban and Sa'eed bn Jubair, - may Allah, the Exalted, be pleased with them!" Then after some talk, he said: "The work of enjoining what is good and forbidding evil is not specific to leaders. This is because across the first era of Islam and thereafter, Muslims have also enjoined the leaders themselves to do what is right and forbidden them themselves from doing evil, and no one has objected to that. It, also, does not depend on any permission. Therefore, it is understood as not being specific to leaders. Rather, individuals among the subjects are allowed to do that by means of word and action, but if the affair gets to engaging in a battle and brandishing weapons, it is then referred to the Sultan in order to avoid strife/temptation/sedition. This is exactly what was mentioned by the Imam Al-Haramain (- literally, the Imam of the Two Sacred Precincts/Mosques), may Allah have mercy on him.

43. Those illusions also include the belief by some of them that the ordinary people have nothing to do with enjoining people to do what is good and forbidding them from evil. Scholars are of consensus that this is also void and illusory. In the commentary on *Al-Wusta*, Sheikh Al-Sanusi said: "Imam Al-Haramain said, "If the ordinary and the elite are equal in terms of understanding the rule of Shari'a, the ordinary and the elite both have the right therein to enjoin what is good and forbid evil. However, if the rule is such that can specifically be understood by an interpretative scholar, the ordinary people will have no right to bid people do or leave in that regard. Therefore, it is referred to interpretation-worthy people." In the commentary on *Al-Nawawi's* collection of forty traditions, Al-Ishbili said: "The person who should bid people do or leave should only be the one who has knowledge of what he bids people do or leave. If that involves obvious things like prayer, fasting, adultery/fornication, drinking liquor and the like, then all Muslims are knowledgeable in that. However, if it involves sensitive actions and stages, as well as the things that relate to interpretative capacity, the ordinary people will have no hand in that, nor will they have the right to reprehend it. That will be the scholars' calling.

44. Those illusions also include the belief by some of them that the obligation to enjoin what is good and forbid evil is specific to pious people.

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Scholars are also of consensus that this is void and illusory. Sheikh Al-Sanusi said in the commentary on *Al-Wusta*: “The obligation to enjoin what is good and forbid evil is not specific to a pious person that does not commit that kind of act. On the contrary, whoever sees evil is obliged to forbid it, even if he himself commits the same evil, because his abandoning evil and his forbidding it are two distinct obligations, and it is not (a condition that) whoever leaves one of them must leave the other.” If they use as evidence the Qur’anic verse:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ

أَفَلَا تَعْقِلُونَ ﴾ (البقرة: الآية ٤٤).

“Do you instruct people to do righteousness but forget about yourselves?” Baqarah:44,

we would respond saying that the clause “you forget about yourselves” serves as a rhetorical question that serves to rebuke, as mentioned in *Takmila* (The Completion) of the Tafsir (i.e., explanation of the meaning of the Qur’an) by Abdul-Rahman Al-Sayouti.

45. Those illusions also include the belief by some of them that the Prophet’s word, “**Religion is all ease.**” – that it demands that one should be easy-going/negligent even if it involves obligatory things and the things that are forbidden, so when they hear a person enjoin what is good and forbid evil in a town, they say, “This is an extremist,” and “The religion of Allah is all ease.” Scholars are also of consensus that this is void and illusory because the ease that is mentioned in this Hadith and in others only relates to supererogatory deeds. It has nothing to do with the obligatory deeds which Muslims are of consensus on their being obligatory, nor does it have anything to do with prohibited things which Muslims are of consensus on their being prohibited except in the time of necessity, such as performing the Ablution Substitute: Tayammum when there is no water or when (there is water, but) there is no ability to use it, and such as eating dead meat by a person in necessity.

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46. Those illusions also include the belief by some of them that story tellers who embellish their stories are the same as scholars who remind people (about religion). Scholars are also of consensus that this is void and illusory because the scholars who remind people (about religion) do not create/invent anything of their own when they warn people or give them glad tidings, nor do they do that by using what others have invented of their own. Rather, they do that using the Book of Allah (i.e., the Qur'an) and Sunna: the traditions of the Messenger of Allah (saw). In addition, they teach people the knowledge of transactions (i.e., mutual relations). However, the method of the embellishing story tellers is the opposite of the method of the reminding/admonishing scholars. Al-Ghazali said in *Al-Ihya*: "Moving the praise-worthy admonition that is acceptable to Shari'a (and making it) nowadays turn to the persistent story-telling that some scholars have adopted nowadays is an act of Innovation (i.e., introducing extraneous things into the religion). Indeed, the righteous predecessors are reported as having forbidden people from sitting with story-tellers." Ahmad said: "The people who lie most are story-tellers and beggars." Ali bn Abi Talib (ra) also removed/expelled story-tellers from a Mosque in Basra, but when he listened to what Al-Hassan Al-Basri was saying, he did not expel him (from the Mosque) because Al-Hassan was talking about the knowledge/aspects of the hereafter and was reminding people about death and making them attentive to the vices of their souls, the faults of their deeds, the whisper of Satan, and the way to be on guard against that. He was also reminding people of the blessings and benediction of Allah, the Glorious, and about people's falling short of showing gratitude to Him. He was making them aware of the meanness of this world, about its faults, its ending and its breach of promise (i.e., its uncertainty), and about the danger and dread of the hereafter. Indeed, the embellishers have taken the traditions which commend reminding and admonishing people, -they have taken those traditions as evidence for ascribing purity to themselves, and they adopted the "reminding" word for their futile superstitions."

If you understand all this, you will realize that story-telling is an act of innovation. Al-Ghazali also said in *Al-Ihya*: "The praise-worthy story is the one that refers to what the Qur'an contains or to the authentic narrations that are found in the authentic books (of Prophetic traditions). What Allah, the Exalted, as well as His Messenger, mentioned should suffice a person from concocting/inventing stories in admonition."

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47. Those illusions also include the belief by some of them that women's not veiling /secluding themselves, their mixing with men, acquiring/marrying them on the basis of tribal zealotry, marrying more than four wives, repulsing the orphan (and not giving him) his right, and other acts of sinning that are enumerated by our Sheikh, Jibril in *Al-Kufriyyat* (- literally, *The Aspects of Unbelief*), - that anyone who does any of those things becomes an unbeliever unquestionably. Scholars are also of consensus that this is void and illusory. In the book, *Al-Risala*, written by Abu Muhammad (Al-Qirawani), it is said: "No one must be declared an unbeliever because of sinning so long as he is one of the people who pray towards the Qibla (the Muslim Prayer Direction, i.e., no Muslim should be so declared as long as he performs prayer)." In *Al-Kifaya*, which is the commentary on *Al-Risala* written by Abu Al-Hassan Al-Shazili, the author said explaining the meaning of this word: "That means Islam/Muslim, and what he (i.e., the author of *Al-Risala*) has said is right and it has been the pronouncement of all the adherents of Sunna from the past to the present."

If you understand all these, you should know that our Sheikh, Jibril, had only pronounced unbelief for these acts of sinning by way of showing firmness (i.e., in order to serve as a deterrent), not in reality. What points out that to you is the way he dealt with sinners in the chapter of marriage and where he talked about eating the animals they slaughtered and relating with them in other mutual transactions. If he had in reality/truly declared them as unbelievers because of that, he would have refrained from having mutual transactions with them in that regard. Therefore, if you understand all this, you should know that anyone who persists with these acts of sinning is a perverse person. That applies if he does not make doing the acts a lawful thing. As to anyone who legalizes doing such acts after knowing that scholars are unanimous on their being forbidden, that person is an unbeliever as pronounced by all scholars. The same applies to anyone who belittles doing those acts of sinning by taking them as he would take ordinarily permissible things, as clearly stated by the writer of the commentary on *Durar Al-Qala'id*, but that application has some details. If he takes them as he would take ordinarily permissible things in order to scorn at and belittle the instruction of Allah to bid or leave, he is an unbeliever. If he does that in terms of persisting with doing the acts because of his soul's desire (or caprice) has overwhelmed him, not in order

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to scorn at and belittle the command of Allah that bids people do or leave, but he is rather a person who reverses the Honor of (his) Lord and is fearful and apprehensive of Him, yet he is a person who persists with the acts, that makes him a perverse person, not an unbeliever. This is because a Muslim does not become an unbeliever for committing a sin as we have already mentioned. As to the unbeliever, that is the person who perpetrates prohibited things (and scorning at) the basis of religion and without basically caring about it. The perverse person does not perpetrate prohibited things scorning at the basis of religion, but rather does that in a way that shows his little concern about religion, not the absence of that basically. The meaning of the details we have given was explained by Shihabuddeen Ahmad bn Hajar Al-Haitami in the book, *Al-Zawajir*. It is lacking in these details that has made the illusory people misconstrue the word of our Sheikh, Jibril, may Allah be pleased with him, so they declare unbelief on anyone who persists with sins and never repents from them.

Indeed, Abdul-Wahhab Al-Sha'arawi spoke the truth when he said in his book, *Minan*: "It is erroneous to generalize where detail is needed."

48. Those illusions also include the fact that some of them instruct children to pray without instructing them to make ablution before praying, and they think that what they do is good. Scholars are also of consensus that this is void and illusory because the unanimity of scholars holds that it is evil/detestable to instruct them to pray without ablution.

49. Those illusions also include the fact that some of them instruct their non-Muslim slaves to pray before they instruct them to embrace/accept Islam, and they think that what they do is good. Scholars are also of consensus that this is void and illusory because the unanimity of scholars holds that it is evil/detestable to instruct an unbeliever to engage in worship without instructing him to fulfill the condition of worship, which is Islam. This is because worship is invalid without Islam and it will be of no avail, as opposed to preventing the unbeliever from doing evil, for that will be beneficial to him, because, as established in the fundamentals of jurisprudence, if he leaves a bad/sinful act, he will not be punished in the hereafter for the same act.

50. Those illusions also include the belief by some of them that a person who prays without purity, doing so without any excuse acceptable to

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religion, - that such a person is deemed one of those who perform/establish regular prayers and that his prayer counts because he does that for the sake of Allah. Scholars are also of consensus that this is void and illusory because whatever is religiously missing/lacking is as what is physically absent. Therefore, the form of prayer that they are seen doing should not be taken into account or accepted since the condition is not fulfilled. The Prophet (saw), said:

« لا تقبل صلاة بغير طهور »

“Prayer is not acceptable without ablution.”

He (saw), also said:

« لا يقبل الله صلاة من أحدث حتى يتوضأ »

“Allah does not accept the prayer of anyone who invalidates his purity until he makes ablution.”

Indeed, there is consensus among scholars that the prayer they perform is forbidden and void. That is the reason Al-Akhdari said: “Prayer is not permissible for the person that has no ablution.” As for Al-Sa’ad Al-Taftazani in the commentary on *Al-Aqa’id* (- literally, *The Matters of Faith*), it is an act of apostasy to pray without purity, but the pronouncement of the majority of scholars is that it is an act of sinning to pray without purity (i.e., ablution), such that the unanimous pronouncement and according to the consensus of scholars is that anyone who does that is a sinner, as reported/explained by Al-Nawawi.

51. Those illusions also include the belief by some of them that if a person should take the purity bath from sexual impurity as instructed by Allah, or make ablution as instructed by Allah, or pray as instructed by Allah, but he cannot differentiate between the obligatory, the supererogatory and the praiseworthy/commendable acts of all those things, - that they will not be valid for him (and they claim that such a word is) that of the consensus of scholars. This is also void and illusory based on the consensus of scholars. The right and adopted word rather is that they are all valid. In the commentary on *Al-Waghlisiyya*, Ahmad Zarooq said: “Scholars differ in

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pronouncement regarding a person who performs an act of worship in its fullest but cannot differentiate the obligatory things thereof from other things, as to whether or not that will be valid for him. Some said it would be valid for him since the Prophet (saw), did not oblige his companions to do that, but he rather said (to them), "Pray the way you see me pray," and other (similar instructions). Others said it would not be valid for him because he was ignorant of what he did. The first word is the one that qualifies as right."

Let me say that if you understand this, you will realize that the claim of consensus on the invalidity of an act of worship as a result of not being able to differentiate between the obligatory, the supererogatory and commendable aspects is void.

52. Those illusions also include the belief by some of them that some scholars who delay performing prayers in their known/prescribed periods are doing the right thing. Scholars are of consensus that this is also void and illusory because the lawgiver is the one that had pacified/determined the periods of prayer, so whatever goes beyond the limit He had set becomes void, not the right thing, based on the consensus of scholars.

53. Those illusions also include the belief by some of them that understanding the periods of time must be according to the calculation/yardstick given by Abu Miqra'in when he said : "The yardstick is that the sun inclines for noon when the shadow is nine, seven, five, three, two, one, one, two, four, five, eight, and ten feet" (in January, February, March, April, May, June, July, August, September, October, November and December respectively), believing that it generally applies to all towns at all times. Scholars are also of consensus that this is void and illusory. Abdul-Rahman Al-Tajoori said: "Whoever assigns a number of feet for understanding the inclination of the sun in every Gregorian month like the feet assigned by Abu Miqra'in, -it is not right to work with that in every place. Rather, that is specific to some places like Marakesh. As to (places like) Egypt, the Levant (i.e., Syria and surrounding areas), Hijaz, Yemen, India and Sudan, the calculation/yardstick of Abu Miqra'in does not apply." Let me also say that seasons/periods change and do not always remain on one condition.

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54. Those illusions also include the belief by some of them that some scholars who issue the pronouncement that, when a person divorces his wife the three type, (i.e., irrevocably), he may take her back without she marrying (and having intercourse with) another husband, - that such scholars have a reliable proof in that regard because of their abundant knowledge. Scholars are also of consensus that this is void and illusory. Our Sheikh, Muhammad bn Abdil-Kareem Al-Tilmisani was asked about making it permissible for a man to take his three-times divorced wife back without she marrying (and having intercourse with) another husband, and he said: "Anyone who gives the pronouncement legalizing the taking back of a three-times divorced woman before marriage (and intercourse) is an ignorant, evil and misleading person that must be deterred by the one in charge among Muslims. He must be deterred by the possible means, be that by serious beating, or long detention, or by whatever deterrence possible. Whoever, (being the one in charge), falls short of deterring him or gives him refuge or protects him in any way shall share him in the grievous sin and in the painful chastisement. The same deterrence should apply to the woman and her husband that has divorced her three-times because they are not doing what is the religion of Islam. The marriage they so conducted/contracted is invalid, so penalty should be enforced on them, except if they are ignorant of the law, thereby relying on the pronouncement of the evil people and unaware. The marriage so conducted/contracted must be nullified in all circumstances, even if it has taken a long time and children have issued from it. Any person who issues such a pronouncement is a Satan and an apostate who should be required to repent in the face of a sword. If he refuses to repent, he should be seriously beaten and left in detention until he dies. If it is not possible to detain him, and he is such that, if left, will continue with his harmful deed, he must be fought and killed in order to ease Muslims of his evil and to make religion free from his ignorance and perversion.

Abu Al-Hassan Al-Sagheer said: "Anyone who takes back a three-times divorced woman, whether such an irrevocable divorce is voiced at once or separately, shall have it rejected for him to be the Imam/leader (of Muslims, in prayer or otherwise), and he cannot serve as a witness (in any case). He deserves punishment because of violating the honor/prestige of religion."

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Let me also say that the information has come to us that a scholar had issued the pronouncement to one of those ignorant people legalizing the taking back of a three-type divorced woman without she marrying (and having intercourse with another husband), and when it was said to him: "How could you do that when it is not a permissible thing," he would say, "But the marriage that they used to conduct was also not right." This is of the most bizarre/surprising things! How could he let them remain on what is null but refuse to instruct them to correct/rectify the marriages they contract, assuming that what he claims is correct?

55. Those illusions also include the belief by some of them that the knowledge of Sufism (i.e., religious mysticism) is not of Individual Duties, but is rather specific to the **Walis** (Devoted Servants), without giving any detail. Scholars are also of consensus that this is void and illusory because the knowledge of Sufism is of two kinds. (The first is) the knowledge of Sufism that relates to adopting good manners. This is obligatory for every duty-worthy person. (The second is) the knowledge of Sufism that relates to understanding reality. This is the one that is specific to the **Walis**. The first is undertaken along the method/path of Abu Hamid, as well as of Al-Muhasibi and those who go by their way. One must not be negligent therein and must not fall short of doing it without working with it. The second involves spiritual conditions and divine insights, which are things that are specific to specific people. Moreover, you should know that the knowledge of Sufism which means adopting good manners must be given to everybody. As to the one that means understanding reality, it is only given to Sufist disciples and men of insight, knowing too well that the professors of that knowledge differ in terms of giving it to people for whom it is not a calling. In that regard, Imam Al-Ta'ifa Al-Junaid – may Allah have mercy on him – said: "It is given to those of the calling and to those to whom it is not a calling, but knowledge is itself safeguarded from getting to those to whom it is not a calling, but the scholar in that regard should answer every questioner/inquirer according to his question/inquiry, as reported from him by Al-Sahrawardi."

56. Those illusions also include the belief by some of them that it is of asceticism/staying away from the vanities of this world to stay single/unmarried and to not work through the means and plan of livelihood. Scholars are also of consensus that this is void and illusory. In the commentary on **Al-Kawkab**, Al-Sayooti said: "It is not of asceticism to

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stay single or leave what must be acquired. That is rather of the extremism that is forbidden!"

57. Those illusions also include the belief by some of them that the right thing to do is that people should gather to recite the Qur'an on the eve of the twenty-seventh day of Ramadan, even if that involves what people have nowadays become accustomed to in such nights, such as the mixing of men and women, as well as the warbling chant they go doing immorally in recitation and vying with pomp in doing that, (claiming that) it encourages children towards memorizing the Qur'an. Scholars are also of consensus that this is void and illusory because it is an evil act for them to gather according to this described form in order to recite the Qur'an, even if it is on behalf of the children and in order to encourage them towards memorizing the Qur'an, for, in this case, they will strive towards memorizing the Qur'an in order to warble and chant it immorally and to vie one another with pomp. This is evil in its very self.

In the commentary on *Al-Mufeeda*, it is said: "People should beware of what some people do on the eve of the twenty-seventh day of Ramadan whereby they disjoin words of the Qur'an, vie with one another and get anxious in a way that is not associated with meditating (over the meaning of the verses)." Then he said: "This act is forbidden from various sides, - may Allah protect us from doing it. Look at how they have denied themselves the great reward for which the Night of Power/Decision Worth: *Lailat al-Qadr* is sought/observed, the night that is better than one thousand months, and how they have replaced that great goodness with sins and faults. If these ignorant people had slept that night, it would be better than, and more disentangling to them from these forbidden acts." This is the end of his word in brief.

In *Al-Madkhal*, it is said: "Everyone ought to stay away from what they have invented/initiated in terms of the innovation (- extraneous things) they have brought into the rules of their recitation of the whole of the Qur'an, as they go saying that so-and-so person completes the whole of the Qur'an in so-night and they display that amongst themselves, one to another, by way of succession, to the extent that it has become as though it were receptions done and rites obviously undertaken. They usually would not cease to do that from mid Ramadan to the end of the month. Everyone should beware

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of that, preventing himself from it and forbidding others from doing it because it is a thing that was not done by the (righteous) predecessors."

In it, also, it is said: "Everyone should also beware of that, preventing himself and forbidding others from what they have innovated of bringing jugs/water kettles and other water containers to the Mosque during the completion of the recitation of the Qur'an, such that when the reciter completes the recitation, they drink some of that water and take (the remainder) to their houses in order to have their families (wives and children) and anyone they want drink of it as a source of blessing. This is an act of innovation (i.e., introducing extraneous things into religion) that has not been reported/quoted down to us from any of the righteous predecessors, may Allah be pleased with them." This ruling that has been mentioned is not specific to the night in which the recitation is completed, but is rather general to whatever night they do that.

58. Those illusions also include the belief by some of them that there is a definite narration of a tradition that the Prophet (saw), performed prayer one day, and after saying the Salam (i.e. concluding the prayer with the greeting of peace), he spread his hands/palms and supplicated while those he had led in prayer responded by saying, "Amen!," and everyone who could hear heard that, as is the known and common practice nowadays. Scholars are also of consensus that this is void and illusory, for if that narration was definite that the Prophet (saw), did that, the scholars of Sunna – may Allah, the Exalted, be pleased with them -, would not have differed about that, to the extent that some of them have said that such deed is "an act of reprehensible innovation," and some have said, "of commendable/required Innovation," and others have said, "of worthy/comely Innovation." In ***Umdat Al-Mureed Al-Sadiq***, it is said: "Some scholars have said that it is of worthy/comely Innovation, and others have said that it is of commendable/required Innovation. The original rule though is that everyone should supplicate for himself, as mentioned in ***Al-Manhaj Al-Muntakhab: The Chosen Method***."

NOTE:

***Know that there is difference (of word) about supplication
If found undertaken together at the end of prayer
Some said it is forbidden if done in group***

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And it was narrated that what is good is not doing it in group!

In the commentary thereof, written by Ahmad bn Ali bn Abdil-Rahman Al-Manjouri, (it is said): "Izzuddeen was asked about supplication in that form that is usually done nowadays after concluding prayer, and he answered that, when the Prophet (saw), concluded his prayer, he used to bring/say/recite the religiously well-known words of remembrance. Then he would do the **Istighfar** (i.e., asking for Allah's forgiveness) three times, and then he would depart. Every goodness exists in following the Messenger of Allah (saw).

In the mentioned commentary, as well, it is said: "One of the modern scholars of Tunus/Tunisia was asked about that, the text of which is: "What would you say about supplicating at the end of prayer while people say, "Amen," as is the custom of people in this town/country? Is it an act of Sunna or of worthy/comely Innovation?" He answered the inquirer saying: "It is an act of **bid'a** innovation to supplicate at the end of prayer in the form that you have mentioned."

Al-Qarafi also mentioned at the tail of a paper on rules that Malik detested that. Indeed, as mentioned in the previously cited commentary, the (discussion over) this issue had also occurred in (the city of) Fez, and the scholars there also differed therein.

In the mentioned commentary as well, it is said that "such an act was stopped/halted in the central Mosque of Tilmisan for some time, and then people got defeated by custom, so they disliked halting it, and (in the end) the situation got back to what they were accustomed to doing." Sheikh Abu Ishaq Al-Shatibi said: "It is an act of **bid'a**: Innovation to always supplicate in that group form after prayer. That (act) has led some of those who do it to the extent of obliging the killing of anyone who refuses to do it thereby."

Let me also say that Al-Qadi Abu Al-Khattab bn Khaleel reported a bizarre/surprising story about that from Abu Abdillah bn Mujahid Al-Aabid.

In **Al-Madkhal**, written by Ibn Al-Hajj, it is said: "It was actually not narrated that the Prophet, (saw), performed prayer one day, and after saying the Salam (i.e. concluding the prayer with the greeting of peace), he

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spread his hands/palms and supplicated while those he had led in prayer responded by saying, "Amen," nor was that done by the rightly-guided successors: Caliphs after him, - may Allah be pleased with them. That was also not done by the remaining companions of the Prophet, - may Allah be pleased with all of them. Indeed, leaving/staying away from anything that the Prophet, (saw), as well as any of his companions, did not do is better than doing it. Such a thing is rather an act of **bid'a**: Innovation." If you understand this, you will realize the void of their claim.

59. Those illusions also include the fact that some of them refer to their inability to earn (i.e., they're not going forth to seek the means of livelihood) as having trust in/depending on Allah. Scholars are also of consensus that this is void and illusory because having trust in Allah means having confidence in one's heart about Allah, that He (i.e., Allah) will suffice him and that whatever Allah chooses for him is good irrespective of his seeking the means of livelihood which he is enjoined to do and his working hard to earn it. Idleness means nullifying both aspects or one of them, such that he either nullifies the means as a result of his incapacity/laziness but claims that such an act serves as having trust in/depending on Allah while that is nothing but incapacity/laziness, or he may seek the means, looking forward to it and depending on it but forgetting about the One Who gives access to the means (i.e., Allah).

60. Those illusions also include the fact that some of them refer to blaming/scolding people as being an act of good counseling. Scholars are also of consensus that this is void and illusory because the objective of counseling is to accord kindness to the person counseled/admonished and that should be based on compassion, mercy and leniency. As to scolding, the objective is to embarrass, despise, blame and insult somebody disguising that as counseling.

61. Those illusions also include the fact that some of them take the love of leadership as (being equal in) meaning to the love of calling (people) onto Allah. Scholars are also of consensus that this is void and illusory because the purpose of the love of calling (people) onto Allah is to (make them) magnify and have reverence to Allah, love obeying Him and to be concerned about religion. As to the love of leadership (i.e., the wanton desire to be a leader), the purpose of the one who does it is to be seen as great in the eyes of men and to be regarded as charismatic in their hearts.

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62. Those illusions also include the taking by some of them of the act of excessiveness/extremism to mean seriousness (in religion). Scholars are also of consensus that this is void and illusory because seriousness means doing one's best in getting something right while excessiveness/extremism means going beyond the command/affair and trespassing it.

63. Those illusions also include the taking by some of them of one's humiliating himself to mean being tolerant/pardoning. Scholars are also of consensus that this is void and illusory because pardon means to abdicate one's right out of kindness and benevolence despite one's ability to revenge. Humiliation is where a person does not revenge (something bad done to him) because of his incapacity, fear, or abased nature.

64. Those illusions also include the taking by some of them of the act of arrogance to mean self-esteem. Scholars are also of consensus that this is void and illusory because self-esteem means safeguarding oneself from unworthy and despicable things and from such aspects of greed that cut the necks of men (i.e., destroy people) while arrogance is associated with one's self-conceit and his deriding/belittling others.

65. Those illusions also include the taking by some of them of the act of hatred to mean passion. Scholars are also of consensus that this is void and illusory because passion means the feeling of what is painful, knowing/recognizing it, and the soul's commitment to stop it, and it quickly departs/vanishes. Hatred/ill will means concealing (the intent of) evil and expecting it at all times, and it is slow in departure/vanishing.

66. Those illusions also include the taking by some of them of the act of extravagance to mean generosity. Scholars are also of consensus that this is void and illusory because generosity means that the person who gives should do so in the areas that religion instructs him to give while extravagance means to give/spend in areas from which religion forbids him.

67. Those illusions also include the taking by some of them of the act of insolence/arrogance to mean charisma. Scholars are also of consensus that this is void and illusory because charisma means the goodness of appearance/elegance and sobriety that is seen outward because one's inward is filled with the greatness, love and reverence of Allah, whereas

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arrogance issues from self-conceit, transgression and from a heart that is filled with ignorance and injustice/wrongdoing.

68. Those illusions also include the taking by some of them of being worthless/humiliated to mean being humble. Scholars are also of consensus that this is void and illusory because humbleness issues from knowing Allah and understanding His attributes and the description of his Majesty, as well as from one's recognizing himself, the deficiencies of his soul, and the faults and shortcomings of his deed, thereby making him be a person with a humble heart for the sake of Allah and lowering his wing of humility (i.e., being kind and humble) to the servants of Allah, so he does not see himself as better than another person, nor does he see that he deserves any right from others, whereas worthlessness means one's abasing his soul, making it mean and indecent in order to acquire the vanities and desires that the soul wants, as well as humiliating it before the adherents of this world because of some good thing or the fulfillment of some need that he wants from them.

69. Those illusions also include the taking by some of them of the act of suspicion to mean precaution. Scholars are also of consensus that this is void and illusory because precaution means being prepared and ready by adopting the means by which a person will be free from a detestable/bad thing (i.e., from some danger), whereas bad suspicion is when one's heart is filled with evil thoughts about people until his tongue overflows with calumniating/slandering them.

70. Those illusions also include the taking by some of them of being wishful to truly mean being hopeful. Scholars are also of consensus that this is void and illusory because hope is what depends on a cause, whereas wish does not depend on a cause (i.e., it is no more than a dream).

71. Those illusions also include the taking by some of them of anxiety (i.e., of being anxious about something or somebody) to mean concern. Scholars are also of consensus that this is void and illusory because concern issues from compassion and mercy, whereas anxiety issues from the weakness of the mind and the feebleness of the heart due to a person's weakness of faith and the seriousness of his greed and avarice.

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72. Those illusions also include the taking by some of them of hard-heartedness to mean perseverance/patience. Scholars are also of consensus that this is void and illusory because perseverance means restraining the soul from being worried, impatient and from nagging, and making the soul rest firm on (i.e., believe in) the rules of destiny and religion, whereas hard-heartedness is the toughness/dryness that prevents the soul from being influenced by befalling uncertainties/disasters because of the soul's dryness/toughness, not because of its perseverance and endurance.

73. Those illusions also include the taking by some of them of bribery to mean gift. Scholars are also of consensus that this is void and illusory because a gift is what is given forth in order to win affection, whereas bribery is what is given forth with the purpose of nullifying someone's right or in order to realize what is not lawful.

74. Those illusions also include the taking by some of them of complaining about something to mean one's mentioning of his condition. Scholars are also of consensus that this is void and illusory because mentioning of one's condition/situation is made with the purpose of having the problem removed/solved by anyone that has the ability to do that, or in order to apologize/give excuse (for not being able to fulfill or do) something that has been required of him, or in order to serve as a warning lest people should fall into the kind of problem that he has faced, or in order to encourage people to persevere in patience by emulating/having consolation with him, whereas the purpose of complaint is to show one's anger/displeasure and to complain about the troublemaker to another person.

75. Those illusions also include the taking by some of them of the stupidity/un-cultivation in one's heart to mean his peace of mind. Scholars are also of consensus that this is void and illusory because the peace of mind means its freedom from the intent to do evil after one has known what evil is, whereas stupidity means ignorance and the lack of understanding/knowledge. Indeed, regarding the Hadith narrated by Al-Bazzar, namely, "Most of those to enter Paradise are of the uncultivated," scholars have said that it means the uncultivated in the affairs of this world, not in the affairs of the hereafter, for they are intelligent in that regard.

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76. Those illusions also include the taking by some of them of pomposity/pride to mean gratitude. Scholars are also of consensus that this is void and illusory because the purpose of gratitude is to show the favor and benevolence of Allah, to praise and glorify Him, and to motivate one's heart towards asking Him alone and being hopeful, thereby praying to Allah with that, whereas the purpose of pomposity/pride is to wax insolent against people, to show that he is more honorable and greater than they, and to enslave and bend their hearts towards reverence and service to him. It is to these things that have been mentioned that Abdul-Rahman Al-Sayouti referred to in the conclusion of his book, *Al-Kawkab* , saying:

*Every person needs to understand
The difference between certain things whose difference is obscure
Such as the difference between incapacity and having trust in Allah
and love for Allah's sake, being clear therewith!
Good counsel and scorning; foresight
and suspicion; the call (to Allah) and (the love of) leadership!
Strength in religious affairs and greatness/loftiness
and striving in following (the truth) and excessiveness,

humiliation, pardon, arrogance, and honor,
praise, passion, generosity, and extravagance,
insolence, charisma, and worthlessness
humbleness, arrogance, and maintenance/protection,
precaution and bad thoughts
likewise, hope and wish,
concern and anxiety; toughness
and perseverance, as well as gift and bribery,
one's mentioning of his condition and complaint,
stupidity/un-cultivation of the heart and the peace of mind,
confidence and self-esteem/honor, and gratitude
by mentioning what one gives/is given forth and pride!*

77. Those illusions also include the fact that some of them are blinded by envy, so they will say, "The right thing to do is not to be preoccupied with writing the books that are written today (i.e., nowadays) because the writings of the eminent scholars of the past did not leave out anything that is needed (today), and that they were more knowledgeable than the scholars that write nowadays." Scholars are also of consensus that this is

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void and illusory because every scholar, in his writing, takes into account the concerns and purposes of the people of his time because he is the one who is best aware of that. This is the reason the writing of every scholars in his own time is more beneficial to the people of that time than the writing of any other scholar. This is also the reason Muhammad Al-Salih bn Abdil-Rahman bn Sulaim Al-Awjali said in *Daleel Al-Qa'id*:

***"We have not found any brief/writing that wins
Nor contains what is (absolutely) sufficient!"***

In the commentary on *Mazeed Al-Aa'id*, the author said, explaining the meaning of this poetic line: "If someone should say that there are many summaries (i.e., writings) by eminent scholars which make us needless of this claim, - scholars that the claimant is in no way equal to their position in the field (of knowledge), it should be responded to him that, "Yes! Those scholars, may Allah be pleased with them and reward them with goodness, did what was suitable to their excellent eras. May Allah reward the person that said:

***"Every scholar in every generation/era
is a writer, and other people are to apply their minds!"***

78. Those illusions also include the belief by some of them that the best thing for everyone to do is to refrain from mixing with people (i.e., the best lifestyle for all is seclusion). Scholars are also of consensus that this is void and illusory because, for every person that can be patient with their hurt and free from their vices, mixing/relating with people is better than avoiding that, because the Prophet (saw), said:

«المؤمن الذي يخالط الناس ويصبر على أذاهم خير من المؤمن الذي لا يخالط
الناس ولا يصبر على أذاهم»

***"The believer who mixes/relates with people and is patient with their
hurt is better than the believer who does not mix/relate with people and is
not patient with their hurt."***

As to a person who cannot be patient with their hurt and cannot be free from their vices if he mixes/relates with them, seclusion is better for him,

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and this is the meaning that should be understood from the Prophet's (saw) word, when he said to Uqba bn Amir (ra) who asked the Prophet (saw), what deliverance was? The Prophet (saw), answered: "Restrain your tongue." This is explained by Abdul-Rahman Al-Sayouti in *Itmam Al-Diraya*, the commentary on *Al-Niqaya*.

Also in the commentary on *Al-Kawkab* by Al-Sayouti, Al-Khattabi said: "Even if what is attained from seclusion were to be mere freedom from gossip/backbiting and from seeing such an evil that one had no ability to remove, seclusion would have a lot of goodness."

79. Those inclusions also include the belief by some of them that the word, "Whoever is infuriated but does not get angry is like a donkey," said by Al-Shafi'i – may Allah be pleased with him, - that the word (was) certainly meant to commend all kinds of anger. Scholars are also of consensus that this is void and illusory. Rather, his word specifically applies to where anger is praise-worthy/commendable, such as getting angry when one sees (people do) evil acts and infringe on (other people's) honor. His word must not be misunderstood as meaning the place where anger is not commendable, such as getting angry merely on the basis of the Pre-Islamic Age of Ignorance type of zealotry/fanaticism and because of other vanities of the soul.

80. Those illusions also include the belief by some of them that the conditions set for those who explain the Qur'an using their interpretative capabilities are prescribed for those who do it through narration/reporting. Scholars are also of consensus that this is void and illusory. What has led them to this illusion is their lack of understanding the difference between the interpreter/explainer (of the Qur'an) and the narrator. The conditions set for the interpreter of the Qur'an are fifteen in terms of knowledge, as said by Abdul-Rahman Al-Sayouti in *Al-Itqan*. They are: (Command of) language, grammar, morphology, etymology/word derivation, rhetoric, eloquence, figures, knowledge of the patterns/sciences of Qur'anic recitation, fundamentals of religion, fundamentals of jurisprudence, events associated with the revelation of verses, stories, the abrogating and the abrogated verses, jurisprudence, knowledge acquired through one's intellect.

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These conditions are all for anyone who interprets the Qur'an with interpretative capability. They are not prescribed for anyone who interprets it by narration/reporting.

In the book, *Unwan Al-Hikam*, it is said: "It is not permissible for anyone to interpret the Qur'an except if he has the knowledge of grammar and language. Not being permissible in this case applies to the one who explains the Qur'an with interpretative capability. As to the one who does it by reporting/narration (i.e., quoting scholars, etc), it is an act of Innovation to prevent him (from doing it, i.e., it is bizarre and extraneous to religion to give him that condition)."

Let me say that a lot of the scholars of Sunna have said that there is no disputing the fact that interpretation (of the Qur'an) by reporting/narration is permissible even for the person who does not know/understand grammar and language if the one who interprets the Qur'an is ascertaining. Therefore, the student only reports it and must not add anything beyond what he hears. As explained by Abu Al-Laith, that addition that is forbidden is where he deduces a rule from a (Qur'anic) verse or a proof for a rule/verdict, taking the path of interpretative and extraction/deduction capability as the interpretative scholar who explains the Qur'an would do.

Abu Al-Laith also said: "Interpreting/explaining the Qur'an is not permissible for anyone that is not a cogent/convincing authority. When a person becomes like that, it be permissible for him who understands the dialects of Arabs and the events of revelation to interpret/explain the Qur'an. As for anyone who does not know the various facets of language, it is not permissible for him to interpret/explain the Qur'an except to the extent of what he has heard, so that should be in terms of reporting/narration, not in terms of interpretation. If he knows how to interpret, there will be no blame if he tries/intends to deduce a rule or evidence. If a person says, "This is what (the verse) means," without hearing/learning anything about it, that will not be permissible, and this is the very one that is forbidden." This is the end of Abu Al-Laith's word as certainly reported by Abdul-Rahman Al-Sayouti in *Al-Itqan* when he was talking about the seventy-eighth kind. Look it up there!

81. Those illusions also include the belief by some of them that it is not lawful to interpret the Qur'an because doing so is the cause of famine and

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temptations/seditions/strife. Scholars are also of consensus that this is void and illusory. A lot of the scholars of Sunna have indeed explained that whoever believes in that (claim) is an unbeliever and a person who renounces the religion of Islam. He should be given time (three days) to repent. If he does, (that will be okay). If he does not, he should be killed. He must not be respited (in the event he does not repent) a blink of the eye.

82. Those illusions also include the belief by some of them that it is permissible to interpret the Qur'an but that we cannot understand its real/true meanings. Scholars are also of consensus that this is void and illusory. Abdul-Rahman Al-Sayouti said in *Al-Itqan*: "Ibn Abbas said, "Interpreting the Qur'an has four forms: The first is the form, which the Arabs know relating to their language. The second is the meaning of the Qur'an in terms of aspects that no one can be excused from claiming to be ignorant of, (i.e., the second relates to matters that everyone ought to know). The third is the explanation known by scholars. The fourth is the meaning of the Qur'an that only Allah knows."

83. Those illusions also include the belief by some of them that it is lawful to interpret the Qur'an but that it should be done in the desert/rural areas, not in towns/cities. Scholars are also of consensus that this is void and illusory because the Qur'an was not revealed for the wild/desert dwellers alone lest it should be said that that it should only be interpreted in the desert. Rather, the Qur'an was revealed for the sake of people/mankind. Allah, the Exalted, said:

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ﴾ (النساء: من الآية ١٠٥)

"We indeed sent down the Qur'an to you in truth in order that you judge amongst people with what Allah revealed to you," An-Nisa:105.

He, the Exalted, also said:

﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ﴾ (النحل: من الآية ٦٤)

"We did not sent down the Book unto you save that you should explain to them the matter wherein they differ," An-Nahl:64.

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84. Those illusions also include the belief by some of them that it is lawful to interpret the Qur'an but that it is for the old/elderly to do, not the youth. Scholars are also of consensus that this is void and illusory because the rules of the Qur'an are directed towards the elderly as well as the youth.

85. Those illusions also include the belief by some of them that it is no permissible for the preacher/admonisher to use the verses of the Qur'an in reminding people. Scholars are also of consensus that this is void and illusory. Indeed, it is of the most bizarre things because it is contrary to what Allah, the Exalted, has instructed to be done in the Qur'an. Allah, the Exalted, said:

﴿فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾ (ق: الآية ٥٤)

"Then remind with the Qur'an those who fear My warning," Qaf:45,

and

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ﴾ (الأنعام: الآية ٥١)

"And warn with it those who fear being mustered unto their Lord," Al-Anaam:51.

If they said the rules of the Qur'an were only directed towards the people of the Prophet's (saw) time, we would say that such a view is also decisively void because the Prophet (saw), was sent as a Messenger to all nations up to the Day of Resurrection/Judgment, as unanimously agreed by scholars, so the rules of the Qur'an are directed towards all of them. Allah, the Exalted, said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ﴾ (سبأ: الآية ٢٨)

"And We have not sent you but to entire mankind," Saba:27,

and :

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﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ (الأعراف:

الآية ١٥٨)،

*"O mankind, I am indeed the Messenger of Allah (sent) to all of you,"
Al_Araf:158,*

and :

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَى وَمَنْ
حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي

السَّعِيرِ ﴿٧﴾﴾ (الشورى: الآية ٧)

*"And thus have We revealed to you a Qur'an in Arabic that you may
warn the Mother of Cities and those around them," Ash-Shura:7,*

and :

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ
إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ﴾ (الأنعام: الآية ١٩)

*"Say, "What is it that is the greatest as a witness? Say: "(It is) Allah! He
is the Witness between me and you. This Qur'an has been revealed to me
that I may therewith warn you and all those it reaches," Al-Anaam:19.*

We are indeed of those it has reached. Indeed, in the book, *Al-Ihya*, Al-Ghazali enumerated the kinds (of things) that the preacher/admonisher should use in reminding people. At the beginning (of that enumeration), he said: "He should use in reminding people the frightening/warning verses of

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the Qur'an and the Hadiths: teachings/traditions of the Messenger of Allah (saw), – Look up the rest there.”

86. Those illusions also include the fact that some of them give more attention in their preaching/admonition to the knowledge of theology only; they do not have concern in that regard for the meaning/explanation that is mentioned to them of the interpretation of the Qur'an. Scholars are also of consensus that this is void and illusory because the Prophet (saw), said:

«من تركه من جبار قصمه الله ومن ابتغى في غيره أضله الله»

"Any arrogant person who leaves it (i.e., abandons the Qur'an) will be destroyed by Allah, and whoever seeks guidance from any other thing besides it, Allah will leave him stray (from the right path).

He (saw), also said:

«كفى بقوم حمقاً أو ضلالاً أن يرغبوا عما جاء به نبيهم إلى غير نبيهم أو كتاب غير كتابهم.»

"It is of sufficient stupidity or straying that a people should leave what their Prophet has brought them to someone that is not their Prophet, or to a Book that is not their Book."

In *Aqeedat Al-Shaibani*, it is said:

***"But rather, it is with the Qur'an that we guide and get guided!
And successful indeed shall be every servant that gets guided with the Qur'an!"***

In the commentary on *Al-Qaseeda Al-Jaza'iriyya*, while extolling the clarity of the evidence of the Qur'an, Sheikh Al-Sanusi said: "Nothing is more blessed as a way, nor more counseling/befitting as proof than the evidence of the Qur'an because it contains general guidance and accords the objective to every prosperous person who seeks to get to the truth." He also said in the mentioned commentary: "The evidences of the Qur'an are at the top of the highest point of the clarity tower to the extent that even the blind person could almost perceive them if he had not been barred by (the

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divine and) preceding destiny and fate.” In the mentioned commentary, as well, where the composer said, "(There is) no proof of the Oneness (of Allah) that the Qur'an has not talked about," – Sheikh Al-Sanusi said, (explaining it): "There is no evidence of the proofs of the tenets of belief in the Oneness of Allah that is not said/mentioned and explained in the Qur'an and Sunna in various ways of explanation, to the extent that the foolish and the intelligent, as well as the strong and the weak, are all equal in understanding them.”

87. Those illusions also include the belief by some of them that it is a condition to have authorization from a Sheikh (religious mentor) in order to make it lawful/permissible for a person to engage in teaching people the recitation of the Qur'an and to let people have benefit from every field of knowledge and pronouncement. Scholars are also of consensus that this is void and illusory. Abdul-Rahman Al-Sayouti said in *Al-Itqan*: "Authorization from a Sheikh is not a condition for engaging in teaching people recitation and making them benefit. Therefore, anyone who knows that he is personally qualified, that will be permissible for him even if he has not been authorized by anyone. That was the method applied by the first predecessors and the righteous people of the first era (of Islam). This rule also applies to every knowledge and to recitation and pronouncement, as opposed to what the foolish believe, there are conditions. The only thing that has made people adopt the term of authorization is because, in most cases, the beginners and people like them who want to study in the hands of a person do not know whether or not he is qualified because their capacity falls short of determining that. Indeed, it is a condition (of knowledge) that one should look for the qualified/competent person before learning from him, so authorization is made as a certificate of competence issued by the Sheikh."

88. Those illusions also include the belief by some of them that the obvious errors that have been reported as having been made by their Sheikhs in recitation, such as replacing the "*alif*" letter in the words "*a-mantum*" and "*a-lihatuna*" with a "*ya'un*" letter and other errors (made by their Sheikhs) in recitation, - that such errors are correct since their Sheikhs had only made the errors in their quest to recite in consonance with the recitation pattern of (Imam) Nafi'u. Scholars are also of consensus that this is void and illusory because those obvious errors that have been reported from them cannot be explained in any way of the Arabic language. Even if

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that could be explained in some way of the Arabic language, it would not be permissible to recite the Qur'an with it because recitation of the Qur'an is (a matter that is) decisively/divinely determined, and the only way to have it is by quoting/reporting it (from the Prophet (saw)). There is no room for opinion in that regard!

89. Those illusions also include the fact that some of them do not believe that Allah may let some of the succeeding/modern scholars have an opening into understanding some knowledge that their preceding/former Sheikhs did not understand. Scholars are also of consensus that this is void and illusory. What would you say about the favor of Allah? Indeed, the favor of Allah, the Exalted, is not specific to periods and places, and Allah, the Exalted, has power over everything. Then why should that be seen as distant from happening? Allah, the Exalted, said:

﴿إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾ (آل عمران: من الآية ٧٣)

"Favor/Bounty is assuredly in the Hand of Allah. He gives it to whom He pleases," Aal-e-Imran:73,

and :

﴿يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (آل عمران: ٧٤).

"He specially chooses whom He pleases for His mercy, for Allah is the Lord of bounties unbounded," Aal-e-Imran:74.

90. Those illusions also include the belief by some of them that it is right (and that nothing is wrong with) leaving/forgetting the words/verses of the Qur'an that one has memorized if he does so because of learning the aspects of knowledge that are individually obligatory to know (i.e., *fard-ain*) and that anyone who does that has an excuse acceptable to religion. Scholars are also of consensus that this is void and illusory. Shihabuddeen Ahmad bnHajar Al-Haithami said: "Al-Qurtubi said, "Leaving/Forgetting to revise the Qur'an leads to ignorance."

Let me say that forgetting the words of the Qur'an that one has memorized, even if that was a verse, is deemed a major sin. Yes, even if it was a letter, according to the pronouncement of Al-Rafi'iy, Al-Nawawi and others.

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Al-Jalal Al-Bulqini, Al-Zarkashi and others said: "The place where forgetting the Qur'an is a major sin, even if it was one verse, or a letter, according to the pronouncement of Al-Rafi'iy, Al-Nawawi and others, and for those who pronounced the same, - is when someone forgets it because of laziness and negligence." In the book, *Al-Zawajir*, Ahmad bn Hajar Al-Haithami said: "It is as though they used that in order to exclude such cases as swooning/fainting or sickness that prevents him from recitation and other reasons with which one cannot do the recitation, - such reasons that make him preoccupied. In that case, not being sinful if one forgets because the situation is beyond his control and he has no option therein by every means. This is contrary to where he gets preoccupied with something in a way that it is possible for him to recite the Qur'an even if that thing with which he gets preoccupied is of greater importance and emphasis, such as learning what is individually obligatory, because it should not be of the affair of learning it to get preoccupied away from the Qur'an that he has memorized let alone forget it.

91. Those illusions also include the belief by some of them that whatever they find in the books of *Tafseer* (i.e., commentary on/explanation of the Qur'an) is true/right since those books are an interpretation of the Word of Allah. Scholars are also of consensus that this is void and illusory because the books of the ignorant commentators on the Qur'an are rife with void things and with things that do not fit the Prophets. This is the reason Al-Qadi Iyyad said in *Al-Shifa*: "We should not pay attention to the things we find in the books of the ignorant commentators on the Qur'an and of (the ignorant) historians."

92. Those illusions also include the belief by some of them the (all) authentic Hadiths (Prophetic traditions) agree with all the four schools of jurisprudence, and for this reason, they hasten to apply working with every authentic Hadith that they hear. Scholars are of consensus that this is also void and illusory because some of these Hadith only agree with (i.e., they are only applicable to) the Maliki School of Jurisprudence, some of them only agree with the Shafi'iy School, some of them only agree with the Hanafi School, some of them only agree with the Ahmad (i.e., the Hambali) School, and some of them agree with all these four schools. If you understand this, you will realize that every scholar of these Schools (of Jurisprudence) considers what agrees with his school in that regard.

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93. Those illusions also include the belief by some of them that when scholars say, “This is an authentic Hadith,” or “This is a Good Hadith,” or “This is a Weak Hadith,” that such a description is based on decisiveness (i.e., that it is absolutely so, final and definite). Scholars are also of consensus that this is void and illusory because they (only) say that depending on the obvious facts, what they knew, not on the reality about the case. This is the reason Al-Iraqi said: “As to the authentic and weak, they meant what was obvious, not definite.”

94. Those illusions also include the belief by some of them that, when a scholar that applies interpretative capability objects to another one who does the same, the purpose is (nothing but) enmity. Scholars are also of consensus that this is void and illusory. May Allah forbid that there should be enmity between the trusted servants of Allah and those who inherit (knowledge) from the Prophets (as). Rather, the purpose of one interpretive scholar objecting to another is to show what is the truth so people should work with it. This is because everyone among the people is led, and the Leader is one, and that is the Messenger of Allah (saw). This is the reason one of the righteous predecessors said, “Whatever comes to us from the Prophet (saw), we accept it outright, but whatever comes to us from the Companions, we take some and leave some. Whatever comes from persons other than these, (the rule we apply is that) they are men and we are men (as well).” In *Umdat Al-Mureed Al-Sadiq*, it is said: “Scholars have said that every word has what is accepted and what is rejected except the word that is of the Prophet (saw).”

95. Those illusions also include the belief by some of them that the rigidity shown by interpretive scholars in their objection and otherwise is based on decisiveness. Scholars are also of consensus that this is void and illusory. One example of that rigidity is the one shown by Sheikh Al-Sunusi regarding the Copier of the tenets of faith/theology. Al-Manjouri said: “What Sheikh Al-Sanusi – may Allah have mercy on him - said as his proof that the Copier is an unbeliever is rigidity, and it was because of it that the people of Tilmisan objected to him, and they reprehended him for declaring the Copier an unbeliever and for ascribing that to the majority of scholars.”

In *Tahkleees Al-Ikhwan*, Al-Ghazali scolded the scholars of the era in an indescribable way, such that the ignorant person could assume as serving

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to declare them as unbelievers. He also scolded those who learn (i.e., the students of the era), and he (i.e., Al-Ghazali) and other scholars prohibit teaching such people, saying it amounted to aiding them in sinning, and it is itself an act of sinning to aid someone in sinning, even if it were by a part of a word. One of such cases also is the saying by some of them that the way/path of Sufism has ended, and that nothing remains except adopting what is obvious. These are all (forms of) rigidity. That also includes the saying by Abu Al-Hassan Al-Sagheer that there are no Sheikh/scholars today except in two matters/ways: In teaching knowledge and in teaching industry/profession, no more no less. In ***Takhlees Al-Ikhwan***, it is said: “If what he meant was to be rigid, that is quite clear. Otherwise, his word cannot be accepted (without objection).” That also includes the fact that when one of them (intend to) reprehend pride, he would say, holding a stick, “If I see the conceited person, I will strike his head with this stick.” That also includes such a person who says, in order to reprehend someone that says: “I did not slaughter even a hen,” “If I see anyone who says that, I will slaughter/slay him.”

In ***Taklees Al-Ikhwan***, also, it is said: “Do not be deceived by the rigidity shown by one scholar towards another, and do not set evidence against someone using the view of a school of jurisprudence that is like his own. Indeed, Abu Muhammad seriously reprehended/objected to Imam Malik for his holding the choosing of a council as void, to the extent that he said: “If Malik does not retract that word, the sword will strike his neck,” but you see the work done because of what he had reprehended him for. Most of the words of theologians (or rather scholars of the knowledge of the Oneness of Allah) are based on this form as highlighted by Abdul-Wahhab bn Ahmad bn Al-Sha’arawi in order to not make it desirable (for anyone) to say that it is permissible to frighten and scare (i.e., seriously warn people) in the pronouncements of the scholars of rules.

In ***Fatawa AL-Bazzazi*** (- literally, ***The Pronouncements of AL-Bazzazi***), it is said: “It is reported that some people who do not refer to the righteous predecessors say that all the things that are mentioned in the pronouncements (of scholars) as beings acts that make a person an unbeliever, - that all those things are (only) meant to frighten and scare/warn people, not that they are unbelief in reality. This is also void and illusory. May Allah forbid that the trusted servants of Allah, I mean the scholars of rules, should play with (the matters of) what is lawful and

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what is forbidding, and (the matters of) unbelief and Islam. On the contrary, they say nothing but the truth.

96. Those illusions also include the belief by some of them that nothing should be accepted in terms of theology/the knowledge of the Oneness of Allah except what is said by Sheikh Al-Sanusi, and that nothing said by other scholars of Sunna should be accepted if it is contrary to his word. Scholars are also of consensus that this is void and illusory. In *Tahkleees Al-Ikhwan*, it is said: "No scholar should be preferred to another since all of them pronounce with interpretive capability."

Let me also say that it has already been mentioned that interpretation means doing what is possible in order to realize what is thought as being the meaning of a rule of religion, and that not every interpretive scholar gets it right, but that rather every one of them is rewarded, for the right thing is like a buried treasure, which is found by anyone that Allah pleases.

97. Those illusions also include rejection of the parlance that is specifically used by the spiritually passionate (i.e., the Sufists and their adherents) or emulating/following/copying it without knowing its purposes and standing. Scholars are also of consensus that this is void and illusory. Al-Qushairi reported in his *Risala*, through Abu Sa'eed Al-Abkari, that a Satan (i.e., a jinni) wanted to make a move through the dome of Solomon (Prophet Suleiman (as)) son of David (Prophet Dawoud (as)), peace be upon them, but the dome wouldn't allow it. He said to it: "How could you refuse, seeing that if it was my will, I could cause the dome to fall capsized on Suleiman (as)? Then Prophet Suleiman (as), called him and said to him: "What made you say that thereto?" He said: "O Prophet of Allah, the spiritually passionate are not held accountable (or blamed) by what they say." He said: "You have spoken the truth, O you, Satan (i.e., jinni)."

It was also reported that a spiritually passionate person used to say: "By Allah! My shoulders will rub the shoulders of the companions of the Messenger of Allah (saw), at the gate of Paradise so they would know that they had left great men behind them." In his book, *Bughyat Al-Salikeen*, Imam Al-Sahili also reported from Sheikh Sayyidi Ibn Imran, that he said in one long story, "Do the companions of Muhammad (saw), think that they would specifically have that to our exclusion? By Allah, we will assuredly vie with them in that regard so they would know that they had

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left great men behind them." In the commentary on his book, *Kanz Al-Asrar Fi Al-Salat Ala Al-Nabiyy Al-Mukhtar: The Treasure of Secrets in Sending Blessings upon the Chosen Prophet*, Abdullah Al-Khayyat bn Muhammad Al-Haroushi said: "You should know, my brother, that after I have brought most of the things in this book, the thought came upon me to leave (the writing), and I hesitated a lot and became apprehensive of things that are harmful in this world and in religion. Therefore, I started to ask Allah, the Glorious, for the (right) choice. Then I told one of my beloved about what happened, and he said to me in accordance with the extent of his love for the Messenger of Allah (saw): "Complete your book. I will guarantee whatever meets/happens to you in your religion, this world and the hereafter, and I will bear it on your behalf, and Allah is the witness to that." Then I also mentioned that to another person, and he said the same thing that the first had said to me.

In another place of his mentioned commentary, he said: "This is all a pointer to the fact that they perfectly earned arrival/access by means of the Prophet because of how they frequently remember him and remain steadfast on loving him." He also said in another place of his mentioned commentary: "This kind of talk is also said in the place of (spiritual) upbringing." However, Sayyidi Abdullah bn Abbad said in his *Al-Risala Al-Kubra: The Grand Message*, "You must also not think that everyone is allowed to do/say this, except such a person as has (spiritual) flexibility/stamina and lightness in a way that if he goes with the (spiritual) people into their place of rest and their council of tranquility and comfort, no mind shall get marred/adulterated/polluted, nor will any condition be altered in that regard. For this reason, if someone were to attempt driving him out of that place or council, he would not be able and would find no means to that. If that person were to argue with him, he would overcome him with evidence and block the person's argument against him. On the other hand, if a person who does not have this attribute were to be bold enough to claim it, that place would not allow him, and the first thing that would catch up with him when he began to exercise that claim would be that he would be seen bizarre in that realm and the dogs of the place would bark at him. If he (tried to) oppose them, they would not let him take a single step without tearing up his skin and causing his blood to spill.

98. Those illusions also include the belief by some of them that nothing of human attributes, not even rarely, will appear from a person who (is

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destined) to have a share of being a **Wali** (Devoted Servant/Saint). Scholars are also of consensus that this is void and illusory. In *Al-Hikam*, Ibn Atallah said: "Having peculiarities established for a person does not mean the absence of human attribute." He also said therein: "It is not everyone for whom peculiarity is established that is completely delivered." He also said therein: "The manifestation of honor (i.e., miracle) may be given to a person that is not completely steadfast."

Let me say that Ahmad Zarouq has explained this in *Umdat Al-Mureed Al-Sadiq*, saying, "Indeed, some people forbade seeking blessing with some of the Walis: Devoted Servants/Saints of their time because of the appearance of some human attributes in them, thinking that such attributes should not appear from anyone that had a share of **Wilaya**:Devotion/Sainthood."

99. Those illusions also include the belief by some of them that it is valid/right to follow/emulate in the path of getting unto Allah, the Exalted, - that it is valid/right to follow/emulate every one of the people of (Divine) Opening. Scholars are also of consensus that this is void and illusory because what is correct is that it is right/valid to follow/emulate any person of Divine Opening in the path of getting unto Allah if he is such that understands the path of Sunna secretly and openly. Otherwise, i.e., if a person of Divine Opening is such that does not understand the path of Sunna in getting unto Allah, he must only be revered, but it is not right/valid to follow/emulate him in that regard because he is a divested representative.

100.Those illusions also include the belief by some of them that whatever is beyond their grasp/intelligence of the knowledge of Divine Opening (Sufism) should be rejected. Scholars are also of consensus that this is void and illusory because, as said by Ahmad Zarouq, the right thing to do in that regard is that the knowledgeable person should take the guidance that is clear and leave what is not clear, submitting to it but not working with it, not because of any deficiency in the person that has said it, but rather because he has not come across understanding it, for no one is obliged to follow what he has no knowledge. It is rather not permissible for him to follow it.

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﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ (الإسراء: ٣٦).

"Do not follow what you have no knowledge about!" Al-Isra:36.

In *Al-Ihya*, Al-Ghazali said: "Anyone that has no share in this (spiritual) knowledge, I fear that he may have a bad ending/conclusion. The least share that one can have is to believe in it (i.e., the existence of the knowledge) and submit to its people."

101. Those illusions also include the belief by some of them that the reality of everything that is said about the obvious rule of religion is only known by Allah, such as the explanations given to the verses of the Qur'an and to Prophetic traditions that are of an unclear meaning, and such as the reality/definition of the "soul," – that Allah does not reveal that to anybody and that people are all equal in that regard, unanimously speaking Scholars are also of consensus that this is void and illusory because that is used in terms of the grasp of people's understanding/views, not in terms of the Divine Revelations made to the Prophets and the Saints, for Allah, the Exalted, reveals some of His matters of the unseen to them. In the book, *Iljam Al-Awam An Ilm Al-Kalam Fi BayaniMa'ana Al-Tasleem Fi Al-Mushabihat* (- literally, *Restraining the Ordinary from the Knowledge of Theology in Explaining the Meaning of Submission Regarding Unclear Matters*), Al-Ghazali said: "That (i.e., the right thing to do) is that everyone should believe that any of the meanings of these obvious matters that is obscure to him was not obscure to the Messenger of Allah, nor was it obscure to Abubakr Al-Siddeeq or the great companions of the Prophet (saw), or to profound scholars – meaning those whose souls are profound in the holy presence. Indeed, people have been created in diverse forms and to have varying capabilities. Therefore, because the ordinary people and the incapacitated could not have something that should not mean that the Minister/Messenger of the King/Lord (of Creation, i.e., Allah) and His special servants must also be void of that." He also said in *Al-Ihya*: "A thing could be sensitive in itself, such that most intellects would be unable to understand it, but specific people would particularly understand it. They must not divulge it to those it does not belong to because that would be temptation for such people (that do not belong), seeing that their grasps fall short of understanding that. (Indeed), keeping the secrets of the "soul" hidden and the fact that the Messenger of Allah (saw), did not explain it is

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all part of this section/form, for the reality about "soul" is such that intellects would be unable to grasp and would fall short of imagining its true nature."

However, you must never think that it was not revealed to the Messenger of Allah (saw), for whoever does not know what the "soul" is would be as though he did not know himself. Therefore, how could a person who does not know himself know his Lord, the Exalted? It must also not be distant that it was/is revealed to some **Walis**: Devoted Servants/Saints and scholars even though they are not Prophets. They just adopt the manners of religion, so they keep mute where the Prophet (saw), had kept mute."

Let me say that these illusions are (as voluminous as) a sea that has no shores and whose depth cannot be encompassed. The ones we have mentioned are sufficient to call people's attention to the ones we have not mentioned for anyone whose heart Allah illuminates.

Here ends the book, ***Shielding Minds from the Assault of Illusions!***

O Allah, grant us exit from the levels of the darkness of illusion, and give us the honor of the light of understanding and knowledge. O Allah, let us see the truth as true, and give us the grace of following it, and let us see falsehood as false, and give us the grace of avoiding it! Praise be to Allah Who has guided us to this. We could not have been guided if Allah had not guided us. May the best blessings and most complete peace be upon our Leader, Prophet Muhammad (saw), and upon his household and all his companions. May Allah, the Exalted, also be pleased with the succeeding leaders, the practicing scholars, the four interpretive leaders (of the schools of jurisprudence), and those who follow them until the Day of Recompense: Judgment.

Our last prayer is: Praise be to Allah, Lord of the Worlds. O Allah, bestow general blessing on the people/followers of Muhammad, (saw). Amen! Amen!!

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تميز المسلمين من الكافرين

**DISTINCTIONS BETWEEN
MUSLIMS AND NON-
MUSLIMS**

By

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Translated By

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DISTINCTIONS BETWEEN MUSLIMS AND NON MUSLIMS

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INTRODUCTION

In the name of Allah the Compassionate the Merciful.

May Allah blessings and perfect peace be upon our Master, Muhammad (saw) and his family and his companions.

The poor servant, who is in dire need of his Lord's mercy, Othman bin Muhammad bin Othman, who is known as Danfodiyo, may Allah cover him with His Mercy, amin, says:

Praise be to Allah, the Lord of worlds. May Allah's blessings and peace be upon our Master, the chief of Messengers and be upon his family and his companions altogether. May Allah the Most High be pleased with succeeding followers, and practicing scholars, and four leading Mujtahid Imams and those who copied their path till the Day of Judgment.

This book titled "***Tamyizil Muslimina Minal Kafirin- Distinctions Between Muslims and Non-Muslims.***" I categorised people in it into eight categories for the purpose of understanding every group and category of people.

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FIRST CATEGORY

This category comprises the category of scholars, those who corrected their beliefs and performed a bath after Junub (cleanliness bathing) as well as performing ablution for prayers. They do not do (Tayammum) dried ablution, save it is necessary; they perform all remaining Islamic acts as expected in sharia. The act of disbelief does not appear from them, like worshipping stones and trees, by slaughtering to them or pouring out flour on them; also the declaration of disbelief is not heard from them, such as mockery of Allah's religion and falsifying what is known necessary with coming of the Messenger of Allah (saw). These are the real Muslims in accordance with general consent (Al-Ijma).

SECOND CATEGORY

Category of Students

This category of Students consists of those who corrected their beliefs and performed bathing after junub (cleanliness bathing) as well as performing ablution for prayers. They do not do (Tayammum) dried ablution, save it is necessary, and they carry out the remaining Islamic acts as directed in Sharia. The act of disbelief does not appear from them, such as worshipping stones and trees through slaughtering to them or pouring flour on them. The declaration of disbelief (Kufr) is not heard from them, like mockery of the religion and falsifying what is necessarily known with the coming of the Messenger of Allah. These are Muslims in accordance with the general consent (Al-Ijma).

THIRD CATEGORY

This category comprises the category of listeners to what the scholars say to them, listening of consent. They are those who corrected their beliefs through questioning of scholars and attending their lessons, and they perform a bath after junub and ablution for prayers. They do not do (Tayammum) dried ablution without necessity, they carry out the rest of Islamic act as they were mandated and the acts of disbelief (Kufr) does not appear with them: such as worshipping stones and trees through slaughtering on them, or pouring flour on them. The declaration of disbelief is not

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heard from them, like mockery of Allah's religion and falsifying what is necessarily known with advent of the Messenger (saw). This category of people is also Muslims in accordance with general consent (Ijma) of Ulama.

FOURTH CATEGORY

This is the category of non-Muslims (Kuffār), those who had not embraced Islam originally and they are disbelievers (Kuffār) in accordance with consent (Ijma) of ulama. They are as they were before. Their affairs has not disappeared from everyone.

FIFTH CATEGORY

This category comprises the category of those mixing the acts of (Kufr) disbelief with the acts of Islam. They are those who embraced Islam and do not differentiate the acts of disbelief such as worshipping stones and trees by slaughtering to them, or pouring out flour to them and other acts of Islam. These are also disbelievers in accordance with general consent (ijma) of the Ulama.

SIXTH CATEGORY

This is the category of those mixing the declarations of disbelief (Kufr) with acts of Islam. They are those who embraced Islam without differentiating between declaration of disbelief (Kufr) and Allah's religion and what is known with the coming of Allah's Messenger (saw). These categories of people are also disbelievers (Kuffar) in accordance with general consent.

SEVENTH CATEGORY

This category includes people of Hadath (passes urine, stool or wind) they are those who embraced Islam and corrected their beliefs (***aqā'id***) and they perform prayer without (***wudhu***) ablution deliberately, and the statement of disbelief is not heard from them, like denying of the necessity of (***al'wudhu***) and denying something which is necessarily known by the religion. Also, the act of (Kufr)

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disbelief does not appear from them such as worshipping stones and trees by slaughtering to them, or pouring out flour on them. There is disagreement among the scholars for this category. They said there is no difference either in the category of listeners or the students category. The general view is that they were disobedient. While some scholars said they were non-Muslims (disbelievers), because performing prayer without purification (*Taharah*) according to their views, is apostasy (*riddah*). One of them, Malam Sa'ad Al-Taftazani, said in *Sharh al'Aqa'id*: "it is among signs of apostasy performing prayer without purification" and it is the same view with what Sheikh Abdulrahman Al-Akhdhari expressed in his book *al-Akhdhari*, that, "And whoever performs prayer without ablution intentionally, he is a disbeliever (Kafir)." The declaration that it was disobedience had been well-known and well-accepted. However, there should be no disagreement between the two by saying it is disobedience and that prayer is invalid according to general consent of the Ulama.

EIGHTH CATEGORY

This is the category of the ignorant people who embraced Islam and they had not kept to what in the reality is belief (Iman) on its general understanding and never smelled the science for adhering to it. There is no evidence for following it. However, they pronounce two words of Islamic testimony but without correct faith. They do not learn and do not ask the scholars and do not even attend their lessons because of lack of concern. For these reasons they are non-Muslims (disbelievers) in accordance with the consent of Ulama. It is all the same, whether they are among those who perform bath after junub (sexual intercourse) and perform ablution for prayer or not, they are among those who Sheikh Sanusi gave verdict on them in the *Sharh al-Wusta*, where he said, "The Scholars of Bujaya and others among the Imams, at the beginning of this century, or before it had been asked simply about somebody who pronounces the two words of Islamic testimony, performs prayers and pilgrimage, but he pronounces the two words of Islamic testimony without understanding their meaning and he also

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does not know the meaning of God and the meaning of the Messenger of Allah (saw).

“In short, he does not know from the two words of Islamic testimony what is positive and what is negative. Moreover, he may probably imagine that the Messenger of Allah, may blessings and peace be upon him, is equal to Allah, because of what he had seen of people mentioning him with Allah in the two words of Islamic testimony in several times and places. Should this person get benefit of what happened to him of words and deeds? And should it apply correctly to him the reality of belief (Iman) for what has been between him and his Lord (Allah) or not? In this case, all of them (scholars) had answered that, this has no advantage to belief by anything.”

Then after that, Sheikh Sanusi said, "I have said that what they had given verdict on him/her is very clear which is without doubt about it on the part of that person, and the one who is similar to his condition, and there is no disagreement among the scholars.”

Similarly, the dispute between scholars on their disagreement on the part of somebody who knew the meaning of the two words of Islamic testimony and accepted what they contained in it Allah's unity without doubting. But the positive decision made by that person was based on imitation; he simply grew up within Muslim community in their domain and started practicing Islam without fundamental reason for this. The disagreement in credibility of faith in this is well-known disagreement in credibility of adherence.”

I said, in this eighth category, which Ibn Umar has said and has been going round on it in *al-Fasl al-Awwal*, about legal position in dealing with Muslim in accordance with apparent Sharia judgment, such as marrying them and eating their slaughtering as well as offering prayer on them after death and burying them in Muslim cemetery, in this respect there are details:

1. Whoever his disbelief among them appears by enquiry or without it, we should direct him to repenting and learning, if he did,

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he is cleared, and if he did not do, we should avoid dealing with him.

2. Whoever among them his disbelief has not appeared, but what had appeared to us by his words and deeds is indicating to ignorance in most cases, which is leading to disbelief (Kufr), in such case, our dealing with him is on one of the two versions:

i. To depend on his apparent Islam, and we deal with him accordingly and this is well-known, dependable and accepted.

ii. To examine him and his manner and explain to him the principles of belief and Islam, then we ask him, are you on this? Or we can say to him do you believe in this? If he says, yes, it is enough for accepting him to Islam and we treat him on this basis. This is what some scholars mentioned in later times due to prevalence of ignorance in that period. This declaration is not certain and no actions on it, and no legal decision on it because it is irregular.

As for those who uses it for himself and does not give verdict to people to use it, it is not denied upon him, if his enquiry is like what we described on top and if in his enquiry says to someone what is belief? Or what is Islam? If he fails to describe his disbelief it is to be confirmed simply by his inability to speak correctly and this is initially incorrect. But as for those who are asked and tested and had been for the purpose of teaching articles of faith by way of advice (nasihah). It is not necessary for two persons to disagree that enquiry is correct and better, and if it appears to us from his words and deeds what is indicating that his ignorance is not leading him to most likely disbelief, it is enough for him to be treated according to one and single Islamic view, and if nothing appears to us from his words and deeds, but he is among this eighth category it is the predominant opinion. Ibn Umar has the opinion that we have to stop dealing with him by way of precaution, not by way to cut off relation. We should wait, until his condition appears to us. He said in *al-Fasl al-Awwal* that "Then, the people of advanced period had said, he whom his disbelief did not appear among them, his

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marriage and slaughtering are lawful. I therefore stopped on the side of that that his condition disappeared. Is he among those who are to be introduced in most times or rare? If consideration was given to majority, the marriage and slaughtering should be prohibited, and if consideration was given to rare it should not be considered." He continued, "We had been purchasing meat from those who we taught them beliefs and our discussion does not include those whose disbelief is confirmed, but the choice is on who his condition disappeared." The consequence of bn Umar discussion in *al-Fasl al-Awwal* is that whosoever claims Islam and he did not understands correct belief he is disbeliever of what is between him and his Lord (Allah), by general consent of the Ulama. Thus, if disbelief appears to us, we ask him to repent and learn (Islam), and if he did, it is clear to us that he is Muslim, and if he refuses, that means between him and his Lord and also disbeliever in the eyes of Islamic Sharia.

However, if nothing appears to us of his conditions, but he is among the eighth category, according to most likely opinion, we should stop our dealing with him, until his condition appears to us. In short, what is in *al-Fast al-Awwal* and what he rules on is that whoever pronounces two words of Islamic testimony and he did not understand what they contain of correct belief; he is a disbeliever between him and his Lord (Allah), this is according to general consent of Ulama, and it is very clear, no disagreement.

On stopping, according to apparent sharia ruling, in dealing with those whose condition is not clear, and according to predominant opinion, he belong to the eighth category by way of precaution, and this view is not dependable, and there is no action on it, and the verdict should not be issued on it, despite the fact that stopping any relationship with him is correct.

On the hand, if he who uses to judge others and he does not give verdict to people to use it, he is not denied to do so, if his action in that is by way of precaution as Ibn Umar had acted, not by way of atonement (Takfir).

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The well-known dependable action on this issue is that whoever discloses Islam, it is permissible to us to treat him as Muslim, as far as his disbelief does not appear. It is equally right to us whether his condition appears to us or not. However, in connection with someone, this is the general consent of the Ulama, for being lacking of learning. In the past periods, in which there were less development of education, this issue is among the issues which preferences is given to the rare than majority and it is the view of the general public. This is consideration of mercy to the Ummah (community) as confirmed by the principles of knowledge.

If you said, that was what had been mentioned about this eighth category, that they are Muslims in Sharia ruling, as far as, their disbelief did not appear, but they are disbelievers between them and their Lord (Allah) in accordance with general consent of Ulama. This should lead us to suspect beliefs of most of the common Muslims, those whom we call believers and Muslims, in accordance with apparent view, because they are not taught Islam. What is the way out of this issue? What is your supporting evidence by saying that a man could be a disbeliever between him and his Lord, and we then call him a Muslim and a believer, as far as his disbelief does not appear and we can treat him as a Muslim?

The answer to this question is that the discussions of the whole Sunnah scholars on this topic, and there is no disagreement that the Messenger of Allah, may the blessings and peace be upon him, shows satisfaction with pronouncement of the two words of Islamic testimony which are apparent rules. That does not mean it is escaping him from remaining in hell-fire forever. What Sheikh Sanusi clearly mentioned in ***al-Umdah***, the commentary of ***al-Kubrah*** is enough to support the evidence, where he said "The satisfaction of the Prophet (saw) and his companions, may Allah pleased with them, in conducting Islamic rule and preventing fight against them by simple pronouncement of word of belief without enquiry of what is in his secret (heart). This does not indicate that he should be similarly like that up to hereafter. This is the way of conducting rule and regulation according to suspicious and apparent rules. This is not our topic for discussion. Our topic of discussion should concentrate around servant and his Lord, and

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what is preventing him and the rest of disbelievers from remaining in the hell-fire forever.”

Sheikh Sanusi, after that said, the rules and regulations of world were built up on apparent. It is on this ground that Imam Ghazali said, "Do not shake the beliefs of common people; they are left on what they had been on. What he means here by this statement is that, Sunnah had passed without enquiry of what was in the hearts; they are to be discovered in the hereafter, the Day that secrets will be tested.”

It is obligatory to spread out knowledge to whom he requests for he deserves it and not to who turns away, or he does not deserve it. He means, Allah is the best to know, that as far as abomination does not appear in their beliefs, like what is happening to us nowadays. “The rejection of abomination is on essential duty, and it is also a duty to undertake teaching them the truth, in accordance to their minds and ability, surely Allah (swt) makes its pronunciations and its evidence in abundance, everyone is addressed according to his ability and understanding Allah.”

Also, as part of this meaning, what Sheikh Sanusi declared in *al-Umdah* in another place, where he said, "Then what Al-Qadhi said, that the believer should not be found, save he is aware of Allah, the Most High, that does not mean a believer whom we call by word the believer in accordance with apparent meaning, but it means that believer is he who believes in Allah, the Most High, in a matter of fact." He also mentioned the statement of Al-Qadhi Abubakar bin Tayyib, may Allah be pleased with him, in another place in form of a question and said, "The believer should not be found, save he is aware of Allah, the Most High, but their situations are different in this; among them, there is somebody who has strong intellect to express what is in his mind and prove it, also among them, there is he who is certainly aware of Allah and he has no ability to express what is in his mind.”

Then, he answered this question and said, "The statement by Al-Qadhi that among them, there is strong intellect" to its end, and explained that the awareness of Allah is in the heart and its origin is

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habitual, therefore, the theoretical intelligence and pronunciation by tongue had no effect on them. These are not conditions to them. Nevertheless, the purpose of belief and its reasons are in the heart. This is whether he had the ability to express this or not?

There is no doubt of belief which is similarly to this, and this is out of our dispute, but our dispute is in connection with awareness of Allah. Is Al-Qadhi saying that whoever we call a believer is in accordance with what is apparent in meaning or not? In conclusion, it is well-known fact that Al-Qadhi and others do not say this.

However, it is confirmed that there is the possibility in every intelligent person to indicate the existence of Allah or otherwise by his beliefs as an adherent or suspicious or doubtful or misconceiver, not only this, it is possible for him to be a disbeliever or an atheist. Even if the discloser of belief pronounces his evidences and proofs, we cannot resolve his belief and awareness of Allah. Because “there is the probability of suspicion in his heart, which is producing doubt in him, but he would not describe/disclose it to us. It is also possible he memorizes his evidences by imitation without proofs. However, whatever the case the presumption of facts is in conquering suspicion of one of the two issues.”

After that, Malam Sanusi said, all this, is for the part of non-discloser to the belief, but on the part of human being, if he is the best in intelligence, he shall know his condition, because among the ignorant there is somebody who does not know the condition of himself. This means that, what Abdul Salam b. Ibrahim Allaqani declared in the commentary of *Jauharah al-Tauhid* and he said, "it is enough belief when one confesses only. Whenever he confesses the belief, the Islamic rules should apply on him accordingly. He should not be judged with his disbelief, save where he connects or bond himself with disbelief, like prostration to idol for example.”

It is the same in line with what Al- Qadhi Abu al- Fadhl mentioned in *Al-shifa* where he said, "that the rule of those who pronounced the Two Words of Islamic testimony without correct belief, and

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their disbelief does not appear,” and he said to them, “they are not among the believers in the hereafter, but they are among the Muslims in this Universe. This is because of what they disclosed by their tongue of the two words of Islamic testimony. They should be judged according to Islamic rules because of the appearance of what they disclosed as the Islamic symbol.”

Indeed, there is no way for any human being to know the secrets (of the hearts) and there is no instruction to enquire about that. Moreover, in connection to this, the Prophet, peace be upon him, prohibited to judge accordingly and he had asked:

هلا شقت عن قلبه

"Did you split out his heart?"

This is the end of the answer about my defense in relation to those who disclosed Islam and we call them believers or Muslims and we deal with them, as far as their disbelief does not appear to us.

However, the way out of the one you mistrust his beliefs, the majority of common Muslims those whom we mentioned them as Muslims and believers on the basis of what appeared, Malam Sanusi had explained in his book titled: *Sharh al-Wusta*, where he said, "The human being knows himself best. He cannot ask somebody about himself. The man is ignorant of the condition of the hearts of others and cannot determine anything in the hearts of the others. This is a fact, unless when the Messenger of Allah, the legislator, peace be upon him, testifies on somebody to something. In line of this matter, it has to be accepted as obligatory and necessary. Consequently, Allah the Most High and His Messenger (saw) knows the best.

In this regard, it is not expected of us to mistrust the belief of somebody among the Muslim community whether he is a common Muslim or not, because the place of knowledge and belief is the heart. Belief should not be a condition or ability to reasons and show evidences according to the knowledge of the scholars. The man has no ability to express it like that. If he understands as he was being taught the truth and he is out of imitation and he is

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therefore acquainted with knowledge, even if he is not able to express what is in his heart his belief should not be questioned.

If you know that the ability to explain the evidence and expressions are not conditioned to knowledge and out of imitation, but understanding it in mind is the condition. It is therefore not ours to mistrust a common Muslim or anyone and it is not decided upon his own part to be of adherence simply because of his tongue inability or because of his inability to explain the evidences of beliefs, the probability is that he has been aware of the fundamentals of belief in his own perception, by the way which is difficult for him to express it. Meanwhile, there are so many scholars unable to express what is in their hearts and verify the branches of knowledge. What of a common Muslim? Unless, if Allah discloses it through the mouth of another which is indicating what is concealed in his heart of negative belief.

What is necessary at this moment is that he should kindly be taught (the Islamic belief) and cure him from the illness immediately with what is of available treatment. Allah is the Most High. It is also possible for somebody who is not knowledgeable to discuss on some related reasons and make replies on some suspicious matters or matters not clear to him. Nonetheless, it is possible to be doubtful. But, he who is knowledgeable cannot do that. This is the end of Malam Sanusi discussions.

If you said, explain to us your supporting evidence of atonement, in order for us to know who is not an infidel. I said, please be aware that disbelief is the opposite of belief, because Allah the Most High said,

﴿فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ﴾ البقرة: ٢٥٣

“And from among them there is a believer and from among them there is a disbeliever” Baqarah:253.

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The believing therefore means, believing in the Messenger (saw), and believing in what he brought to us. While disbelief means denying all of that. There is belief in Allah, the Most High. There is belief in the Messenger and denying Him is the opposite of that. Whoever obeys the Messenger, surely he obeys Allah. If you understand this you will know that disbelieving means to disagree with specified evidence or to disagree with general consent of the Ulama and common Muslims in a religious matter. This is an issue of jurisprudence; it is not of the scope for mind and theory.

If you said shade more light to us in this with details. I said you shall know that comment on what is expiated with, and what is not expiated with, needs lengthy details. You are therefore requested to be satisfied with recommendation and the law. They are enough for you in this case.

The recommendation is meant to keep off yourself from atonement of the people of Islamic religion altogether, as far as they accepted that no god is worthy for worship, except Allah, the Most High, without denying it. The contradiction is apparent when we can reveal it. The appearance of disbelief on the side of deed is like magnification of stones, offering and slaughtering to trees as well as their disclosing of disbelief in words like mockery of Allah's religion and denying of what is well-known with the coming of the Messenger (saw). We have no way to know the secrets of the heart.

The law means to know that religion is divided into two parts. Part one is related to the fundamentals of belief, while the second part is related to the branches. Whenever denying occurs atonement is compulsory. This is the same whether it is in fundamentals or in branches, if the denying occurs in anyone of the two of what is known necessarily in the religion. Malam Annawawi had said, "whoever denies what is known in Islamic Religion necessarily, he has withdrawn from Islam and is an infidel, save if he was new in coming to Islam and grew up in the village which is far away from the Muslims domain."

If he continues on this condition he should be charged with disbelief like he who rejects the law of adultery, or drinking beer or

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assassination etc, among the prohibited sins which their prohibition is known necessarily in Islam. In short, what he mentioned in his book: **Raudhah**, "That whoever denies what was in general consent and well-known to has become an infidel, all the same whether he has defined evidence or not. The meaning of knowledge with necessity means that which is well-known according to apparent Islamic affairs, which scholars and common Muslims are all agreed in recognizing it, such as prayer, alms-giving, prohibition of alcohol and adultery." This is the end of **Annawawi** discussion.

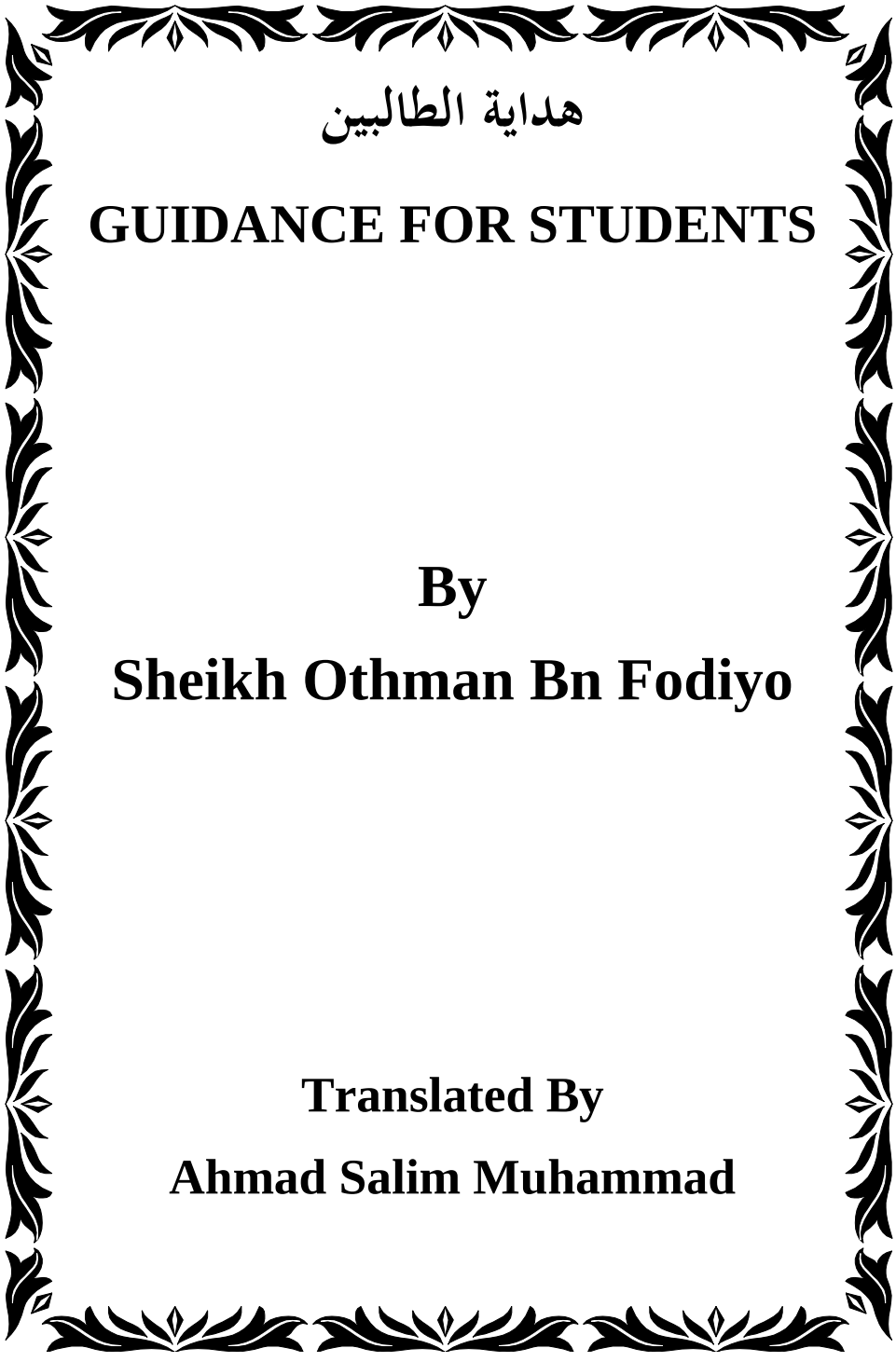
If you said, explain to us what will assist us in increasing our Islam and the religion, I would say, be aware that whoever wish that, he will compel himself of four things:

1. Recitation of the Qur'an and considering its verses, and understanding its meaning.
2. Recitation of the Ahadiths of the Messenger, blessings of Allah and peace be upon him, and reading of his biography and understanding his addresses and following the Sunnah.
3. Knowing the history of the predecessors from the companions to the followers and copying the right things from them, as well as avoiding innovation matters.
4. God-fearing and straightness to obedience, and to keep off insubordinations and sins.

Certainly these four things are delighting to the minds and increasing its light of perception.

This is the end of what we intended to do of writing a book of distinction between Muslims and non-Muslims with assistance of Allah and His good adaptation. Praise be to Allah Who has guided us to this, never could we have found guidance, had not been for the guidance of Allah.

May Allah's blessings and peace be upon our Master, Muhammad (saw) and his family and the companions. Amin



هداية الطالبين

GUIDANCE FOR STUDENTS

By

Sheikh Othman Bn Fodiyo

Translated By

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INTRODUCTION

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

Peace and blessings of Allah be upon our Master, Prophet Muhammad (saw), his family and his companions.

The servant of Allah, distressed, sinful, and weak and in great need of the Lord's Mercy, Usman Muhammad Usman, Fulani by tribe, Maliki by doctrine, and Ash'ari by principles said: God help us and bless us with knowledge, and forgive our sins and pride. Praise be to Allah, Lord of the worlds, peace and blessings of Allah be upon Muhammad (saw) and his companions until the day of Judgment.

This is the book *Hidayatul Dalibina*; (ie, *Guidance To Students*), may the Almighty Allah accept and support it.

The book has three parts: Section one is about the origin of religious education (monotheism). Section Two is on education and Sufism. Section three is on other traditions that have been reported from the book of Buhari and Muslim or from one of those who believe that mind is incapable of perceiving God. I appeal to Allah for assistance, conservation and guidance.

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SECTION ONE

THE ORIGIN OF RELIGIOUS EDUCATION

Malam Abdulrahman Suyudi described "education as the findings in connection with the knowledge we ought to have." This is divided into two: First, the knowledge in which its ignorance is a flaw to faith and belief; such as the knowledge of Allah, His Devine attributes, His Messengers and Prophets, Angels, insight about the Hereafter etc. Secondly, the knowledge in which its ignorance does not affect faith or belief, for instance, showing priority between the position of Angels. Indeed, Subki mentioned in his book: "If there's a person whom in his lifetime, never thought to favour a Prophet over an Angel, God will not question him about it."

Creatures are any being, except Allah the Almighty. They all have a beginning which means they were created by Allah from being in a previous state of non-existence. Glory be to Allah in His infinite wisdom.

From time immemorial God has no beginning and no end. For if He has beginning, He will require Providence: "The beginning" of God is of concern to theologians. But it refuses to be seen as inappropriate. The answer that the name originated from the book of Allah in the Quran says "Sun'allah", (ie the work of Allah) and is read "Sana'allah", which means "God does", the language carefully passed. This was mentioned on the satisfaction of the required language as are carefully described. Malam Abdurrahman Suyuti said, saying this (Sa'ni'u) Allah the Highest King is in an authentic hadith. Hadith was reported by Hakim and Baihaqi reported from Huzaifa that Allah is the One Who knows of the origin of creation. All are His work and craft and all was done by Him (Allah).

HIS THRONE

Contrary to the conventional throne as we know it, Allah is the Almighty. His superiority is beyond human imagination. The scholar, Malam Suyudi commented on Malam Subki's statement in the book *Jam'ul Jawa'mi'I* that said: "Allah's Throne is in fact different from the actual one we can imagine. The reality of Allah is different from any known reality." Furthermore, Ibnu Azzamlaka'ni said: "It is not permissible to compare our actual reality to the Divine." Malam bin Jama'a also said: "There's no need

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to do that except when describing the Lord's attributes." It was also mentioned in Buhari, narrating the case of Khubaibu, he said: "This is the glory of the Lord."

HIS ATTRIBUTES

Life: This attribute shows the quality of education in this regard.

Will: It is the attribute which distinguishes between the probability of occurrence of an event or otherwise.

Education: Ignorance has been wiped away or removed according to their dependency on it.

Determination: This is the power or attribute to influence things based on dependency.

Vision and Insight: These two are attributes that further enhances the disclosure of matters regarding context. Description of His word, that is His speech showed His supremacy and superiority as Allah, the creator. The glory of the Almighty is known through the Quran which came with its own language, its own logic, its own spelling, etc., So, all of these structures have shown that He is the Almighty God, Who is beyond what is attributed to him, like body, His color, His taste or whether He comes from the heaven or the earth or as someone who descends from somewhere. This is because someone with body is always dependent and color and taste are among the items called in Arabic "arlu." All Mighty Allah remains as He was described in the Qur'an:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ {الشورى ١١}

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (al-Shura:11). . .

What came in the Quran and Sunnah of the characteristics is the Almighty's saying:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ {طه ٥}

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"Most Gracious, settled on Al'arsh (The Throne)." (al-Rahman: 5).

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ﴾ {الرحمن ٢٧}

"And the face of Your Lord full of Majesty and honour will abide forever." (al-Rahman:27).

﴿وَلَتُصَنَعَ عَلَيَّ عَيْنِي﴾ {طه ٣٩}

"In order that You may be brought up under My eye," (T.H. :39).

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾ {الفتح ١٠}.

"The Hand of Allâh is over their hands." (al-Fathi:10).

However, the Prophet (saw) said:

إن قلوب بني آدم كلها بين أصابع الرحمن كقلب واحد يصرفه كيف يشاء

"The heart of man is between two fingers of the fingers of the Lord most merciful as He can do with them what He pleases."

Muslim narrated.

Then we know what it means, (ie passage comes in the way) Zawar to Almighty God, Who the religious predecessors scholars in attempting to bring a about balancing the influences, defined as follows that: His Face gives the meaning of Supremacy and Sight to His Majesty and Hand gives the meaning of Power/Authority. The point of the hadith is that the hearts of the slaves are completely linked to the capacity of God, to do with them as He pleases, just the way someone fiddles with a pen between his fingers. Destiny is what Allah has decided to happen even before it happens; this could be good or bad. The creature has no influence or control, it the creator Who determines everything. God does not forgive shirk when someone dies without repenting. But He forgives any other sin if He wished. Almighty Allah says:

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﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

{النساء ٤٨}

"Verily, Allah does not forgive any association with Him, and forgives everything else He wants." (al-Nisa'i:48).

Nothing is questioned about the Almighty, because He is the Creator. Allah Almighty sent encouragement to clear victors: fulfill the mission of the Prophet Muhammad (saw) that as the Almighty said:

﴿وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ {الأحزاب ٤٠}

"But he was the Messenger of Allah and the Seal of the Prophets." (Al-Ahzab:40)

In this statement (of the Alkur'an) there is a form of technical meaning. Because the purpose of which is to fulfill the prophecy of Muhammad (saw). The indication that the first objective has (or is to come later) been achieved. According to the hadiths of Isra'I it was reported that Allah said: "I made you the first to be created amongst the Prophets, and the last to be sent." This hadith was reported by Bazzaru on the authority of Abu Hurairah (ra).

THE MIRACLE OF THE PROPHETS

The Miracles given to the Prophets and Messengers are contrary to what is known or normal: such as raising the dead, destroying a stone-mountain or spring of water gushing out between the fingers's lest their (prophethood and messengerhood) message be challenged and so forth. And what is normal, like rising of the sun every morning, and what is out of the ordinary without question. This is known as petite miracles of Saints (Waliyy). Also something out of the ordinary which occurs in spite of what they claim. This is just like claiming that a baby will speak to confirm his claim, but the baby talked but they rejected it.

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GIFT OF THE SAINTS

The gifts granted to saints are based on measure; this is a man who draws himself closer to Allah and to avoid sinning against Him, and to eliminate the interference in the fulfillment of desires. For example, the letter Umar (ra) sent to the river Nil, and the sight of an army sent to Naha, while on his podium at Medina, and spoke to the commander of the army (Sariya). "O Sariya mountain." That was a warning to him after the mountain, because that's where the troops laid ambush, and that Sariya heard Umar (ra), despite being at a great distance away from them. This version of event, among others, happened to the companions and others bestowed with such gifts. But bearing a child without a father, or turning a statue to an animal is not a gift that is bestowed to a saint. This is the opinion of Malam Kushairi; who remained neutral. Malam Ibnu Subki said in the book '*Jam'ul Jawa'mi'i*': "The true word which confirms that a gift or miracle of a Prophet, could not be a gift to a saint without any difference."

TORMENT AND QUESTIONING IN THE GRAVE

The punishment in the grave is true for the unbelievers and sinners those that are meant to be tormented or restoring life to the body, or any relic. The Messenger of Allah, (saw) said:

عذاب القبر حق

"Punishment in the grave is true."

One day, the Prophet (saw) was passing by two graves when he paused and said:

إنهما يعذبان

"They are being punished."

Buhari and Muslim reported these hadiths.

The questioning by two Angels, Munkar and Nakir in the grave is also true. The Messenger of Allah, (saw) said:

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إن العبد إذا وضع في قبره وتولى عنه أصحابه أتاها ملكان فيقعدانه فيقولان له ما كنت تقول في هذا النبي محمد صلى الله عليه وسلم - فأما المؤمن فيقول أشهد أنه عبد الله ورسوله وأما الكافر أو المنافق فيقولان لا أدري

"Indeed, when a person is buried in the grave and the people turn away, two Angels will come to him, settle and ask him: "What do you have to say about the Prophet Muhammad (saw)?" If he was a believer, he will say: "I testify that he is the servant of Allah and His Messenger." but the infidel and hypocrite will say "we do not know."

Buhari and Mislim reported.

In another narration by Abu Dawud, the Angels will say to him:

فيقولان له من ربك وما دينك وما هذا الرجل الذي بعث فيكم فيقول المؤمن ربي الله وديني الإسلام والرجل المبعوث رسول الله صلى الله عليه وسلم - ويقول الكافر في الثلاث لا أدري

"Who is your Lord, and what is your religion, and who was the Messenger sent to you?" A Believer will say: "Lord is Allah, Islam is my religion and He sent us Prophet Muhammad, peace and blessings of Allah be upon Him." The unbeliever will say: "I do not know," to all these three questions.

According to Tirmizi "Their names are Munkaru and Nakiru." Malam Abdurrahman Suyudi said: "Malam Ibn Yunus mentioned that the names of the Angels which come to the believers are Mabashirina and Bashir.

GATHERING ALL CREATIONS IN ONE PLACE

That is resurrection after their deaths on the last day, to judge everyone on his own account. Indeed, restoring the body of its mobility (life and movement) after death and decay is true. The Almighty Allah says:

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾ {الكهف ٤٧}

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"We gather them and did not leave anyone of them." (al-Kahfi:47).

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾ {التكوير ٥}

"And if the wild animals were collected." (al-Takweer: 5).

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾ {الروم ٢٧}

"And He created in the beginning, and then created it again." (al-Rum:27).

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ {الأنبياء ١٠٤}

"As We began the first creation, We shall repeat it." (al-An'am: 104).

THE RIVER OF AL-KAUSAR

The river of Al-Kausar is true. Malam Kurdubi said: " They are two rivers; one preceding the measuring of deeds on the scales, according to the most authentic reference. People will come out of the graves thirsty, so it (the river) before they face the Sirad. The second is in the Garden of Paradise. Both rivers are called 'Al-kausar.'" Muslim reported from Anas: "One day, the Prophet (saw), was among us. He closed his eyes and smiled; so we asked, *"What made you smile, O Messenger of Allah?"* and the Prophet (saw) said:

أنزلت على آتفا سورة فقرأنا إنا أعطيناك الكوثر ثم قال أتدرون ما الكوثر فقلنا الله
ورسوله أعلم قال فإنه نهر وعدنيه ربي عليه خير كثير وهو حوض ترد عليه أمتي يوم
القيامة آتيته عدد نجوم السماء يختلج العبد منهم فأقول يارب إنه من أمتي فيقال ما
تدري ما أحدث بعدك

"Just now, a chapter has been revealed to me." He read a verse from Suratul-Kausar and then said : "Do you know what is meant by Al-

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Kausar?" We said: "Allah and His Messenger know best." He said: "Indeed, it is a stream the Lord promised me; with it comes a lot of good. It is a reservoir made available to my nation on the day of judgment. Its water is as bright as the stars in the sky. When someone gets chased from it, I'll say: "O Lord, he is among my nation!"

It will be said, "you do not know what he did in the past." It was mentioned by Buhari that:

حوضي مسيرة شهر مأؤه أبيض من الورق وريحه أطيّب من المسك وكيزانه كنجوم
السماء من شرب منه لم يظمأ بعده أبدا

"The stream (is) as long as one month travel. Its water is brighter than silver; its scents better than musk, and portals as the stars of heaven; whoever drinks from it will never be thirsty again."

In another narration by Muslim:

يشخب فيه ميزابان من الجنة

"There are two drainages which flows out of Paradise."

In another report:

يغت فيه ميزابان من الكوثر

"Some two streams flow in it (Paradise)."

Ibn Maja narrated:

الكوثر نهر في الجنة حافتاه الذهب مجراه على الدر والياقوت تربته أطيّب من
المسك وأشد بياضا من الثلج

"Kausar stream flows into Paradise, banked with gold, flows on diamond and sapphire, scents like musk, and the water is white as ice."

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SIRAD IS TRUE

Sirad (bridge over Jihannama) is true. According to the narration of Muslim:

جسر ممدود على ظهر جهنم أدق من الشعر وأحد من السيف حق

"A bridge was spread on Jahannama. It is like the thinnest of hair, and sharper than a sword."

It also came in Bukhari:

يضرب الصراط بين ظهراي جهنم ويمر المؤمنون عليه فأولهم كالبرق الخاطف ثم
كمر الريح ثم كمر الطير وأشد الرجال حتى يجيء الرجل ولا يستطيع سيرا إلا زحفا
وفي حافتيه كالليب معلقة مأمورة بأخذ من أمرت بأخذه فمخدوش ناج ومكدوس في
النار

"Sirad will be put above Hell, and believers will have to pass through it: some as fast as lightning, some like the blink of an eye, and some like the wind; some will pass like flying birds, others like a strong male, some could not walk but crawl. There are two lashes of FIRE hanged on each side, and is commanded to attack anyone who's been ordered, some would be wounded and saved, some would be thrown into the fire."

SCALE

Scale of balance is true. It has two sides; that is how deeds and actions are measured accordingly. Allah, the Almighty said:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ﴾ {الأنبياء ٤٧} الآية.

"And We set up the scales of justice on the Day of Resurrection." al-Anbiya'i:47

Tirimizi narrated an authentic hadith saying: "There will be screening of a man from the community. Ninety nine sheets (of his deeds), each paper as

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long as the eye can see; and The Lord will say: "is there anything you wish to deny from these? Did the writers cheat you?" And he'll say: "No, my Lord!" And Allah will say: "Do you have an excuse?" Again, he will say: "No, my Lord." Allah will say: "this is the truth. There is good among your deeds, and there is no injustice for you today." From then a pamphlet will be held out to him, containing: "I bear witness that there is no deity worthy of worship but Allah, and I bear witness Muhammad is His servant and His Messenger." Allah will say to him, "Bring forth your scale." And he will say: "My Lord! What is the benefit of this pamphlet with these documents?" The Lord will say: "Surely, you will not be cheated. Put these documents on one part (of the scale) the little pamphlet on the other part: This pamphlet will outweigh those documents, because there is nothing that could out-weigh (against) the name of Almighty Allah."

Gazzali and Kurdubi Said: "Scales will not be for everyone, for there are seventy thousand people who will enter Paradise without reckoning, without scale, and they will not receive a pamphlet or document."

SALVATION

Salvation is true. It is of different types. The greatest of all is salvation starting with the judgment and delivering people from the long standing (awaiting judgment). This (salvation) is exclusive to the Prophet (saw), after the people have gone round from one Prophet to another in search of salvation.

The second delivery is the admittance of some people into Paradise without reckoning. Nawawi said: This is exclusive to the Prophet (saw)." But some two teachers, Ibnu Dakikil idi and Subki doubt this (Nawawi's opinion).

The third delivery is for those who deserve to go to hell but would not. Judge Lyal said, "this is not exclusive to the Prophet (saw)," but Nawawi doubts it. Subki said, "There is no strong enough reason to prove the affirmative or contrary."

The fourth delivery is about vindicating the believers who were placed in the fire. The Prophets and the Angels and the believers confer with him (the Prophet).

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The fifth Delivery is about promotion (ranks) in Paradise for those admitted. Nawawi indicates the possibility of isolating this gift to the Prophet (saw).

The sixth delivery is about alleviating punishment for those who deserve eternity in hell. For instance: Abu-Talib. It was narrated in Buhari who said: "I am the first in deliverance, and the first of those granted salvation." It also said about the Prophet's uncle, Abu'Talib: "Perhaps, my deliverance will benefit him, and put him in a less deeper position in hell." Baihaqi narrated: "When I was given a choice between deliverance or half of my nation to enter Paradise, I chose deliverance, because it is more consolidating and sufficient. Do you think salvation is for those who fear God only? Nay, salvation is for sinners, who mixed good (deeds) and did wrong."

SEEING ALMIGHTY ALLAH BY THE BELIEVERS

Seeing the Almighty Allah by the believers after entering Paradise is true. Almighty Allah says:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾ {القيامة ٢٢-٢٣}

"Faces will be radiant on seeing their Lord. "al-Qiyama: 22-23.

It also came in Bahari and Muslim:

إن الناس قالوا يارسول الله هل نرى ربنا يوم القيامة فقال رسول الله -صلى الله عليه وسلم-: ((هل تضارون في القمر ليلة البدر قالوا لا يارسول الله قال فهل تضارون في الشمس ليس دونها سحاب قالوا لا يارسول الله قال فإنكم ترونه كذلك)) الحديث. وفيه أن ذلك قبل دخول الجنة.

"Some people asked the Prophet (saw): "O Messenger of Allah! Shall we see our Lord on the day of judgment?" and the Messenger of Allah (saw) said: "Don't you see the moon on the fourteenth night?" They said to

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the Messenger of Allah: "Yes, we do." Again he asked: "What keeps you from seeing the sun during the day when there is neither cloud nor rain to block your view?" And they said, "Nothing." Then, the Messenger of Allah said: "Thus, you will be seeing the Lord after entering Paradise."

Muslim narrated: "When the believers enter the Garden of Paradise, Allah will say to them: "Do you want Me to add something for you? They'll say: "Did You not lighten our faces? Did You not admit us into Paradise? And save us from the fire?" And the Lord will uncover the barrier. They have never felt anything more accomplishing than just looking at the Lord. According to another report: then he recited this verse:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ يونس: ٢٦

"Those who improve their deeds will get good and more." Yunus:26

Good is Paradise, more is seeing God Almighty. But the disbelievers shall never see Him. This is because the Almighty said:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ﴾ {المطففين ١٥}

"No! Of course, they are, from the Lord but veiled." al-Mutaffifin:15

The Almighty also said:

﴿لَّا تُدْرِكُهُ الْآبْصَارُ﴾ {الأنعام ١٠٣}

"No vision could grasp Him." al-An'am: 103

It means that those who are disbelievers will not see the Lord Almighty.

WAS THE MI'RAJ PERFORMED WITH THE BODY AND SPIRIT OR IN A SLEEP?

The Mi'raji of the Prophet (saw) to the heavens is true. That was after Isra'i; going to Baitil Mikdasi while awake. Almighty Allah says:

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﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ﴾ {الإسراء ١}

"Glory be to Him, Who travels at night with His servant." (al-Isra'i:1).

The Prophet (saw) said:

أتيت بالبراق وهو دابة أبيض طويل فوق الحمار دون البغل يضع حافره عند منتهى طرفه فركبته حتى أتيت البيت المقدس إلى أن قال ثم عرج بنا إلى السماء

"A Buraka was brought to me; it is an animal taller than a donkey and its body like the mule. It laid its legs as long as eyes could see. I rode it to Baitil Mikdasi."

To the end of the hadith as reported by Muslim. In another narration, the Isra'i and Mi'iraj happened with only the soul. Because of what Almighty Allah said:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ {الإسراء ٦٠}

{٦٠}.

"And we made not the vision which we showed You (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ') but a trial for mankind." al-Isra'i:60

Also, what Ibnu Ishaka reported in 'Siyar', saying: "When Mu'awiyah is asked about Isra'i, he should say: "it is a real dream from Allah."

Aisha (ra) also said: "He did not lose his body (saw), Isra'i was made with his soul."

COMING OF ISA, SON OF MARYAM (as)

Coming of Jesus, son of Mary (as) down, is true. It's reported in an authentic narration from Bukhari that: "Indeed Isa, son of Mary, will descend to earth. He will judge righteously. He will break the Cross. He would kill the pig and he would stop giving tribute."

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Up to the end of the hadith.

Dayyalisi narrated in his Musnad that, the Prophet (saw) said:

أنا أولى الناس بعيسى ابن مريم فإذا رأيتموه فاعرفوه فإنه رجل مربع إلى الحمرة والبياض كأن رأسه يقطر ماء ولم يصبه بلل وأنه يكسر الصليب ويقتل الخنزير ويفيض المال حتى يهلك الله الملل كلها إلا الإسلام وحتى يهلك الله زمانه مسيح الضلالة الأعور الكذاب وتقع الأمانة في الأرض حتى يرعى الأسد مع الإبل والنمر مع البقر والذئب مع الغنم وتلعب الصبيان بالحيات فلا يضر بعضهم بعضا يبقى في الأرض أربعين سنة ثم يموت ويصلي عليه المسلمون ويدفنوه

"I'm the most fitting example of Isa, son of Mary (as). When you see him, know him. He is tall. He is reddish white in complexion, water drops from his hair without the water touching his body. He will break the Cross. He will kill the pig and there will be abundance of wealth in his time. Allah will destroy every false religion except Islam. The anguish of Antichrist (Dujjal) the one eyed false Messiah, who calls to invalidate the Prophet's teachings. There will be trust to the extent that a lion will ranch with a camel, tiger with cattle, Hyena and goats: and children may play with snakes, this party will not harm the other party. He will live for forty years, and then die. Muslims will pray for him, (the way Muslims pray on a dead body) and bury him.

In another quote;

أنه يمكث سبع سنين في الأرض

"He will live for seven years on earth."

This quote is more reliable, because he has already spent thirty three years before ascension.

In an authentic hadith, reported by Muslim, the Prophet (saw) said:

ما بين خلق آدم إلى قيام الساعة خلق

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"Between the creations of Adam to the doomsday,

امر أكبر من الدجال

"There's no tribulation like the Dujjal."

In the Musnad by Ahmad from Jabir:

يخرج الدجال في حفقة من الدين وإدبار من العلم وله أربعون ليلة يسيحها في الأرض اليوم كالسنة واليوم منها كالشهر واليوم منها كالجمعة ثم سائر أيامه كأيامكم هذه وله حمار يركبه عرض ما بين أذنيه أربعون ذراعا فيقول للناس أنا ربكم وهو أعور وأن ربكم ليس بأعور مكتوب بين عينيه كافر يقرؤه كل مؤمن كاتب وغير كاتب يرد كل ماء ومنهل إلا المدينة ومكة حرهما الله عليه وقامت الملائكة لأبوابهما ومعه جبال من خبز والناس في جهد إلا من اتبعه ومعه نهران أنا أعلم بهما منه نهر يقول له الجنة ونهر يقول له النار فمن أدخل الذي يسميه الجنة فهو في النار ومن أدخل الذي يسميه النار فهو في الجنة قال ويبعث معه شياطين تكلم الناس ومعه فتنة عظيمة يأمر السماء فتمطر فيما يرى الناس ويقتل نفسا ثم يحييها فيما يرى الناس أيها الناس هل يفعل مثل هذا إلا الرب فيفر الناس إلي جبل الدخان بالشام فيأتيهم فيحاصروهم يشتد حصارهم ويجهدهم جهدا شديدا ثم ينزل عيسى -عليه السلام- فيأتي في السحر فيقول أيها الناس ما منعكم أن تخرجوا إلى الكذاب الخبيث فينطلقون فإذا هم بعيسى فتقام الصلاة فيقال تقدم يا روح الله فيقول فليتقدم إمامكم فليصل بكم فإذا صلوا صلاة الصبح خرجوا إليه فحين يراه الكذاب ينمأ أي يذوب كالملح في الماء فيقتله حتى أن الشجر والحجر ينادى يا روح الله هذا يهودي فلا يترك ممن كان يتبعه أحد إلا قتله

"Dujjal will appear at the time in which religion is shaken and knowledge is ignored. He'll go around the world in 40 day. Some days

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are like a year, some like a month, some like weeks and the rest are like the normal days. There's a donkey he rides. The distance from one ear to the other is 40 feet. He'll say to people: "I am your God." He has one eye. And, indeed, the Almighty God is not one-eyed. And the word "kafir" is written between his eyes and any true believer can read it whether learned or not. He will visit every city and oasis except Madina and Makkah, because Allah has barred him from those places and there are Angels guarding the cities. With him, are stones of cake, there will be great peril except those that followed him. He carries along two streams; he calls one paradise and the other one, hell. Whoever gets into the supposed paradise will be in hell and whoever gets into the hell, would be in Paradise. There is a great tribulation with him. He will command rain from the sky, and it will rain to the ordinary eye. He will raise the dead to the ordinary eye and he will say: "O people, who can do all this except god?" People will run to a volcano, he will follow and inflict great suffering on them. That is when Jesus, son of Mary (as), will descend. He'll come at dawn and say to people: "why didn't you go to this ugly liar?" People will say to him: "lead us in Salat" and he will say: "No let your Imam lead you." After praying Salatul- Subh, they'll go to him (Dujjal). And Dujjal will melt at the sight of Jesus, like salt in water. Jesus will end him and all his followers.

TAKING AWAY THE QUR'AN

Indeed, taking away of the Quran from this world is true. Ibn Maja reported in a hadith from Khuzaifah: "Islam would get old just like writing on a fabric to the extent that no one would know how to fast, pray or even worship, such as slaughtering of animals or giving alms. This will affect the book of Allah as such every verse would be deleted from it overnight." Baihaki also reported in his book that from Ibn Mas'ud saying: "Read the Qur'an while you can for surely, its verses shall be wiped from Earth before the day of judgement." The companions of the Prophet asked: "And what will happen to those that have it by heart?" "It shall be taken overnight from their hearts and they will wake up in the morning with nothing but songs." Malam Kurdubi said this will happen after the passing of Prophet Isa (as) and the Demolition of the Kaaba.

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PARADISE AND HELL

We believe in the notion that Paradise and Hell have already been created. This is proved in the Quran:

أعدت للمتقين

"And it is prepared for those who believe."

أعدت للكافرين

"It is reserved for the unbelievers."

However, in the case of Adam and Eve, regarding their stay in and out of the paradise and also the hadiths about Isra'i, the Prophet said:

أدخلت الجنة وأريت النار

"I was admitted into heaven and I was shown the hell fire."

Also in the hadiths about salvation, Prophet Adam will say: "The mistake of your father expelled him from Paradise?" And so on.

THE PARADISE IS IN THE SKY

We believe that the Paradise is in the sky. Others say it's underground, while others believe no one knows its actual location except Allah.

Malam Abdurrahman Suyudi said: "From what I understand according to the verses of the holy Qur'an and a wide range of hadiths, for instance;

﴿قُلْنَا اهْبِطُوا مِنْهَا﴾ {البقرة ٣٨}.

"Descend from it (Paradise)." al-Baqara:38.

Also in a hadith reported by Bukhari;

سلوا الله الفردوس فإنه أعلى الجنة وفوقه عرش الرحمن ومنه تفجر أنهار الجنة

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"Seek from the Lord, Firdausi. Because, it is the highest level of Paradise, above it lays under the Throne of the Almighty and the streams of Paradise flows from it."

Also, in an authentic hadith reported by Muslim:

أرواح الشهداء في حواصل طيور خضر تسرح في الجنة حيث شاءت ثم تأوى إلى
قناديل معلقة بالعرش

"The souls of true and faithful believers lie in the bellies of some green birds flying around the Paradise near the Throne of the Almighty."

All these are indications that the Paradise is in the sky.

Abu Nu'aimi reported in his book: ***The History of Asbahan***, from Ubaid bin Mujahid from Ibnu Amir linking the hadith to the Prophet (saw), saying;

أن جهنم محيطة بالدنيا وإن الجنة من ورائها فلذلك كان الصراط على جهنم

"Indeed, the hell is all around the world, and the Paradise is behind it. That's why the sirad is between them."

WHERE IS THE HELL FIRE

We are going to be neutral about the location of the hell because no one really knows where it is located except Allah.

Malam Abdurrahman Suyudi said: "I have no hadith to rely on which indicates this (location of hell)." In another narration, it was said that it's deep underground. This is because according to a weak hadith reported by Ibnu Abdulbarri from Abdullah bin Umar: "No one goes on to the sea except he's going to war, Hajj or Umrah because hell is under the sea." Also in the book: ***Shu'abul Iman***, by Baihaki, a hadith from Wahab bin Munabbah said: "On the day of judgment, the sea will be ordered to cut, because it is the cover of the fire. The fire will rise and consume the water in the blink of an eye. These waters are the walls between the fire and the seven layers of Earth. After consuming the water, it will burn even more of the layers of earth (seven) into embers." In another report, still according to

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what Wahab Bin Munabbah related, Zulkarnain went to the Mount Ka'f and saw some little hills besides it, up to the time he asked the mountain; "O Ka'f! Tell me about the Might of the Lord Almighty?" Ka'f replied: "Indeed, If the Lord Almighty so wished, there is a land beyond me which is five hundred years journey from here. It is surrounded by icy mountains without which I would have been burnt by heat from the Hell fire."

Harith bin Usama reported in his musnad from Abdullah bin Salam saying that: "The Paradise is in the sky; while Hell is underground." In an alternative notion, they're both in the sky.

LIFE AFTER DEATH

We believe that there is life after death. The soul prevails after the death of the body. I will be something to be blessed with Paradise or tormented by hell. The souls of the true and faithful believers as mentioned previously, are in the highest level of Paradise while others like good believers are within the ILLIYIN, and the souls of the infidels is in SIJJIN. Every soul is connected to its body literally.

Malam Kurdubi said: "The souls of true believers are in Paradise and the souls of the contrary, are in their graves. Sometimes they reside in the sky. Similarly, the souls visit their bodies in the graves every Friday. But the souls of the truest believers are always in Paradise."

DEATH ONLY COMES AT THE APPOINTED TIME

We believe that death only comes at the appointed time. Allah Almighty has written and ordained the beginning and the end. No one will die before the appointed time either being killed or not.

SINNING DOES NOT NULLIFY THE FAITH

Sinning does not nullify the Faith of a believer in the sense that he will be considered an unbeliever. Also, Bid'ah (innovation) does not expel faith; like debating His Attributes, purpose of creation, seeing Allah on the Day of Judgment and so on. Most of these things are based on assumptions. But comparing Allah to physical objects or straying is strictly forbidden and it is infidelity against Allah. As the Lord Almighty said in the Qur'an:

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﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ١١٦

"Verily, Allah does not forgive any association with Him, and forgives everything else He wants." (al-Nisa'i:116).

This verse explains the consequences of infidelity and shirks. In the event a believer goes to hell, it is believed he will not stay to eternity. He will be punished according to the sins he committed and then admitted into the Paradise. In a hadith reported by Bazzaru and Dabarani, the Prophet (saw) said:

من قال لا إله إلا الله نفعته يوما من دهره يصيبه قبل ذلك ما أصابه

"Whoever testified 'La'ilaha-illaLah', whatever happened to him was ordained but it shall prove worthy one day." This hadith is authentic.

THE PRE-EMINENT CREATION IS PROPHET MUHAMMAD (SAW) THEN ULUL AZMI, THEN THE REST OF THE PROPHETS

Prophet Muhammad (saw) is pre-eminently the best of creations. The Prophet (saw) said:

أنا سيد ولد آدم ولا فخر

"I am the leader of the human race and I'm not bragging."

Reported by Muslim.

Also, in another hadith reported by Bukhari and Muslim, the Prophet (saw) said:

لا تخيروني على موسى وما ينبغي لعبد أن يقول أنا خير من يونس بن متى

"Do not exalt me above Musa and ought not to say I am above Yunus, son of Matta."

In this hadith, we presume the Prophet (saw) said this out of humility or before he was informed of his eminence. The description of his (the

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Prophet) attributes are referenced in a hadith reported by Tirmidhi where the Prophet (saw) said:

إبراهيم خليل الله وأنا حبيب الله

"Ibrahim is loved by Allah and I'm adored by Allah."

According to a section of scholars, Ibrahim is second to him (saw) in the hierarchy.

It came in Sahihul Bukhari:

خير البرية إبراهيم

"Prophet Ibrahim is the most eminent of creations."

Prophet Muhammad (saw) is exempted from this classification. For this reason, this hadith is consolidated. Prophets Musa, Isa, and Prophet Nuhu (may Allah bless all of them) are distinguished from the rest of the Prophets. Abdurrahman Suyudi said: "I never distinguish the eminence between the five most diligent Prophets mentioned in Suratul Ah'kaf and the rest of the Prophets are more eminent than the rest of the people, indiscriminative of their position in the hierarchy."

THE ANGELS ARE NEXT TO THE PROPHETS

Angels are next to the Prophets in ranks above others. The most eminent among the Angels is Jibril (as) according to a hadith reported by Dabarani.

EMINENCE BETWEEN COMPANIONS OF THE PROPHET

Abubakar Sadiq (ra) is the most eminent amongst people apart from the Prophets and the second is Umar bin Khattab, Uthman bin Affan and Aliyu bin Abutalib (ra) in that order.

Abdullah bin Umar (ra) said: "We used to prorogate between people at the time of Prophet (saw). We prefer Abubakar (ra), then Umar (ra), then Uthman (ra) then Aliyu (ra)." Reported by Bukhari. Dabarani adds up: "The Prophet (saw) know about this but did not object."

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Tirmidhi reported a hadith from Anas saying: the Prophet (saw) said of Abubakar and Umar (ra):

هذان سيدا كهول أهل الجنة من الأولين والآخرين إلا النبيين والمرسلين

"These two are the commanders of the heroes in Paradise amongst people apart from the Prophets."

And there are other six people among them, who were promised paradise. Malam Abu Mansur Attamimi gave reference to that which includes Salvation and are: Zubair, Sa'ad bin Abu Waqqas, Sa'id bin Said bin Amru bin Nufailu, Abdurrahman bin Ad and Abu'ubaida bin Jarrahi. The Sunnah companions reported a hadith authenticated by Tirmidhi, from Sa'id saying, the Prophet (saw) said: "Ten people are surely in Paradise: Abubakar, Umar, Uthman, Aliyu, Zubair, Dalha, Abdurrahman bin Auf, Abu'ubaida, Sa'ad bin Abu Waqqas and Sa'id bin Zaid."

Others are those 313 people who attended the battle of Badr and the rest. It came in Bukhari, saying: "Perhaps Allah will look upon the people who fought the battle of Badr and say: 'Whatever you might have committed, (in time to come) I have forgiven you.'" Ibnu Maja reported from Rafi'u bin Khadiji that: An Angel came to the Prophet (saw) asking:

ما تعدون من شهداء بدر فيكم قالوا خيارنا قال كذلك عند خيار الملائكة

"What's the position of matyrs of Badr to You?" The Prophet answered: "They're among our chosen ones." The Angel said, "they're among our chosen ones too."

Then next are the attendees of Uhud followed by those in the treaty of Hudaibiyyah.

The Prophet (saw) said:

لا يدخل النار أحد ممن بايع تحت الشجرة

"None shall enter hell among those who signed the treaty under the tree."

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Reported by Abu Dawud, but Tirmidhi also narrated and authenticated this hadith. Malam Tamimi also concurred with this structure.

Prophet Muhammad (saw) said:

لا تسبوا أصحابي فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهباً ما بلغ مد أحدهم ولا نصفه

"Don't blame any of my companions. Had any of you felt the like of Uhud, he wouldn't have been one fifth as eminent." Narated by Muslim.

And the rest of these people of this generation are more eminent than other generations. Allah Almighty said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ {آل عمران ١١٠}.

"You are the most gracious (people) of generations." ali-Imrana:110

The Prophet (saw) said:

أنتم توفون سبعين أمة أنتم خيرها وأكرمها على الله

"You are the last of generations and more gracious and esteemed (by Allah) of them all."

This is due to the attributes of this generation. There are religious teachers, devout Muslims, martyrs who were promised paradise.

DISTINGUISHED WOMEN OF HONOR

We believe that the most honored women are Maryam (as), daughter of Imran and Fatimah (ra) daughter of the Prophet (saw). Tirmidhi reported and authenticated a hadith saying: "Distinguished among the daughters of men are Maryam, daughter of Imran, Khadijah, daughter of Khuwailid and Fatima, daughter of Muhammad (saw) and A'siya wife of Fir'aun."

It came in Bukhari: "Fatima is the leader of women of this generation."

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Nuasa'i narrated from Khuzaifa saying the Prophet (saw) said:

هذا ملك من الملائكة استأذن ربه ليسلم على وبشرني أن حسنا وحسينا سيذا شباب
أهل الجنة وأن أمهما سيدة نساء أهل الجنة

"There was an Angel who sought permission from his Lord to greet and inform me that Hassan and Hussain are the leaders of young men in Paradise and their mother is the leader of women in Paradise."

Dabarani narrated, that: "On the Day of Judgment, the crow will be ordered to close their eyes until Fatima, daughter of Muhammad (saw), pass." These hadiths indicates her eminence over Maryam. It is definitive that this generation is esteemed over the others. Harith bin Usama narrated in his musnad a (MURSALI) hadith with an authentic chain saying: "Maryam is the most honored woman of her time, and Fatima the most honored of her time." Tirmidhi also narrated from Aliyu (ra) in another format:

خير نساءها مريم وخير نساءها فاطمة

"Distinguished woman of her time is Maryam and the distinguished woman of her time is Fatima."

A hadith scholar, Abdul Fadli Ibnu Hajri said: "A hadith that is Mursal explains Mausul hadith."

THE MOST EMINENT OF THE WIVES OF PROPHET

The most honored amongst the wives of Prophet Muhammad (saw) according to what Almighty Allah said:

وَأَزْوَاجُهُنَّ أُمَّهَاتُهُنَّ ((الأحزاب: ٦))

"And his wives are their mothers." Al-Ahzab:6

That is Khadijah (ra), daughter of Khuwailid, first wife of the Prophet (saw) and then Aisha Siddiqah (ra).

The Prophet (saw) said:

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كامل من الرجال كثير ولم يكمل من النساء إلا مريم وآسية وفضل عائشة على النساء
كفضل الثريد على سائر الطعام

"There are a lot of complete men but there are no complete women except Maryam and A'siya. But the eminence of Aisha is like that of

In another report:

إلا ثلاثة مريم وآسية وخديجة

"None amongst women are complete but three: Maryam, A'siya and Khadijah."

In another notion it is better to be neutral on this issue.

THE PROPHETS ARE PROTECTED FROM SIN

We believe that the Prophets (peace and blessings be upon them) are protected; they do not commit sin big or small, intentionally or not. This is because of the greatness bestowed upon them by Allah. This means they are protected against unlawful acts. Acts of unbelief are rarely committed by a true believer, least of all a Prophet.

ALL COMPANIONS OF THE PROPHET ARE RIGHTEOUS

We believe that the companions ((ra)) are entirely righteous. They're trusted and distinguished (of this generation). The Prophet (saw) said:

خير أمتي قرني

"The most honored amongst this generation are my companions."

Narrated by Bukhari and Muslim.

LEADERS OF THE SCHOOL OF THOUGHTS ARE ON THE RIGHT GUIDANCE

We believe that Imam Malik, Sha'fi'i, Abu Hanifa, Ahmad bin Hambal and other Imams are on the right guidance from their Lord in terms of ideology

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and the like. We would not look (with respect) upon anyone who criticizes them. Dayyalisi and Baihaki narrated in his Musnad, in the book *Al-Ma'rifah*: "Dont insult the Quraish, because, indeed, there is a teacher among them who will fill the land with knowledge." Imam Ahmad said: "this teacher is Sha'fi'i. Because, there's no place where the knowledge of someone from the Quraish hasn't reached all around the world (like Imam Sha'fi'i)."

Hakimu narrated a hadith in his book *Al-Mustadrak* saying: "People will travel on camels in search of knowledge but would never find a teacher like the one at Madina." Sufiyan said: "we think that teacher is Imam Malik." What is objectionable of hadiths from Abu Hanifa is baseless. We have the notion that Abulhassan Al'ash'ari is from the lineage of Musa Al'ash'ari, leader in Sunnah and an introductory upon his counterpart. We never look upon any of his critique. And we have the notion that Abulqasim Junaid, leader of the Sunrise in knowledge, friendship and activity, his way is to be reckoned. Because, it is free of innovations and it leads to total submission to Allah. It's also barred from selfishness and entirely based on the teachings of the Qur'an and the Sunnah.

This is the end of what we intend to discuss about the origins of Deen and it is the first part of the book.

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CHAPTER TWO

KNOWLEDGE OF SUFISM

Its meaning according to Gazzali is: "Purification of the heart to the Almighty Allah and ignore what isn't Allah's." This is why it's called SUFISM. The name was derived from the word 'Safa'u' which gives the meaning of purity. It was said that: "No one becomes famous with the name SUFI without a pure heart; meaning, being pure to the extent of being called SUFI."

On this, if you need to attain the purpose, then you should maintain your attitudes. Meaning, maintain as if you're looking at Him (Allah). The fact is, even if you don't see Him, He sees you. You start with doing the ordinances put upon you; and shy away from what has been forbidden to you big and small. It came in a hadith that:

ما تقرب إلى عبدي بشيء أحب إلى مما افترضته عليه وما يزال عبدي يتقرب إلى بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها ولئن استعاذني لأعيذنه

"My slave never gets closer to Me with a deed more than what I have ordained on him. And I shall adore My slave more when he performs extra. And if I adore him, I shall become the ears he hears with, the sight he sees with, the hand he holds with, the feet he walk with. And if he prays for My protection, I shall protect him." Narrated by Bukhari.

Try as much to be diligent in shying away from what is forbidden to you more than trying to do what has been ordained. It is among the theories of Shari'ah that resisting evil deeds is better than its opposite. This is why it was said that even if you're not able to worship Him, do not sin against Allah. It came in a hadith narrated by Bukhari and Muslim from Abu Huraira (ra) saying:

ما نهيتكم عنه فاجتنبوه وما أمرتكم به فافعلوا منه ما استطعتم

"Stay away from what I have forbidden to you, and do what I have ordained according to what you can."

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In Mu'jamu by Dabarani, it was narrated thus:

إذا أمرتكم بشيء فأتوه وإذا نهيتكم عن شيء فاجتنبوه ما استطعتم

"If I command something, you should do it and if I command against it, you should try your best not to do it."

Abdurrahman Suyudi said: "To me, I am more convinced by the narration of Bukhari and Muslim." But from what is MUBA'HI, you have a choice between doing it or leaving it. If you have good intentions, like staying in the Mosque to rest or intended Itikaf, or another form of worship in order to attain strength or to abstain from Haram, or intercourse with the spouse to break lust and abstention from adultery; all these are good and you will be rewarded for them. With regards to intercourse, Bukhari narrated a hadith saying:

وفي بضع أحدكم صدقة فقل أيأتي أحدنا شهوته وله فيها أجر فقال أرايتم لو وضعها في حرام أكان له وزر فكذا إذا وضعها في الحلال كان له أجر

"Intercourse between spouses is charity." They asked: "One of us will satisfy his lust and still be rewarded?" The Prophet answered: "Tell me, had his lust been put on Haram it is a sin and when that lust is put on halal, he's rewarded."

You should intend to maintain the above mentioned rights even as little as the mustard seed. How, you should always be grateful to Allah Almighty for giving you the power of choice. It came in the musnad of Ahmad saying: "If a man were to prostrate to Allah from the day he was born till the day he dies, he would have seen this as nothing on the Day of Judgment."

The Prophet (saw) said:

إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخل النار وإن أحدكم ليعمل بعمل أهل النار حتى

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ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخل الجنة

"One of you will make the deeds of the people of Paradise till there's nothing but a foot between him and Paradise and he will commit a bad act and go to hell. One of you will make the deeds of the people of hell until he is but a foot away from Hell, and he will do a good act and enter paradise." Narrated by Bukhari and Muslim.

It was also reported by Muslim from Abu'Huraira (ra) that:

استعن بالله ولا تعجزن وإن أصابك شيء فلا تقل لو أني فعلت كذا وكذا لكان كذا وكذا ولكن قدر الله ما شاء فإن لو تفتح عمل الشيطان

"Seek Allah's mercy, and do not despair if something happens to you, don't say: if I had done this and that, so and so would have been. Nay, say: it is Allah's will. He does whatever He wishes. Because saying "I should have done this or that," paves way for the devil.

Do not look upon the attitude of people as you don't expect them to look upon yours. This will block lots of blessings from you. Do what is permitted by the Shari'ah and polite speech that is free of discriminations. Lead your life based on three things:

One: know that whether good or bad, it is the will of Allah Almighty. He has predestined good fortune or tribulations on everyone. If something happens or did not happen it is predestined by Allah. According to His saying:

﴿وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ

بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾ {يونس ١٠٧}

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"And if Allah touches you with a disease, nothing can take it away except Him. And if He wants you with a good fortune, no one can avert His Blessing. Yunus:17

﴿وَأِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ

سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ﴾ {النساء

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"And if something good happens to them, they'll say: This is from Allah. And if something bad happened, they'll say this is from you. Say: Everything is from Allah. al-Nisa'i:78

The Prophet (saw) said:

احفظ الله تجده أمامك وإذا سألت فاسأل الله وإذا استعنت فاستعن بالله واعلم أن الأمة لو اجتمعوا على أن ينفعوك لم ينفعوك إلا بشيء قد كتبه الله لك ولو اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك رفعت الأقلام وجفت الصحف

"Observe Allah and He shall observe you. If you want to seek, seek from Allah. If you need help, pray to Allah. You should know that if the people of this world are to gather to help you, they couldn't, except what Allah has predestined for you. If they are to gather to harm you, they couldn't except what Allah Almighty has predestined for you. Pens are up and papers are dry." Reported and authenticated by Tirmidhi.

Two: Know that, you are a slave. Nay, your Lord Almighty Who created you decides for you the way He wishes, just like the owner of something He owns." It came in a hadith:

الله أرحم بالمؤمن من المرأة بولدها

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"Allah is the most merciful to a believer more than a mother to her child."

And know that Allah never mean to harm you except for your own good. For instance, cleansing your sins will raise your honour. The Prophet (saw) said:

لا يصيب المؤمن من نصب ولا وصب ولا سقم ولا حزن حتى الهم يهمه إلا كفر الله به من سيئاته

"Nothing happens to the believer of disease; suffering or sadness except Allah cleansed him of his sins for that reason."

Reported by Bukhari and Muslim.

If you consider this, total submission to the will of Allah is going to be easy for you.

Three: know that life is too short, and the hereafter is eternal, and surely you are just like a traveller through this world. No doubt you shall reach your destination and stay there. You might have luxury and enjoyment; meet loved ones on the way. This will make you endure the stress of the journey that will soon end. This is by enduring the etiquettes of Allah and abstinence from sinning against Him and stress of life. The reference of the world as journey is derived from a hadith reported by Ibnu Mas'ud said: "The Prophet (saw), slept on a mat and we saw the stamp of the mat on one side of his body, and we said: "O Prophet! We should have brought more mats for you." He said:

مالي والدنيا ما أنا في الدنيا إلا كراكب استظل تحت الشجرة ثم راح وتركها

"What is mine in this world? I'm just like a traveller resting under a tree before I continue my journey." Narated by Tirmidhi.

A COMPLETE BELIEVER

A true believer with complete faith is he, who has completed all the branches of faith. Whoever has one branch left, his faith is incomplete according to what is left. According to the preceding scholars, faith

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increases, it also decreases. Its increase is based on the supplication to Allah's decree and it reduces when His decrees are disobeyed. Branches of faith according to hadith are: "sixty or there about and to seventy or there about or more." This form of doubt is reported by Bukhari and Muslim from Abu Huraira (ra). Three of the authors of **Sunan** narrated it as Sixty four. Some scholars put it upon themselves to issue the figures and the one that came closest in count is Ibnu Hibbana. He stated all the good attributes mentioned in the Qur'an and hadith in the name of faith. The Islamic scholar, Abulfadi Ibnu Hajar agreed with his commentary in Bukhari. Malam Abdurrahman Suyudi said in his book: **Niqaya**, that: "I agree with them." Sheikh Uthman Bn Fodiyo said: "And I agree with them on this."

BRANCHES OF FAITH

FAITH IN ALLAH, HIS ANGELS, PROPHETS, SCRIPTURES AND THE DAY OF RECKONING

This is faith in Allah and His divine attributes. It includes faith in His Angels, Prophets, Scriptures, Destiny and the Day of Reckoning being the last of days, and the resurrection of all beings for judgment with Paradise or Hell Fire, the stream of Kausar, Sirad and the Scale.

LOVE OF ALLAH AND HIS PROPHET; LOVE AND HATE FOR HIS SAKE

The love of Allah, love and hate for his sake and the love of the Prophet (saw) are central to everything. Narrated by Bukhari and Muslim from Anas (ra) saying that the Prophet (saw) said;

ثلاث من كن فيه وجد حلاوة الإيمان أن يكون الله ورسوله أحب إليه مما سواهما
وأن يحب المرء لا يحبه إلا الله

"Whoever has three things, have tasted faith: the love of Allah and His Prophet above all else and loving someone for the sake of Allah..." to the end of the hadith.

Another hadith reported by Abu Dawud and Tirmidhi said that:

الحب لله والبغض في الله من الإيمان

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"Love for the sake of Allah and hate for the sake of Allah. It is part of faith."

Also in a musnad by Ahmad saying:

أوثق عري الإيمان أن تحب في الله

"The most important roles of Faith are to love for His sake and hate for His sake."

RESPECTING THE PROPHET (SAW)

This includes benediction to the Prophet (saw). Indeed, Allah commands respect for the Prophet in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ {الأحزاب

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"O you who believe! Make tribute to him (saw)." al-Ahzab:56.

Also:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

{الحجرات ١}

"O you who believe! Do not parade anything in front of Allah and His Prophet." al-Hjrat:1

Allah also said:

-﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

{الحجرات ٢}

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"O you who believe! Do not raise your voice over the voice of the Prophet." al-Hujurat:).

This is a command to respect him (saw).

Among others, following the teachings (Sunna) of the Prophet (saw).

لن يستكمل مؤمن إيمان حتى يكون هواه تبعاً لما جئتكم به

"A believer's faith will not be complete until he puts my teachings above any other."

Narrated by Asbahan in the book: *Al-Targib*.

Hassan bin Sufyan narrated the same hadith with a different format: "One's faith depends on taking what he wants from my teachings." Chain of this hadith is authentic.

And the Prophet (saw), said:

عليكم بسنتي وسنة الخلفاء الراشدين عضوا عليها بالنواجذ وإياكم ومحدثات الأمور
فإن كل محدثة بدعة وكل بدعة ضلالة

"I urge you to follow my teaching (Sunna) and teachings of the rightly guided Khalifs, bite it with your teeth. And beware of causes, for they are innovations and innovations leads astray."

PURIFICATION OF DEEDS FOR THE SAKE OF ALLAH (IKHLAS)

The Prophet (saw), said:

ثلاث لا يغفل عليهن قلب المؤمن: إخلاص العمل وطاعة ذوي الأمر ولزوم الجماعة

"The heart of a believer does not hate three things; Purify deeds for the sake of Allah, obedience to those who deserve and being (mingle) with Muslims."

Narrated by Ahmad, authenticated by Hakim and someone else.

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Don't be a pretender or hypocrite. Ibnu Maja reported from Shaddad bin Auf linking the hadith to..... "Indeed, what I feel most for people (Muslims), but I do not mean those who worship the Sun, Moon, idols but those who perform acts to please someone other than for love to obey Allah." In another narration, we need to classify this behaviour at the time of the Prophet (saw), as less than a shirk. Indeed, the word shirk have been translated according to what Almighty Allah said:

﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ {الكهف ١١٠}

"And do not associate Almighty Allah with anything in worship." al-Kahfi:10.

It was translated as "pretence or hypocrisy" by means of hiding infidelity and showing Islam. The Almighty Allah said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾
{النور ٣١}

"And repent onto your Lord completely O believers! So you may have a big reward." al-Nur:31

FEAR OF ALLAH'S TORMENT

The Prophet (saw), said:

إن من أفضل إيمان العبد أن يعلم أن الله معه حيث كان

"It is among the highest quality of a believer to know that Allah is with him wherever he is."

Reported by Baihaki in the book: *Shu'abul Iman* and Dabarani in *Maj'mu'ul Ausad*. Asbahani narrated in his book: *Altargib* the hadith from Mu'az saying:

أن المؤمن لا يأمن قلبه ولا يسكن روعته

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"Indeed, the heart of a believer will not be settled (with sinning), and his fear will prevail."

WISHING ALLAH'S GRACE

And wish for His grace, because Allah described its opposite as infidelity. The Almighty Allah said:

﴿إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ {يوسف ٨٧}

"Do not despair from Allah's mercy except for the infidels." Yusuf:87

The Prophet (saw) said:

حسن الظن من حسن العبادة

"A good thought is from a good spirituality."

Also:

أفضل العبادة انتظار الفرج

"The Highest level of spirituality is keeping out anxiety."

Narrated by Baihaki.

GRATITUDE TO ALLAH

Be grateful to Allah, because Allah described its opposite as infidelity. As He said:

﴿وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ

حَمِيدٌ﴾ {لقمان ١٢}

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"And whoever is grateful, is grateful for himself, and whosoever disbelieve, indeed, Allah is most gratified and sufficient." Luqman:12

Abu Dawud narrated: "Whoever received a gift and have something for reward, should give it. And if he doesn't have anything to give, he should praise and appreciate. But if he doesn't, he (disbelieve)."

FULFILL PROMISES

And fulfill your promises. Almighty Allah said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾ {المائدة ١٢}

"O you who believe! Fulfill your promises." Al-Maeda:12

The Almighty Allah also said:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾ {النحل ٩١}

"And fulfill the promises of Allah if you promise." An-Nahl:91

The Prophet (saw), said:

حسن العهد من الإيمان

"A good promise is faith." Reported by Tirmidhi.

TOLERANCE AND ACCEPTANCE OF ALLAH'S JUDGEMENT

Tolerating and accepting Allah's judgment, among which there is conviction. The Prophet (saw) said:

الصبر نصف الإيمان واليقين الإيمان كله

"Patience is a part of faith and conviction is faith entirely."

Reported by Baihaki in the book: *Al-Zuhdu*. Others have also narrated and authenticated the source from Abdullah bin Mas'ud.

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PATIENCE AND BELIEVING IN ALLAH'S JUDGEMENT

Faith consists of five things and anyone who does not possess one of them doesn't have total submission to the will of Allah. These are accepting the judgment of Allah, referring everything to Allah, trust in Allah and relying on Allah entirely in times of hardship.

The Prophet (saw), said:

من سعادة ابن آدم استخارته الله ورضاه بما قضى الله ومن شفاوته تركه استخارة الله
وسخطه بما قضى الله

"It is very important for a person to give preference to Allah's choice and accept the Will and Judgment of Allah. Not doing so is to a person's peril, such as anger or disdain towards the Will of the Almighty."

Reported by Tirmidhi.

SHYNESS

And the state of being shy: the Prophet (saw) said:

الحياء شعبة من الإيمان

"Shyness is a branch of Faith."

Reported by Bukhari and Muslim.

RELYING ON ALLAH

The Almighty Allah said:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ {المائدة ١٢}

"On Allah shall the believers rely." al-Ma'ida:122

Indeed, relying on Allah has been listed among the attributes of faith in a hadith narrated by Bazzaru previously (in part 16-17).

The Prophet (saw) said:

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الطيرة شرك ومامننا إلا أن الله يذهب بالتوكل

"Arrogance is a form of shirk, and each of us has it except if Allah removes it from us through relying on Allah."

He (saw) also said:

الرقى والتمايم والتولة شرك

"Amulets and charms are shirk."

Also said the Prophet (saw):

العيافة والطيرة والطرق من العجت

"Soothsaying and fetishism are magic."

These hadiths are narrated by Abu Dawud and others. Amulets are usually tied around the neck of a child or baby and charms causes love between husband and wife (it is believed). The local soothsayers also attempt to tell the future through designing patterns on the ground.

HAJJ AND UMRAH

These are obligatory and the lesser pilgrimages. Allah the Almighty said.

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ البقرة: ١٩٦

"And complete the Hajj and Umrah." al-Baqara:196

It has been said previously in a hadith:

"Islam is built on five things, including the pilgrimage therein."

Bazzaru narrated. "Islam is rationed into eight. Being a Muslim, Salat, Charity, pilgrimage to the house of Allah, fasting, commanding good, forbidding what is bad, jihad in the way of Allah. Whoever fails to have something among these is lost.

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Hibbana reported in his authentic book on the authority of Abu Sa'id Al Khudri that Allah Almighty says: Indeed, whoever among my servant I have given physical fitness and I gave him a long life, but five years passed without coming to me on (pilgrimage), then he is forbidden to have (good)."

GRACE

Grace is part of the branches of faith. The Prophet (saw), said:

لا تنزع الرحمة إلا من شقى

"None shall be deprived of Grace except those who are doomed."

Narrated Bukhari in his book, *Al-Adab*, and also reported by someone else. He (saw) also said:

من لا يرحم الناس لا يرحمه الله

"Whoever is ungracious to people, Allah will be ungracious to him."

Reported by Bukhari and Muslim that the Prophet (saw) said:

لا يدخل الجنة إلا رحيم

"None shall enter Paradise except he whom is gracious."

The companions asked:

ليس أن يرحم أحدكم صاحبه إنما الرحمة أن يرحم الناس

"O Prophet! But we are all granted." The Prophet said: "It is not being gracious to your fellow companion but to be amiable to people at large."

Narrated by Bazzaru.

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HUMILITY AND STAYING AWAY FROM ARROGANCE

Practice humility. This include respecting the elders and being gracious to the little ones and also distancing one's self from arrogance and pride. The Prophet (saw), said:

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر

"He that has arrogance as little as a mustard seed in his heart shall never enter paradise."

Reported by Muslim also that the Prophet (saw) said:

ومن لم يرحم صغيرنا ويعرف حق كبيرنا فليس منا

"He who is not gracious to our little ones and respect our elders is not one of us."

Reported by Bukhari in his book, *Al-Adab* and reported by Abu dawud and Tirmidhi.

In another narration, it is reported that the Prophet (saw) said:

ويوقر كبيرنا ويأمر بالمعروف وينهى عن المنكر

"And he should respect our elders, command righteousness and distancing oneself from evil."

In another narration from Ahmad:

ليس من أمتي من لم يجل كبيرنا ويرحم صغيرنا ويعرف لعالمنا حقه

"He is not among my people he who does not respect the elders and is not gracious to the little ones and does not respect the rights of our teachers."

He reported the Messenger of Allah (saw) saying:

ثلاثة لا يستخف بهم إلا منافق ذو الشبهة في الإسلام وذو العلم وإمام مقسط

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"None mistreat three people except a hypocrite: one that grows gray hair in Islam, a teacher and a just leader."

Dabarani also reported the Prophet (saw) saying:

ثلاث مهلكات شح مطاع وهوى متبع وإعجاب المرء لنفسه

"There are three things that are destructive: stinginess, selfishness and pride."

Hakimu and other reported some hadith:

أهل النار كل جواظ مستكبر

"The people of hell are arrogant and proud. There's no man who walks arrogantly and proud of himself unless Allah is angry with him."

Almighty Allah said:

الكبرياء رداء والعظمة إزارى فمن نازعني في واحد منهما أدخلته جهنم

"Pride is My cloth and pride is My scarf. Whoever challenges me on any of these will be admitted into the hell."

In another narration:

قصمته

"I will break him."

SHUNNING JEALOUSY AND ENVY

The Prophet (saw), said:

الحسد يأكل الحسنات كما تأكل النار الحطب

"Envy eats up virtues like the way termites eat wood."

Narrated by Abu dawud. Also the Prophet (saw) said:

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لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا

"You shall never enter Paradise unless you believe and you shall not believe unless you love one another."

Narrated by Muslim. He (saw) also said:

دب إليكم داء الأمم قبلكم الحسد والبغضاء هي الحالقة حالقة الدين لا حالقة الشعر

"The disease of the past generations has crawled onto you; that is jealousy and envy."

Reported by Tirmidhi. Also:

إن النميمة والحقْد في النار لا يجتمعان في قلب مسلم

"Traitors and informers are in hell and don't match the heart of a Muslim."

Reported by Dabarani. Also:

لا يستقيم إيمان عبد حتى يستقيم قلبه

"The faith of a believer will not be balanced unless his heart is balanced."

Reported by Ahmad.

DON'T GET ANGRY

The Prophet (saw) said:

أكمل المؤمنين إيماناً أحسنهم خلقاً

"The best of believers is one with the subtle attitude."

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Hakimu authenticated this hadith. Asbahani reported in the book of *Al-Targhib* that:

لا يستكمل العبد الإيمان حتى يحسن خلقه ولا يشفى غيظه

"The faith of a servant will not be complete unless he possessed a good character and control his anger."

Indeed, the Prophet (saw) said to a person who seeks to be enjoined by the Prophet (saw) that:

لا تغضب

"Don't get angry."

Reported by Bukhari.

STATEMENT OF TESTIMONY (*Kalimatu shahada*)

It came in the hadith of branches of faith previously that "The most glorious branch of faith is the statement: ***La'ilaha Illallah***.

Ahmad and others reported a hadith, saying: "Renew your faith." The companions asked: "O Prophet (saw) how do we renew our faith?" The Prophet said:

أرفعها قول لا إله إلا الله

"Always speak the word La'ilaha Illallah."

READING THE QUR'AN

Almighty Allah said:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾ {فاطر ٣٢}

"And we gave inheritance of the book to those chosen among Our servants." Fatir:3.

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The Prophet (saw) said:

اقرأوا القرآن فإنه يأتي يوم القيامة شفيعا لأصحابه

"Read the Quran! For, indeed, it shall come to save its readers on the day of judgment."

Reported by Muslim.

The Prophet (saw) was asked: "what is the most precious of deeds?" He answered: "What Descends and moves." They asked: "what is that?" He answered:

صاحب القرآن يضرب في أوله حتى يبلغ آخره وفي آخره حتى يبلغ أوله

"Reading the Quran starting from the beginning to the end and also the end to the beginning."

Also: "The most precious deed of My generation is reading the Qur'an."

These two hadiths were reported by Baihaki. Ahmad and others Narrated:

أهل القرآن هم أهل الله وخاصته

"The people of the Quran are the people of Allah."

SEEKING AND TEACHING EDUCATION

The Prophet (saw) said:

من يرد الله به خيرا يفقهه في الدين

"When Allah decides something good for someone, He will make him understand the religion." Reported by Bukhari and Muslim.

He also said:

خصلتان لا يجتمعان في منافق حسن سمع وفقه في الدين

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"Two things cannot be of a hypocrite; good appearance and understanding the religion." Reported by Tirmidhi.

He also said:

لكل شيء عماد وعماد هذا الدين الفقه

"Everything has a pillar; the pillar of this religion is knowledge."

Narrated by Dabarani. He also said:

طلب العلم فريضة على كل مسلم

"Seeking knowledge is compulsory to every Muslim."

Also:

تكون فتن يصبح الرجل فيها مؤمنا ويمسي كافرا إلا من أحيا الله قلبه بالعلم

"Trials will be when a person wakes up in the morning as a Believer but reach (toward) the evening as an unbeliever except those that Allah illuminates their hearts with knowledge."

These two hadiths were narrated by Ibnu Maja. Also:

من سئل عن علم فكتمه ألجمه الله بلجام من نار يوم القيامة

"Whoever is asked a question about some knowledge and he hides it knowingly, Allah will unleash a whip of fire on him on the Day of Judgment."

Narrated by Tirmidhi and unauthenticated by Hakim.

SUPPLICATION

The Prophet (saw) said:

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الدعاء هو العبادة ثم قرأ هذه الآية ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ {غافر ٦٠}

"Supplication is worship and he read this verse: "Call Me and I will answer you. Indeed those that are arrogant from worship will go to hell, so lowly." Gafir:60

Reported By Bukhari and Muslim.

REMEMBRANCE OF ALLAH AND AVOIDING FUTILITY

The remembrance of Allah, among which is repentance and avoiding futile statements. The Prophet (saw), said:

أفضل الإيمان أن تحب لله وتبغض لله وتعمل لسانك في ذكر الله

"The best of Faith is love for the sake of Allah and hate for the sake of Allah, and conduct your speech in the remembrance of Allah." reported by Ahmad and Baihaki.

The Almighty Allah mentioned in describing true Believers saying:

إذا سمعوا اللغو أعرضوا عنه

"They shy away from futile statements."

These combines to include talks like gossiping, backbiting, lies and insults. Indeed, Dabarani has narrated hadiths previously that:

لا يدخل الجنة نمام

"Backbiters do not enter Paradise."

The Almighty Allah said about gossip:

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﴿وَلَا يَغْتَبِ بَّعْضُكُم بَعْضًا﴾ {الحجرات ١٢}.

"One side shouldn't gossip about the other side." al-Hujurat:12

Prophet (saw) said:

يطبع المؤمن على الخصال كلها إلا الخيانة والكذب

"Even if a believer is attributed with all attributes except lies and cheating."

Narrated by Ahmad.

He (saw) also said:

المؤمن ليس بالطعان ولا اللعان ولا الفاحش ولا البذي

"A Believer doesn't backbite, insult or makes false statement.

And (saw) said:

الحياء والعى شعبتان من الإيمان البذاء والبيان شعبتان من النفاق

Shyness in speech are important branches of faith and insult and lies are branches of hypocrisy

This two hadiths were authenticated by Hakim. It came in a hadith narrated by Bukhari and Muslim that the Prophet (saw) said that:

من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت

"Whoever believes in Allah and the last day should speak kindly or stay quiet."

PHYSICAL AND SPIRITUAL PURIFICATION

Physical purification is in the form of ablution or bath. Wash away impurities and also the ruling on removing the fingernails, hair and what

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causes body odor and doing circumcision. This means keeping away from dirt. The Prophet (saw) said:

الطهر شطر الإيمان

"Purity is half of Faith." narrated by Muslim.

In another narration by Nasa'i:

إسباغ الوضوء

"And complete your ablution."

He also said:

لا يحافظ على الوضوء إلا مؤمن

"Only the faithful observe their ablution."

Authenticated Ibnu Hibbana.

Also:

الفطرة خمس الختان وحلق العانة والاستحداد وقص الشارب وتقليم الأظفار ونتف الإبط

"There are five points of cleanliness: circumcision, barbing the hair, cutting the fingernails, shaving armpits and shaving the public hair."
narrated by Bukhari and Muslim.

He (saw) also said:

إن الله طيب نظيف يحب النظافة فنظفوا أنفسكم

"Indeed, Allah is pure and clean so He likes cleanliness. So keep your surroundings clean and tidy."

Reported by Tirmidhi and Ibnu Maja.

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In another narration:

تنظفوا فإن الإسلام نظيف

"You should be clean because, Islam is clean and refined."

DRESSING THE GENITAL PART

The Prophet (saw) said:

من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام بغير إزار

"Whoever believes in Allah and the last day should not go to the bathroom without something to cover his genitals part."

Reported by Tirmidhi and someone else.

Also reported by Tirmidhi from Mu'awiyah bin Haidar said:

يا رسول الله عورتنا ما نأتي منها وما نذر قال ((احفظ عورتك إلا من زوجتك أو ما ملكت يمينك)) فقال: الرجل يكون مع الرجل قال ((إن استطعت أن لا يراها أحد فافعل)) قال: فالرجل يكون خاليا قال ((الله أحق أن يستحيا منه)).

"Oh Messenger of Allah, what should we put on our genitals and what do we cover?" The Prophet said: "Keep your genitals covered except to your wife." He asked: "what about a man to a fellow man?" The Prophet said: "if you can keep others from seeing it, do so." He was asked again: "what if someone is alone?" the Prophet said: "the most appropriate is to feel shame before Allah."

COMPULSORY AND VOLUNTARY PRAYERS AND CHARITY

Bukhari and Muslim and others narrated from Ibnu Abbas that the Prophet (saw) said to the representatives of the people of Abulkaisi:

أتدرون ما الإيمان بالله شهادة أن لا إله إلا الله وإني رسول الله وإقام الصلاة وإيتاء الزكاة وأن تودوا خمس ما غنمتم

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"Do you know what believing in Allah means? Testify there is no deity worthy of worship except Allah and I am His Messenger, observe constant prayers, give out charity and give out one fifth of the bounty you found."

Bukhari and Muslim reported from Ibn Omar saying that: "The Prophet, (saw) said:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله ويقيموا الصلاة ويؤتوا الزكاة فإذا قالوا ذلك عصموا مني دماءهم وأموالهم

"I was commanded to battle people until they testify that "there is no deity worthy of worship except Allah and Muhammad is His Messenger." Perform constant prayer, give out charity. If they do this they have protected their bodies and valuables from me."

The Prophet (saw) said

إن بين الرجل وبين الشرك والكفر ترك الصلاة

"What is between a man and shirk and infidelity is prayer." narrated by Muslim.

And in another narration:

العهد الذي بيننا وبينهم الصلاة فمن تركها فقد كفر

"The promise between us is pray, so whoever stops prayer has, indeed, disbelieved."

Authenticated by Hakim.

THE REDEMPTION OF SLAVES AND FREEING THEM

The Almighty Allah said:

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﴿وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ إِلَى ﴿وَفِي

الرِّقَابِ﴾ {البقر ١٧٧}.

"That religion is to whom believes in Allah and the last day..." al-Baqara:177

Up to his saying:

﴿وَفِي الرِّقَابِ﴾ {البقر ١٧٧}.

"And in the freeing of slaves." (al-Baqara:177)

Bukhari and Muslim reported the Prophet (saw) saying that:

من أعتق رقبة أعتق الله بكل عصب منها عضوا منه من النار حتى فرجها بفرجه

"Whoever freed a slave, Allah will free every joint in his body in return."

GIVING OUT GIFTS

Ahmad reported from Amru bin Absah, saying that he asked the Prophet (saw): "O Messenger of Allah, what is faith?" he said:

الصبر والسماحة

"Patience in giving."

Abu Ya'ala reported the exact hadith from Jabir (ra). He also reported from Anas (ra) saying that the Prophet (saw) said that:

ما محق الإسلام محق الشح شيء

"There's nothing which erases Islam from the mind like stinginess."

Tirmidhi also reported:

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خصلتان لا يجتمعان في مؤمن البخل وسوء الخلق

"A believer cannot possess two characteristics: stinginess and bad behavior."

It is part of a gift to feed visitors with feast. It came in Bukhari and Muslim that: "A man asked the Prophet (saw): "what is better in Islam?" The Prophet (saw) said to him:

تطعم الطعام وتقرء السلام على من عرفت ومن لم تعرف

"Feed someone and greet someone whether you know him or not."

It was mentioned in a Hadith:

من كان يؤمن بالله واليوم الآخر فليكرم ضيفه

"Whoever believes in Allah and the last day, should honour his guests."

COMPULSORY AND VOLUNTARY FASTING

The Prophet (saw) said:

ينى الإسلام على خمس شهادة أن لا إله إلا الله وأني رسول الله - صلى الله عليه وسلم - وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج بيت الله الحرام

"Islam is built on Five Pillars: testify there is no diety wothy of worship except Allah, that I am his Messenger; observe Salat; fast in the month of Ramadan; give out the zakkat and perform pilgrimage to the sacred house of Allah."

Reported by Bukhari and Muslim. He (saw) said:

أسهم الإسلام ثلاث: الصلاة والصوم والزكاة

"The classifications of Islam are three: Salat, fasting and charity."

GUIDANCE TO STUDENTS

Also reported by Ahmad from Jabir: "A man asked the Prophet (saw) what is faith?" He (saw) said:

أن تشهد أن لا إله إلا الله وأن محمدا رسول الله والصلاة وتؤتي الزكاة وتصوم رمضان
وتحج البيت

"Testify that there is no deity worthy of worship except Allah and I am His Messenger; observe prayer; fasting in the month of Ramadan and pilgrimage to the house of God."

Abu Ya'ala narrated the Prophet (saw) saying:

عرى الإسلام وقواعد الدين ثلاثة من ترك واحدة منهن فهو كافر حلال الدم: شهادة
أن لا إله إلا الله والصلاة المكتوبة وصوم رمضان

"The ropes of Islam are three. Whoever leaves one of them is an Infidel and his blood is lawful. To testify that there is no deity worthy of worship except Allah; observe Salat and fasting in the month of Ramadan."

It also came in a hadith reported by Muslim saying:

الصيام جنة أو وقاية من النار

"Fasting is a shield and protection from hell."

OBSERVING I'TIKAF

Ibnu Hibbana narrated in his authentic book and it was also reported by someone else:

GUIDANCE TO STUDENTS

إذا رأيتم الرجل يعتاد المسجد فاشهدوا له بالإيمان فإن الله يقول: ﴿إِنَّمَا

يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ {التوبة ١٨}.

الآية.

"If you see a man getting used to the Mosque, bear witness that he is faithful." The Almighty Allah said: "only know this, he who revived the Mosque of Allah believes in Allah and the last day...." (al-Tauba:18) to the end of the verse.

SEEK THE NIGHT OF POWER

And seeking the night of power is seeking the night in the night in the month of Ramadan by praying in the night. This was enjoined in an authentic Hadith according to Bukhari and Muslim:

من قام ليلة القدر إيمانا واحتسابا غفر له ما تقدم من ذنبه

"Whoever stood in the night of power, believing and seeking reward he will be forgiven all his past sins."

Abdur-rahman Suyudi said: "Of course, our consensus have specified the last 10 days and in the odd nights."

DAWAF (CIRCUMAMBULATION)

And do **DAWAF**, because it is like prayer. Some have placed it equal to prayer. There is a Hadith in the book of Al-Mustadrak saying: "circumambulation at the Kaaba is prayer."

GUIDANCE TO STUDENTS

RUNNING IN ORDER TO RESCUE ONE'S RELIGION

This among others is migration from an infidelity country. Ahmad reported with the authority of Amru bin Absah, saying: "a man asked: "O Prophet (saw), which faith is the most eminent?" The Prophet (saw) answered:

قال أن تهجر السوء قال: فأبي الهجرة أفضل قال الجهاد

"Stay away from bad deeds." He asked: "which migration is the best. He answered: "Jihad."

FULFILLING VOWS

Almighty Allah said:

﴿يُوفُونَ بِالنَّذْرِ﴾ {الإنسان ٧}

"They fulfill their vows." al-Insan:7

And speculation in a way of swearing and keeping account of swearing in what is allowed to swear upon. The Almighty Allah said:

﴿وَأَحْضُوا أَيْمَانَكُمْ﴾ {المائدة ٨٩}.

"And keep account of your swearing." al-Ma'ida:89

من حلف على يمين صبر يقطع بها مال امرء مسلم لقي الله وهو عليه غضبان

"Whoever swears in order to collect the property of a Muslim will meet Allah while being angry with him."

Reported by Bukhari and Muslim.

He (saw) also said:

GUIDANCE TO STUDENTS

من حلف بغير الله فقد كفر وأشرك

"Whoever swear to someone other than Allah has indeed committed shirk."

Narrated by Tirmidhi and Abu dawud authenticated by Hakim.

OFFER EXPIATION

And offer expiation. It has different correlation, because, it is one of the rights of Almighty Allah. It came in a hadith narrated by Bukhari and Muslim that the Prophet (saw) said:

دين الله أحق بالقضاء

"Allah's debt is more worthy to be paid."

CHASTITY THROUGH MARRIAGE

The Prophet, (saw), said:

يا معشر الشباب من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج

"O young people! Whoever has something to feed a family should marry because it's the best way to avoid lust."

Also:

إني أنام وأقوم وأصوم وأفطر وأتزوج النساء فمن رغب عن سنتي فليس مني

"Indeed, I sleep, I pray at night, I fast, and I drink water (not Fasting) and I marry women. So whoever averts from my teachings is not with me."

GUIDANCE TO STUDENTS

Reported by Bukhari and Muslim. Tirmidhi and others reported three things from the Prophetic teachings: Shyness, using perfume and brushing the teeth and marriage.

ESTABLISHING THE RIGHTS OF THE FAMILY

The Prophet (saw) said:

ابدأ بمن تعول

"Start with the person you feed"

Reported by Bukhari and Muslim. He (saw) also said:

أفضل الدينار دينار ينفقه الرجل على عياله

"The best penny is the one a person spends on his family."

Reported by Muslim. Also, the Prophet (saw) said:

كفى بالمرء إثماً أن يضيع من يعول

"It is sin enough for someone to insult the person he feeds."

Reported by Abu dawud.

OBEDIENCE TO PARENTS

The Almighty Allah said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ {الإسراء

٢٣ { الآية.

GUIDANCE TO STUDENTS

"And your Lord ruled that you should not worship anyone but Him, and about your two parents be obedient to them." (Isra'i:23)

Bukhari and Muslim reported on the authority of Ibn Mas'ud saying:

أى الأعمال أفضل قال الصلاة لوقتها قال قلت ثم أى قال بر الوالدين قلت ثم أى
قال الجهاد في سبيل الله

"O Messenger of Allah! Which is the most eminent of deeds?" he answered: "Observe prayer in time." I said: "Then what?" he said: "Jihad in the way of Allah."

Tirmidhi and others reported this hadith.

رضى الرب في رضى الوالد وسخطه في سخط الوالد

The countenance of the Lord is in the pleasure of parents and His anger is in the anger of parents.

TRAINING AND HANDLING CHILDREN

The Prophet (saw), said:

من كان له ثلاث بنات يؤدبهن ويكفهن ويرحمهن فقد وجبت له لجنة البتة

"Whoever has three daughters should educate and protect them, be gracious to them, and then indeed the paradise is compulsory to him."

Reported by Bahari in his book: *Al-Adab*. Abu Dawud and others also reported that the Prophet (saw) said:

من كان له ثلاث بنات أو ثلاث أخوات أو بنتان أو أختان فاحسن صحبتهم واتقي
الله فيهن فله الجنة

GUIDANCE TO STUDENTS

"Whoever has three daughters or three sisters and improved their social well-being and fear Allah in their account, indeed Paradise is sure to him."

Also in another hadith, he (saw) said:

ن يؤدب الرجل ولده خير له من أن يتصدق بصاع

"The parent will not give his child a gift more than the gifts of good upbringing."

Bukhari reported in his book, ***Al-Adab***, on the authority of Omar, saying that Allah mentions the righteous with this name because of the good things they do to parents or children because of the way a father has rights over the child so does the child have rights over the father.

COMMENTARY: From the rules of sharia, what commands goodness is from Sharia. For instance, drinking alcohol is forbidden so does drinking urine. But the Shari'ah states a penalty for drinking alcohol but didn't state a penalty for drinking urine. For this reason, a father and child have rights over each other. The Almighty Allah, in His Book has extremely enjoined to parents in different parts but didn't do so to the child. He was left to nature because naturally a child pities his parent and the other way around.

CONNECTING AND VISITING RELATIVES

The Prophet, (saw), said:

لا يدخل الجنة قاطع الرحم

"Whoever truncates relationship will not enter Paradise,"

Reported by Bukhari and Muslim.

OBEDIENCE TO ELDERS AND AFFECTION FOR THE SLAVES

The Prophet (saw) said that:

GUIDANCE TO STUDENTS

إن العبد إذا نصح لسيده وأحسن عبادة ربه فله الأجر مرتين

"Indeed, if a slave is obedient to his Lord it has two results: it shows affections for the slaves owned by you."

إخوانكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه من طعامه
وليلبسه من لباسه ولا يكلفه ما يغلبه فإن كلفه ما يغلبه فليعنه

"They are your brothers and sisters, Allah put them under your lordship so feed them from what you eat and cloth them from what you wear and do not put upon them jobs they can not do, help them."

Reported by Bukhari and Muslim.

And the Prophet, (saw), said:

لا يدخل الجنة سيئ المملكة

"A person with bad possession will not enter Paradise."

Someone asked the Prophet how many times should I forgive my slave?" the Prophet (saw) answered: "70 times every day," reported by Tirmidhi and others.

It was reported on authority that the Prophet (saw) said:

الصلاة الصلاة واتقوا الله فيما ملكت أيما نكم

"Observe prayer and fear Allah according to your power."

Hakimu also reported the Prophet (saw) saying:

أكمل المؤمنين إيماناً أحسنهم خلقاً وألطفهم لأهله

"The best among believers is he whose attitudes is the best and most subtle to his family."

GUIDANCE TO STUDENTS

ESTABLISHING LEADERSHIP WITH JUSTICE

Establish leadership with justice because leadership is among the solutions of the community. The Almighty Allah said that "If you judge among people judge with justice." It is reported that seven people will not enjoy the mercy of Allah and among them is an unjust leader.

JUDGEMENT WITH THE BOOK OF ALLAH, OBEDIENCE TO THE PROPHET NOT ARGUING WITH PEOPLE

The Prophet (saw) said:

"Keep away from arguing with people and follow the people of Sunna."

Tirmidhi and Nasa'i reported the Prophet (saw) saying that: "I command you with five things. Allah commanded me with listening, obedience, Jihad, migration and co-existence, because whoever leaves people has removed the roof of Islam from his neck except if he comes back and make obedience to leaders." The Almighty Allah said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ

مِنْكُمْ﴾ {النساء ٥٩}

"O you who believe! Obey His Messenger and obey the leaders assigned to you." An-Nisa:59

Abu Dawud and another reported the Prophet (saw) saying:

أَوْ صِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَلَوْ بَعْدَ حَبْشِي

"I enjoin you to fear Allah and listen and obey your leaders even if he is a slave from Ethiopia."

RECONCILIATION BETWEEN PEOPLE

Reconciliation between people entails what the Almighty Allah said:

GUIDANCE TO STUDENTS

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا﴾ {الحجرات

.{٩}

"When two parts of the believers fight you should reconcile them..." al-Hujurat:9 to the end of the verse.

HELPING EACH OTHER BASED ON RIGHTEOUSNESS

And help each other based in goodness and righteousness. Command each other on righteousness and forbid each other on what is bad. This came from Muslim. It was reported that the Prophet (saw) said:

من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك
أضعف الإيمان

"Whoever amongst you sees a bad thing should change it with his hand; if there is no chance, he should use his tongue; if not, then with his mind and this is the weakest (part) of faith.

ESTABLISH THE BOUNDS OF ALLAH

The Almighty Allah Said:

﴿وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾ {النور ٢}

"And you shall not pity them in the religion of Allah." An-Noor:2

The Prophet (saw) said:

إنما هلك الذين من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه وإذا سرق فيهم
الضعيف أقاموا عليه الحد

GUIDANCE TO STUDENTS

"Indeed, what destroyed the people before you was when someone prominent said something to you, you will believe him, but when someone inferior steals then they will establish judgment on him."

And also:

إقامة حد من حدود الله خير من مطر أربعين ليلة في بلاد الله

Establishing the bounds from the bounds of Allah is better than 40 days of rainfall in the cities. He also said establish Isle of Palms near and far and don't let suspicions keep you from the work of Allah."

JIHAD IN THE WAY OF ALLAH

Information about these have been discussed previously in different sections. The Prophet (saw) said the Book of the Dead people have been closed except those who died in the way of Islam. Indeed, the virtues added until the last day, are exempted from the torment of the grave.

ENTRUSTING CONFIDENCE

The Almighty Allah said:

إقامة حد من حدود الله خير من مطر أربعين ليلة في بلاد الله

Indeed, Allah commands you to entrust confidence to their owners." Al-Maeda:5)

The Prophet (saw) said:

لا إيمان لمن لا أمانة له

There is no faith in him who has no confidence."

Reported by Ahmad.

He also said:

GUIDANCE TO STUDENTS

المؤمن من أمنه الناس على دمائهم وأموالهم

"A believer is whom people trust with their confidence and blood."

Authenticated by Hakim. A Hadith has been mentioned previously:

يطبع المؤمن على الخلال كلها إلا الخيانة والكذب

"A believer is attributed with many attributes except cheating and lying."

Dabarani reported:

ناصحوا في العلم فإن خيانة أحدكم في علمه أشد من خيانتة في ماله

"Purify sincerity in education, for indeed betrayal in education is far worse than betrayal of property."

It is among the good and trust to give out one fifth of the bounty acquired according to the previous Hadith by Bukhari and Muslim.

GIVING LOANS

And give out loans, because assisting (the poor) to alleviate problems is good. Also, paying back the loan is a part of trust and confidence. It came in a hadith reported by Muslim, saying:

خياركم أحسنكم قضاء

"The selected amongst you is the best at paying debts."

HONORING THE NEIGHBOR

The Prophet (saw) said:

من كان يؤمن بالله واليوم الآخر فلا يؤذي جاره

GUIDANCE TO STUDENTS

"Whoever believes in Allah and the last day, should honour his neighbor."

Reported by Bukhari and Muslim. Tirmidhi also reported:

أحسن إلى جارك تكن مؤمنا

"Be good to your neighbour and become the most faithful."

FRIENDLINESS

It has been mentioned in a hadith previously that:

المؤمن من أمنه الناس على أموالهم

"A believer is someone people trust with their blood and property."

It is of good faith to keep lawful property. The Prophet (saw) said:

إن التجار يبعثون يوم القيامة فجارا إلا من اتقى الله وبر وصدق

"The businessmen are resurrected on the day of judgment as the wicked except those who fear Allah in their endeavor and were truthful."

Reported and authenticated by Tirmidhi.

Ibn Maja also reported that the Prophet (saw) said:

أيها الناس إن أحدكم لن يموت حتى يستكمل رزقة فاتقوا الله وأجملوا في الطلب
خذوا ما حل ودعوا ما حرم

"O people! None of you will die without having your fortune, so fear Allah and seek good fortune, seek what is lawful and leave what is unlawful."

Reported by Ibnu Maja.

GUIDANCE TO STUDENTS

SPEND MONEY APPROPRIATELY

Do not be extravagant. The Prophet (saw) said:

إِنَّ اللَّهَ كَرِهَ لَكُمْ إِسْوَاعَةَ الْمَالِ

"Indeed, Allah does not like an extravagant person."

Reported by Bukhari and Muslim. Ibnu Abbas said Allah said:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾ {سبا ٣٩}.

"And what you feed from something is what I will exchange." Saba'i:39.

He said: *"Not being extravagant and not niggardly."*

He also said that Allah said:

﴿وَلَا تُبْذِرْ تَبْذِيرًا﴾ {الإسراء ٢٦}.

"And do not be extravagant with your property." Al-Isra'i:26.

Extravagance means spending not in the right of way of Allah as reported by Bukhari and Muslim.

ANSWERING GREETINGS

The Almighty Allah said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ {النساء ٨٦}.

"When you are greeted, greet with a better greeting or with its equal." al-Nisa'i:86.

The command came in many authentic Hadiths.

GUIDANCE TO STUDENTS

عده من الإيمان

"Doing this is part of faith."

It came in a hadith narrated by Bazzaru:

ثلاث من الإيمان: ((الإنفاق بغير إقتار وبذل السلام والإنصاف من نفسك

"Three things are part of faith: feeding without stinginess, spreading greetings and giving out the right things that concerns you."

Dabarani reported a different narration:

من جمعهن فقد جمع الإيمان

"Whoever got three things has indeed got faith."

GREETING A PERSON THAT SNEEZE

The Prophet (saw) said:

حق المسلم على المسلم ست: إذا لقيته فسلم عليه وإذا عطس وحمد فشتمته

"The rights of the Muslim on a Muslim are six: When they meet they should greet one another, when he sneezes he should glorify Allah..." to the end of the hadith.

Bukhari reported:

إذا عطس أحدكم وحمد الله كان حقاً على كل مسلم سماعه أن يقول له يرحمك الله

"If one of you sneezed and thanked Allah, it has become compulsory to any Muslim around him to say: "May the Grace of Allah be upon you."

GUIDANCE TO STUDENTS

PREVENTING YOUR DISEASE FROM SPREADING

The Prophet (saw) said:

لا ضرر ولا ضرار

"There is nothing more harmful than exposing someone to your illness."

Daru-kuduni reported this hadith.

AVOID PLAYING

The Prophet (saw) said:

لست من دد ولا الدد مني

"I wasn't from playing and playing wasn't from me."

He (saw) also said:

الآشرة شر

"Playing is bad."

Ibnu Abbas said about what Allah said:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ﴾ {لقمان:٦}

"There are people who buy stories." Luqman:6.

He said:

الغناء ينبت النفاق في القلب

"This means songs and the like."

Reported by Bukhari in his book: *Al-Adab* in the chapter of play.

GUIDANCE TO STUDENTS

Ibn Abdur-rahman narrated in his book: *Zammul-Mala'hi*, saying: "songs germinate hypocrisy in the mind."

It came in Bazzaru's musnad with an authentic chain saying:

كل شيء ليس فيه ذكر الله فهو سهو ولغو إلا الأربع مشى الرجل بين العرضتين
وتأديبه فرسه وملاعبته أهله وتعليمه السباحة

"Any activity without mentioning Allah is play except four things: going to the range to learn shooting; training a horse; playing with your wife and learning to swim."

REMOVING HARMFUL THINGS FROM THE WAY

The Prophet (saw) said:

الإيمان بضع وستون أو سبعون شعبة وأرفعها قول لا إله إلا الله وأدناها إمطة الأذى
عن الطريق

"Faith has 60 something or 70-something branches and the most eminent among them is saying: 'La'ilaha Illallah' and the lowest is removing something harmful out of the way."

Narrated by Muslim.

GUIDANCE TO STUDENTS

CONCLUSION

Education is the basis of deeds and deeds do not improve without knowledge. Nothing would be special without education. Little work with knowledge is better than a lot of work without knowledge. Whoever does something without knowledge, its disadvantages will be more than the advantages. This is why education is more important than voluntary prayer, according to Imam Sha'fi'i (ra) being compulsory or optional, and compulsory prayer is better than voluntary. Accordingly, Muslim mentioned the hadith previously.

Indeed, the Prophet (saw) said:

فضل العالم على العابد كفضلي على أدناكم

"The distinction of a teacher over a normal person is like my distinction over the lowest man."

He also said:

فقيه واحد أشد على الشيطان من ألف عابد

"The Devil fears a single teacher more than a thousand others."

Narrated by Hakim.

In another narration by Dabarani the Prophet (saw) said:

قليل العلم خير من كثير العبادة وكفى بالمرء جهلا إذا
أعجب برأيه

"A little knowledge is better than being devout. It is understandable if a man worships Allah. And it is also ignorance if a man uses his own idea."

In another narration:

قليل العلم خير من كثير العبادة

GUIDANCE TO STUDENTS

"A little knowledge is better than lot of worship."

It came in an authentic hadith by Muslim:

إذا مات ابن آدم انقطع عمله إلا من ثلاث صدقة جارية وعلم ينتفع به

"When someone dies, his deeds stop except in three areas: continuous charity, knowledge that is being used..." to the end of the hadith.

In another narration by Ibnu Maja:

إن مما يلحق المؤمن من عمله وحسناته بعد موته علما نشره

"The only useful potential to man after his death is the knowledge he shared."

The Prophet (saw) supplicates thus:

اللهم إني أعوذ بك من علم لا ينفع

"O Allah! Grant me gainful knowledge."

Reported by Hakim and others.

He also said:

كل علم وبال علي صاحبه يوم القيامة إلا من عمل به

"Every knowledge is trouble to whoever has it except he uses it for good."

Reported by Dabarani.

TYPES AND RANGES OF EDUCATION

- The most distinguished form of education is **Tauhid** (Islamic monotheism), because of the basic resolution and steadfastness of religion.
- The Exegetical education, because of the reliance on the Message of Allah (Qur'an) which is the most important of messages.

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- Then the knowledge of hadith, because of its reliance on the teachings of the Prophet (saw).
- Then the Usulul- Fiqhu, education (the basic knowledge). It is the most distinguished knowledge of its kind, due to the previous hadiths that speak in tune with it.
- Then the other ranges of Education that helps in understanding the above. Such as Nahawu and Earth, Languages and what have you.
- Medical education follows suit in what is compulsory, optional or voluntary. The author of 'Raudah' mentioned something similar to this.

Some ranges of Mandik's knowledge are forbidden. The consensus of great recognised scholars maintained this disposition. Some of them include: Ibnus-Salah, Nawawi etc. Imam Abdurrahman Suyudi said: the authors of the forbidden disposition in (Mandik) education have given some reasons for forbidding it. The scholar of hadith Sirajud-deen Alkazwini from Hamafiyyah said: "Gazali reverted, to making it unlawful after once praising it in the beginning of his book **Al-Mustafa**."

Imam Abdurrahman Suyudi said: Imam Shafi'i from Shari'ah Serra with Ibnu Rushdi from Malikiyya agreed that Mandik's report is not acceptable.

SALAT (PRAYER) IS THE MOST DISTINGUISHED IN ALL FORMS OF WORSHIP

Salat is more than Dawaf and all other forms of worship. There is a hadith backing this up:

خير أعمالكم الصلاة

"Salat is the most eminent of all forms of worship."

Reported by Hakim and others. It consists of most things that another form of worship doesn't have, such as : Purification, facing the Qiblah, reading the Qur'an and remembrance of Allah and His Messenger. A lot of things have been sanctioned just like the other forms of worship, that is, talking, walking and the like.

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This is done so that life goes on. Because, if people were to stop business (buying and selling, jobs), life would have been miserable. And there wouldn't have been any difference with people in this world and the hereafter. This is how Allah has ordained and no one can change His ordinances; Glory and Greatness be upon His Might. This is the end of chapter two in this book.

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CHAPTER THREE

SOME HADITHS FROM BUKHARI AND MUSLIM WHICH A PERSON SHOULD KNOW

If someone said this before evening and dies, he will enter paradise. And whoever said this in the morning and died during the day, will also enter Paradise.

Meaning:

اللهم أنت ربي لا إله إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك على وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت إذا قال ذلك حين يمسي فمات دخل الجنة أو كان من أهل الجنة ومن قال حين يصبح فمات من يومه كمثله

“O Allah! You are my Lord, there's no deity except You. You created me and I'm Your servant., I'm on Your promise and Your pledge as much as possible. Protect me from what I've done, and I seek Your favour and promise, Please forgive me because no one forgives except You.”

Muhammad bin Abdurrahman said in the book of *Al-Nuraini* that: "It is good to recite these dhikr every hour. But morning and evening are better for me."

REMEMBRANCE (DHIKR) DURING PRAYER AND AFTER PRAYER

It came in Bukhari and Muslim from Abu Huraira (ra) saying that: The poor among the immigrants came to the Prophet (saw) and said: "O Messenger of Allah! The rich have taken away all the favours and high ranks. They pray just like we do; they fast just like we do' they perform Hajj and Umrah, they do Jihad and they give charity." He said:

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ألا أعلمكم شيئا تدركونه من سبقكم وتسبقون من بعدكم ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتهم

"Should I tell you what you are going to do so you could reach those heights and none would be above you except those who did more than you?"

They said: "Tell us, O Prophet of Allah (saw)!" He said:

تسبحون وتحمدون وتكبرون خلف كل صلاة ثلاثا وثلاثين

"Glorify ALLAH and praise Him 33 times after every prayer."

It also came in Muslim from Abu huraira (ra) that the Prophet (saw) is reported saying:

من سبح دبر كل صلاة ثلاثا وثلاثين وحمد الله ثلاثا وثلاثين وكبر الله ثلاثا وثلاثين وقال تمام المائة لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير غفرت خطاياه وإن كانت مثل زبد البحر

"Whoever Glorify ALLAH after every prayer 33 times, praised Him 33 times, honour Him 33 times and complete it to a hundred by saying: None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is able to do all things. All his sins are forgiven even if they're as much as the foam of an ocean."

Also in Bukhari and Muslim from Abubakar Sadiq (ra) that the the Prophet (saw) said:

علمني دعاء أدعوه به في صلاتي ((فقال اللهم إني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب إلا أنت فاغفر لي مغفرة من عندك وارحمني إنك أنت الغفور الرحيم))

"Teach me a supplication that I can use in my prayers." The Prophet said: "Say; "O Allah! Indeed, I have wronged myself a lot, and none forgives

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except You, forgive me from Your forgiveness, Be gracious unto me, indeed You are the most forgiving and most merciful."

It is good to always recite this supplication but it is better after every prayer.

DHIKR AT THE END OF PRAYER AND HOW TO RESPOND TO THE CALL OF PRAYER

It came in Muslim from Umar bin Khattab (ra) said: the Prophet (saw) said:

من توضأ فقال أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده
وسوله فتحت له أبواب الجنة الثمانية يدخل من أيها شاء

Whoever performs ablution and said:

I bear witness that none has the right to be worshipped but Allah, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger.

The 8 gates of Paradise will be opened to him to select the one he wants to enter.

Also, in Muslim from Sa'ad bin Abu Waqqas (ra) the Prophet (saw) is reported to have said:

من قال حين يسمع المؤذن أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن
محمدا عبده وسوله رضيت بالله ربا وبالإسلام ديناً وبمحمد -صلى الله عليه وسلم-
رسولا وبالقرآن دليلاً غفر له ذنبه

Whoever says this when he hears the call to prayer:

I testify there is no deity worthy of worship except Allah, Prophet Muhammad is His servant and Messenger. I agree that Allah is my Lord and Islam is my religion and Muhammad (saw), is the Messenger and Qur'an is my anchor." His sins will be forgiven."

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It also came in Bukhari from Jabir bin Abdullah (ra) saying that the Prophet (saw) said: "when someone heard the call to prayer has ended, he should say:

النداء اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة
والدرجة الرفيعة وابعثه مقاما محمودا الذي وعدته حلت له شفاعتي يوم القيامة

“O Allah! You are the Lord of this complete call, and the prayer that is observed, give Muhammad a high esteem and raise him among the gratified, as promised.”

My deliverance is compulsory for him on the day of judgment.

There is an indication in Muslim that the above is recited after the call to every prayer.

It also came in Muslim from Umar (ra) that the Prophet (saw) said:

إذا قال المؤذن الله أكبر الله أكبر فقال أحدكم الله أكبر الله أكبر ثم قال أشهد أن لا إله إلا الله فالأشهاد أن لا إله إلا الله ثم قال أشهد أن محمدا رسول الله قال أشهد أن محمدا رسول الله ثم قال حي على الصلاة فقال لا حول ولا قوة إلا بالله ثم قال حي على الفلاح فقال لا حول ولا قوة إلا بالله ثم قال الله أكبر الله أكبر فقال لا إله إلا الله ثم قال لا إله إلا الله خالصا من قلبه دخل الجنة

"If the Adaan (the person who calls to prayer) says; Allah is Great, Allah is Great, you too should say, Allah is Great Allah is Great. And when he says; ASH'HADU ALLA ILAHA ILLALLAH, then you say, ASH'HADU ALLA ILAHA ILLALLAH. when he say; ASH'HADU ANNA MUHAMMADAR RASULULLAH, say; ASH'HADU ANNA MUHAMMADAR RASULULLAH. When he says; HAYYA ALAS-SALAH, say; LA HAULA WA LA KUWWATA ILLA BILLAH. When he says; HAYYA ALAL FALAH, say: LA HAULA WA LA KUWWATA ILLA BILLAH. When he says; ALLAHU AKBAR ALLAHU AKBAR, say; ALLAHU AKBAR ALLAHU AKBAR. When he says; LA'ILAHA

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ILLALLAH, say; LA'ILAH ILLALLAH. If he says this with a true heart, he will enter Paradise."

Also in Muslim from Abdullah bin Amru bin A'siya (ra) saying that he heard the Prophet (saw) saying;

من صلى على مرة صلى الله بها عشرا

"Whoever mentioned me in remembrance once, Allah will mention that person in remembrance 10 times."

It is good for someone to keep the remembrance of the Prophet (saw) when there is a call to prayer, especially on Fridays.

SUPPLICATION WHEN GOING TO BED

It came in Bukhari and Muslim from Aliyu (ra) saying that the Prophet (saw) said to him and Fatima (ra) that:

إذا أويتما إلى فراشكما وأخذتما مضاجعكما فكبرا ثلاثا وثلاثين وسبحا ثلاثا وثلاثين
واحمد ثلاثا وثلاثين

"When you go to bed say: ALLAHU AKBAR (ALLah is Great) 33 times, Glorify be toALLAH (Subha'nallah) 33 times and thanks to Allah (Alhamdulillah) 33 times before you sleep."

It also came in Bukhari and Muslim from Abu Mas'ud Al-Ansari (ra) that the Prophet (saw) said:

آيتان من آخر سورة البقرة من قرأهما في ليلة كفتاه

"The two final verses from Suratul Bakara are sufficient for whoever recites them at night."

It came in Bukhari from Ubada bin Sa'miti (ra) from the Prophet (saw) saying that whoever woke up at night and recite:

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من تعار من الليل يعني من استيقظ فقال لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شئ قدير والحمد لله وسبحان الله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم اللهم اغفر لي أو دعا استجيب له فإن توضأ ثم صلى قبلت صلاته

“None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is able to do all things. All praise and thanks belong to Allah, there is god, but Allah, Allah is the greatest and there is no power and no might except Allah. He is the most elevated and the most great.”

If he prays to Allah in need of something, it will be accepted.

It came in Bukhari and Muslim from Abu Katada (ra) that the Prophet (saw) said:

الرؤيا الحسنة من الله والحلم من الشيطان فمن رأى شيئاً يكرهه فليتفل ثلاثاً عن يساره فليتعوذ بالله من الشيطان الرجيم فإنها لا تضره

"Sweet dreams are from Allah and nightmares comes from the Devil. Whoever sees what he doesn't like, should spit 3 times to his left and pray to Allah for protection from the Devil, the cursed. The dream will do him no harm."

SUPPLICATION FOR THOSE WHO ARE IN TROUBLE

It came in Bukhari and Muslim from Ibnu Abbas (ra) saying that the Prophet (saw) used to recite this supplication whenever trouble comes:

لا إله إلا الله العظيم الحليم لا إله إلا الله رب العرش العظيم لا إله إلا الله رب السموات ورب الأرض ورب العرش الكريم

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“There is no deity worthy of worship except Allah, the Great and Patient. There's no deity except Allah the Lord of thrones, there's no deity except Allah the Lord of the skies and the Earth, The Lord of the Great Throne.”

It came in Bukhari and Muslim from Anas (ra) saying that: "Most of the supplications of the Prophet (saw) are:

اللهم ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

“O Lord! Grant us good in this life and grant us good in the hereafter, and protect us from the torment of Hell.”

SUPPLICATION WHEN ENTERING THE HOUSE AND EATING

It came in Muslim from Jabir (ra) said that "I heard the Prophet (saw) saying:"

إذا دخل الرجل بيته فذكر الله عند دخوله وعند طعامه قال الشيطان يعني لأصحابه لا مبيت لكم ولا عشاء وإذا دخل ولم يذكر الله عند دخوله قال الشيطان لأصحابه أدركتم المبيت وإن لم يذكر الله عند مطعمه قال أدركتم المبيت والعشاء

"When someone mentions Allah while entering his home and when eating, the Devil will say to his friends: you don't have food nor shelter here. But if he entered without calling Allah, the Devil will say to his friends: we have food and shelter here."

It came in Muslim from Anas (ra) that the Prophet (saw) said:

إن الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ويشرب الشربة فيحمده عليها

"Indeed Allah allows his servant to eat and thank Him for it."

It is good for someone to always remember Allah in everything he does, from entering his home to going out and when eating his food and drink, etc.

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It came in Bukhari from Abu Umama (ra) that when the Prophet (saw) finished eating, he used to say:

الحمد لله حمدا كثيرا طيبا مباركا فيه غير مكفي ولا مودع ولا مستغنى عنه ربنا

“All thanks be to Allah, glorious king of gratitude, Allah is the sufficient, O Lord!”

SUPPLICATION TO ENTER PARADISE

It came in Bukhari and Muslim from Ubada bin Sa'miti (ra) that the Prophet (saw) said that whoever testifies:

من شهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله وأن عيسى عبد الله ورسوله وكلمته ألقاها إلى مريم وروح منه والجنة حق والنار حق أدخله الله الجنة على ما كان منه من العمل

“I testify there is no deity worthy of worship except Allah and Prophet Muhammad is His Messenger and servant, and indeed Isa is His servant and Messenger and His word sent unto Maryam. The Paradise is real and the Hell is real.”

Allah will admit him into Paradise with his good deeds.

In another narration by Muslim, it was said that whoever says:

أشهد أن لا إله إلا الله

I testify there is no deity worthy of worship except Allah... To the end.

SUPPLICATION FOR PROTECTION FROM THE DEVIL

It came in Muslim from Sahlu bin Abu Salihi saying that: “My father sent me to Bank Harisa with one of our slaves. Someone called him from a farm. The servant turned towards the direction of the farm but didn't see

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anyone. So I told my father about this, and he said: Had I known this is going to happen, I wouldn't have sent you. But from now on if you hear any sound like this make: call prayer, because I heard Abu Huraira (ra) saying that the Prophet (saw) said:

إذا نودي للصلاة أدبر

"The Devil doesn't like the Call to prayer."

It is good for someone to make call to prayer anytime there's movement like ghost, spirit or the Devil and also recite Ayatul Kursiyyi.

It came in Bukhari from Abu Huraira (ra) that "The Prophet (saw) delegated me to watch the zakkatul-fitr. Someone came to me and started packing food. So I caught him and told him that I'll take him to the Prophet (saw). He said, I'm among the needy and I have family. So I let him go. In the morning, the Prophet (saw) said: "How about the man you caught yesterday?" I said: "O Prophet, he complained about his family's need. I pitied him and let him go." The Prophet said: "Indeed, he lied to you and he'll come back." Then I know he's coming back because the Prophet (saw) said so. So I waited and he came back and started packing food. I held him and told him. "I'm taking you to the Prophet (saw)." He said: Please let me go. I have family and I will not come back." With this, I pitied him and let him go. The following morning, the Prophet (saw), said: "How about the man you caught yesterday?" And I said; "O Prophet (saw)! He is needy and he has family to cater for. So I let him go." The Prophet said: "Listen, he lied to you and he'll come back." And I am certain he'll come back so I waited for him for the third time. He came back and started packing food again. So I caught him and said: "I must take you to the Prophet (saw). This is the third time you said you won't come back." Then he said to me: Let me tell you some few words. And I said what are they? Let me tell you some words that will be useful to you. When you go to bed, recite Ayatul Kursiyyi. Indeed, a guard will not have influence on you and the Devil will not come near till morning. The Prophet (saw) said:

أما أنه قد صدقك وهو كذوب هل تعلم من تخاطب منذ ثلاث ليال يا أبا هريرة

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"Listen, indeed, he told you the truth, but he's a liar. Do you know who you were speaking with for three days O Abu huraira?" I said: no. The Prophet said: "It is the Devil!"

The reason is:

أما أنه قد صدقك

"Listen, he'll tell you the truth."

It came in Muslim from Haula bint Hakim (ra) that I heard the Prophet (saw) saying:

أعوذ بكلمات الله التامات من شر ما خلق لم يضره شيء حتى يرتحل من منزله ذلك

"I seek protection with complete words of Allah from what He created."
Whoever as a guest recites (this): nothing will harm him in that place.

It's good for someone to always recite this supplication when going to bed or as guest in a new place.

THE TIME SUPPLICATIONS ARE ANSWERED AT NIGHT

It came in Muslim from Abu Huraira (ra) that the Prophet (saw) said:

ينزل الله -عز وجل- إلى السماء الدنيا في كل ليلة حين يمضي ثلث الليل الأول
فيقول أنا الملك من الذي يدعوني فاستجب له من الذي يسألني فأعطيه من الذي
يستغفرني فاغفر له فلا يزال كذلك حت يضيء الفجر

***The Almighty Allah comes down on every third part of the night saying:
"I'm the Owner! Who will call Me and I will answer, who is in need and
I shall solve his problems. Who seeks forgiveness and I shall forgive
him."*** Until dawn.

It also came in Muslim from Jabir (ra) that:

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أن في الليل ساعة لا يوافقها رجل مسلم يسأل الله خيراً من أمر الدنيا وأمر الآخرة إلا أعطاه الله إياه وذلك كل ليلة

"I heard the Prophet (saw) saying: Indeed, at night, there is an hour which no Muslim will supplicate within it without being answered. Every night."

SUPPLICATION FOR SEEKING PROTECTION WHEN GOING TO BED

It came in Bukhari and Muslim from A'isha (ra) saying:

إذا أخذ مضجعه نفث قي يديه وقرأ بالمعوذتين ومسح بهما جسده

"Indeed when the Prophet (saw) is going to bed, he used to recite Suratul Falaq and Nas, rub all his body with his hands."

In another narration by those two, it is said that:

إذا أوى إلى فراشه كل ليلة جمع كفيه ثم نفث فيهما فقرأ فيهما ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ {الإخلاص ١} إلخ ﴿قُلْ أَعُوذُ بِرَبِّ لَفَلَقِ﴾ {الفلق ١} إلخ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ {الناس ١} ثم يمسح بهما ما استطاع من جسده يبدأ بهما على رأسه ووجهه وما أقبل من جسده يفعل ذلك ثلاث مرات

When the Prophet (saw) goes to bed, he puts together his hands and spits in them, after reciting Suratul Ikhlas, Falaq and Nas and will rub all over his body from head to the face and so on. He does this three times."

It is good to emulate the actions and deeds of the Prophet (saw).

It came in Bukhari and Muslim from Bara'u bin A'zibu saying that the Prophet (saw) said:

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إذا أتيت مضجعك فتوضأ وضوءك للصلاة ثم اضطجع على شقك الأيمن وقل:
اللهم إني أسلمت نفسي إليك وفوضت أمري إليك ووجهت وجهي إليك رهبة ورغبة
إليك لا منجا ولا ملجأ منك إلا إليك آمنت بكتابك الذي أنزلت وبنبيك الذي
أرسلت واجعلهن آخر ما تقول فإن مت مت على الفطرة

"When you are going to bed, perform ablution just like you want to pray, lie on your right side and say: "O Allah! I give You my life, and I refer all my aspects unto You. I hid my back unto You, I fear You, there is no hiding place from You. I believe in the Scripture and the Prophet You sent." Let this be the last thing you say for the day. If you die this way, you die in the position you were created."

He added in Muslim's narration: "when you wake up in the morning, you will be blessed."

MAGNIFICENCE OF THE 99 NAMES OF ALLAH

It came in Bukhari and Muslim from Abu Huraira (ra) that the Prophet (saw) said:

إن لله تسعة وتسعين اسماً مائة غير واحد من أحصاها دخل الجنة إنه وتر يحب الوتر

"Indeed, Allah has 99 names. Whoever learns them by heart will enter Paradise. Indeed, He is single and likes what is single."

The hadith scholar, Abu Isa Tirmidhi came with this in his book *Al-Jami'u*, counting it among the good Hadith.

TYPES OF CHARITY

It came in Muslim from Abu'zarri (ra) saying that: some of the companions of the Prophet (saw) asked:

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قالوا يا رسول الله ذهب أهل الدثور بالأجور يصلون كما نصلي ويصومون كما نصوم ويتصدقون بفضول أموالهم قال -صلى الله عليه وسلم- ((أوليس قد جعل الله لكم ما تتصدقون به إن كل تسيحة صدقة وكل تكبيرة صدقة وأمر بالمعروف صدقة ونهى عن المنكر صدقة)) وفي رواية له ((يصبح على كل سلامي من أحدكم صدقة بكل تسيحة صدقة)) إلى آخره ثم قال ((ويجزء من ذلك ركعتان يركعهما من الضحى

"Oh Messenger of Allah! The rich have taken away all the favours and high ranks. They pray just like we do, they fast just like we do, they perform Hajj and Umrah, they do Jihad and they give charity." He said: "Should I tell you what you are going to do so you could reach those heights and none would be above you except those who did more than you?" They said: "Yes O Prophet!" He said: "Glorification of Allah is charity, every Takbir is charity, good command is charity and command from bad deeds is charity." In another narration: "charity is compulsory on every joint in your body every morning: to every tazbih is charity..." To the end of the hadith. "It is also good to pray two units before noon."

It also came in Muslim from A'isha (ra) saying that the Prophet (saw) said:

قال خلق كل إنسان من بني آدم على ستين وثلاث مائة مفصل فمن كبر الله وحمد الله وهلل الله وسبح الله واستغفر الله وأزال حجرا عن طريق مسلم أو شوكة أو عظما عن طريق الناس وأمر بالمعروف أو نهى عن المنكر عدد تلك الستين وثلاث مائة سلامي فإنه يمسي يومئذ قد زحزح نفسه عن النار

"Human being is created with 360 joints. Whoever recites the Takbir, Alhamdulillah, La'ilaha Illallah, Istigfaar and tazbih and removed harmful things from a Muslims way, command goodness and command against unlawful acts about 360 times before evening, he shall be far from the hell."

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THE MAGNIFICENCE OF READING THE QUR'AN AND SOME CHAPTERS

It came in Bukhari and Muslim from Abu'Umama Al-Bahili (ra) saying that the Prophet (saw) said:

اقرأوا القرآن فإنه يأتي يوم القيامة شفيعا لأصحابه اقرأوا الزهراوين البقرة وآل عمران فإنهما يأتيان يوم القيامة كأنهما غمامتان أو كأنهما غيايتان أو كأنهما فرقتان من الطير صواف تحاجان عن أصحابهما يوم القيامة اقرأوا سورة البقرة فإن أخذها بركة وتركها حسرة ولن يستطيعها البطلة

"Read the Qur'an, indeed it will be salvation to its readers. Read two Lights: Suratul A'li Imran and Baqara. These two will come as thick clouds and shades on the Day of Judgment. Read Suratul Baqara, it is blessing and leaving it is regret. And sorcerers will be afraid of you."

ESSENCE OF FASTING ON ARFA, A'SHURA AND THREE DAYS IN EVERY MONTH

It came in Bukhari and Muslim from Abu Qatada (ra) that the Prophet (saw) said:

صيام ثلاثة من كل شهر رمضان إلى رمضان فهذه صيام الدهر كله وصوم يوم عرفة أحسب على الله أن يكفر السنة التي قبله والسنة التي بعده وصيام عاشوراء أحسبه على الله أن يكفر السنة التي قبله

"Fasting three days every month from Ramadan to another Ramadan is like fasting for a whole year. And fasting on ARFA is to hope for cleansing the sin of the past year and the year before. And fasting on A'SHURA is to hope for cleansing the sins of the past year."

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GRACE IN CHARITY AND FAVOUR TO THOSE IN NEED

It came in Bukhari and Muslim from Abu Huraira (ra) saying that the Prophet (saw) said:

ومن تصدق بعدل تمرة من كسب طيب ولا يقبل الله إلا الطيب فإن الله يتقبلها بيمينه
ثم يريها لصاحبها كما يربي أحدكم فلوه حتى تكون مثل الجبل

"Whoever gives out charity with as little as a single date from what is lawful to him, because Allah only accepts the lawful, indeed, Allah will receive the charity with His will and spread it to its owner like rearing a pony to the size of a mountain."

It also came in Muslim from Abu Ya'ala saying that the Prophet (saw) said:

نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن يسر
على معسر يسر الله له في الدنيا والآخرة ومن ستر مسلما ستره الله في الدنيا والآخرة

"Whoever alleviates the suffering of another believer from worldly suffering, Allah will alleviate his sufferings on the day of judgment and whoever favored someone in need of help Allah will favour him in this world and the Hereafter and whoever clothes the Muslim Allah will clothe him in this world and the hereafter."

When Allah helps a person, provided that person helps his fellow brother and whoever goes out seeking knowledge, Allah will simplify his way to Paradise. There wasn't an instance when people gather and read the Qur'an between them without Allah bestowing tranquility on them. His grace will cover them, the Angels will surround them and Allah will mention them among His close ones. Whoever works late, his origin will not fasten it. Heed this hadith, what else has more benefits.

It came in Muslim from Abdullah Bin Omar saying that the Prophet (saw) said: "There are 40 attributes and the best one is lending out a goat for its milk. None of the other 40 will have as much reward as this action and its reward is paradise." There is a hadith reported that the Prophet (saw) to have said, we counted what returns from lending out the goat to answering

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a greeting, to greeting a person who sneezed, to taking something harmful out of the way and so on. We could not get up to 15 attributes.

THE IMPORTANCE OF ISTIGFAR (REPENTANCE)

It came in Muslim from Abu Huraira (ra) said that "I heard the Messenger of Allah, peace and blessings of God be upon him, saying:

والله إني لأستغفر الله وأتوب إليه في اليوم واللييلة أكثر من سبعين مرة

"By Allah, I pray to God for forgiveness, and I ask Him over seventy times a day."

The Messenger of Allah, (saw) said.

أيها الناس توبوا إلى الله فإنني أتوب إلى الله في اليوم مائة مرة

"O people! Repent to God, I repent to Him a hundred times a day."

VIRTUES OF PRAYER IN THE DAY AND NIGHT

It came in Muslim from Ummu Habiba (ra) said that "I heard the Messenger of Allah (saw) saying:

من صلى اثنتي عشر ركعة من يوم وليلة بنى الله بهن بيتا في الجنة

"Whoever prays twelve units (raka'ats) in the day and night, Allah will build for him a house in Paradise."

In a quote from him:

ما من عبد مسلم يصلي كل يوم اثنتي عشر ركعة تطوعا من غير الفريضة إلا بنى الله له بيتا في الجنة

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"There is no Muslim who prays voluntarily during the day twelve units (raka'ats) except Allah builds a house for him in Paradise."

It came in the Muslim from Haris A'simu Al-Ash'ari (ra) said:

الطهور شطر الإيمان والحمد لله تملأ الميزان وسبحان الله والحمد لله تملأ أو تملأ ما بين السماء والأرض والصلاة نور والصدقة برهان والصبر ضياء والقرآن حجة لك أو عليك كل الناس يغدو فبائع نفسه فمعتقها أو موبقها

Believe and thankfulness are kept between heaven and earth. Prayer, charity and patience also. Qur'an will either be proof for you, or against you. And there is a possibility that someone will free himself, or destroy himself.

It is good for someone who holds his religion in high regard to know these 45 hadiths and act upon their teachings because the things they explain are great and have a great reward and easy to execute. They have authentic chains of narrations. Whoever holds onto them is like he heard it directly from the Prophet (saw) may Allah exalt his greatness. Whoever holds onto these hadiths should include me in his supplications. I hope it would benefit me in this world and the hereafter.

SUPPLICATION FOR A FELLOW MUSLIM WHEN HE IS NOT AROUND

It came in Muslim from Abud-Dar'da'i (ra) that the Prophet (saw) said:

دعوة المرء المسلم لأخيه بظهر الغيب مستجابة عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به آمين ولك بمثل ذلك

"The supplication of a Muslim for his brother at the time he is not around is accepted. There is an Angel assigned to report at any time he supplicates a good prayer for his brother, the Angel will say: Ameen and you also have the same."

CONCLUSION

Here, I am supposed to mention two hadiths. One of them was reported by Muslim in his authentic book, the second was reported by Tirmidhi in his **Book Al-Jami'u**. I will bring them with their chains, in order to be prescribed by the people of Sunna and to be delivered by the grace of Allah.

The first hadith is one which our teacher and great Qur'anic and Shari'ah scholar, Shamsuddeen Yusuf bin Muhammad bin Ali Al-Ja'afari, may Allah bless him abundantly told us. This is according to what I read from him in the year 732. He said that "our teacher, leader, Muhyid-deen Abu-Zakariyya Yahaya Sharafud-deen Ahmad bin Muhammad bin Abul-Fadli Al-Ja'afari taught us from what I read in the year 711. He said our leader, Muhyid-deen Abu-Zakariyya Yahaya Sharafud-deen Al-Nawawi told him what he taught me, saying that, our teacher, Abul Baka'i Khalid bin Yusuf An-nabalusi said: Abul-qasim Alhassan Ibnu Hibbana Ibnu Mansur said: Abulqasim, Aliyu bin Ibrahim Ibnu Abbas Alhassan, teacher in Dimashka said; Muhammad bin Yahaya bin Salwana said; Abubakar Abdurrahman bin Qasim bin Alfaraju Al-Hashim said; Abu Mu'shir said; Sa'id bin Abdul Aziz said; Rabi'a bin Yazid from Abu Idris Al-Khulani from Abuzarri (ra) from the Prophet (saw) saying: Allah Said:

يا عبادي إني حرمت الظلم على نفسي وجعلته محرما بينكم فلا تظالموا يا عبادي
كلكم ضال إلا من هديته فاستهدوني أهدكم يا عبادي كلكم جائع إلا من أطعمته
فاستطعموني أطعمكم يا عبادي كلكم عار إلا من كسوته فاستكسوني أكسكم يا
عبادي إنكم تخطئون بالليل والنهار وأنا أغفر الذنوب جميعا فاستغفروني أغفر لكم يا
عبادي إنكم لن تبلغوا ضري فتضروني يا عبادي إنكم لن تبلغوا نفعي فتنفعوني يا
عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أتقى قلب رجل واحد منكم
ما زاد ذلك في ملكي شيئا يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا
على أفجر قلب رجل واحد منكم ما نقص ذلك في ملكي شيئا يا عبادي لو أن

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أولكم وآخركم وإنسكم وجنكم قاموا في صعيد واحد فسألوني فأعطيت كل إنسان مسأله ما نقص ذلك مما عندي إلا كما ينقص المحيط إذا أدخل البحر يا عبادي إنما هي أعمالكم أحصيها لكم ثم أوفيكم إياها فمن وجد خيرا فليحمد الله ومن وجد غير ذلك فلا يلومن إلا نفسه

"O My servant I forbid cheating on Myself and I forbid it between you all. O My servants! all of you are astray except those that I have guided otherwise. So seek guidance from me and I shall guide you." "O My servants! You are all hungry except those that I feed, seek feeding from Me and I shall feed you." "O My servants! You are all naked except those I clothed. So seek clothing from Me and I shall cloth you." "O you My servants! You all make mistakes in the night and day and I forgive mistakes. So seek forgiveness from Me and I shall forgive you." "O My servants! You all cannot harm Me and you all cannot benefit Me." "O My servants! if you were to stand from the beginning to the end, humans and Jinns at the same place and pray to Me and I'll give you everything that you prayed for, it wouldn't reduce anything from Me! It is just like dipping a needle in an ocean." "O My servants! Indeed I have hinted and counted your deeds and I will return you with them whoever did good will surely get good and whoever gets bad should only blame himself."

The second Hadith's chain has been narrated by Tirmidhi, the chain met the one adored by Allah, Prophet Ibrahim (saw), to seek blessing from it. Two esteemed leaders told us: My father and teacher, Afifud-deen Abdurrahman bin Umar al-Habash and Burhanud-deen Ibrahim bin Umar bin Aliyu al-Malawi said: A teacher, pride of the hadith scholars, Ahmad bin Khairi AL Sammahi (ra), told us; Khudubud-deen Ismail al-Khadrani told us, saying; Aliyu bin Alkaramu Albagdadi said; Abul Fathom Malik bin Abu-Salih Al-harawi said; Abubakar bin Ahmad bin Abdussamad Al-Kuri said; Abu Muhammad Abduljabbar bin Muhammad Aljarrahi said; Abul Abbas Ahmad bin Muhammad Al-Mahbubi said; the leader of hadith scholars, Abu Isah Tirmidhi may Allah be gracious on him said; Yasaru said; Abdul Wahid bin Ziyad said; Abdurrahman bin Ishaka from Qasim bin Abdullah from his father, from Bin Mas'ud (ra) saying that the Prophet Muhammad (saw) said:

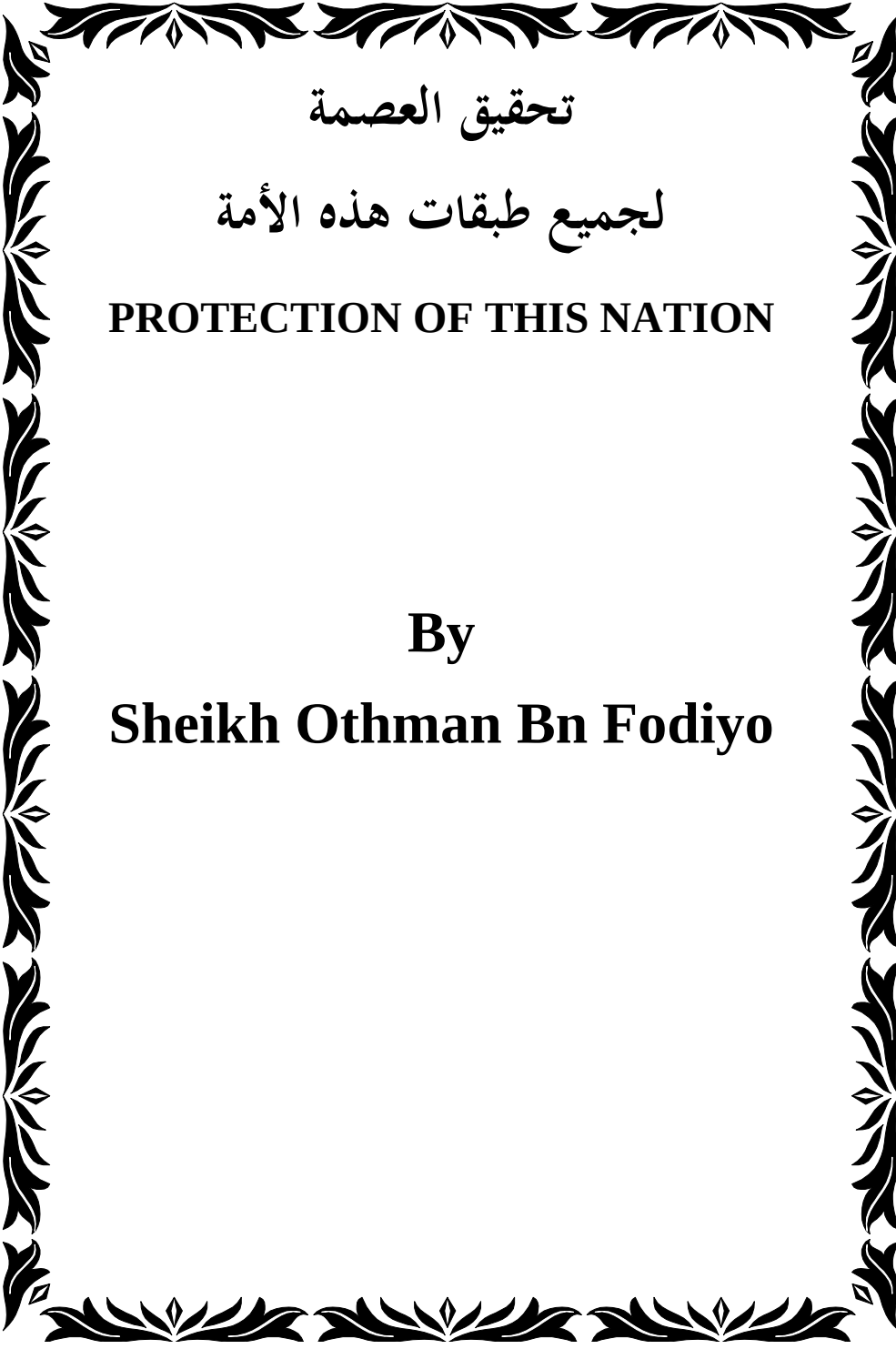
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لقيت إبراهيم خليل الرحمن - صلى الله عليه وسلم ليلة أسرى بي فقال يا محمد اقرأ
أمتك مني السلام وأخبرهم أن الجنة طيبة التربة عذبة الماء وأن لها قيعان وأن غرسها
سبحان الله والحمد لله ولا إله إلا الله و الله أكبر و لا حول ولا قوة إلا بالله العلي
العظيم

***"I met Ibrahim (as) in the night of Isra'i and he said to me: "O
Muhammad! Extend my regards to your people and tell them that indeed
paradise is a good land, its water is sweet and there are abundant fields
in it. Planted on it are; 'Glory be to Allah, and praise is to Allah, and
there is none worthy of worship but Alla, and Allah is the most Great,
and there is no power no might except by Allah'***

May the blessings of Allah be upon our leader MUHAMMAD (saw), his family, and companions with abundant peace. Ameen.

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تحقيق العصمة

لجميع طبقات هذه الأمة

PROTECTION OF THIS NATION

By

Sheikh Othman Bn Fodiyo

PROTECTION OF THIS NATION

PROTECTION OF THIS NATION

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INTRODUCTION

In the Name of Allah, the Beneficent the Merciful

The needy servant, who needs the mercy of His Lord, Uthman b. Muhammad b. Uthman b. Salih b. Muhammad who is known as Ibn Foduye (May Allah cover him with His mercy) said: Praise be to Allah who protected the religion of Islam from all what the ignorant say and He confirmed it with His saying:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [سورة الحجر،

الآية: ٩].

“Certainly, We revealed the remembrance (Qur’an) and We are its protector. Sura al-Hijr: 9.

Peace and blessing of Allah be on our leader, Muhammad (saw), the lion that his cubs represent every age. He made this clear to us in his sayings which the just people transmit and avoid the distortions of all those that have gone astray and the corruption of the corrupt people and the interpretation of the ignorant. May the peace and blessing also be on his family and all his companions.

This book is named: *Real Protection of This Ummah At All Stages From Going Astray Till The Day of JUDGMENT* with clear texts from the *Sunnah*.

I am saying this while I seek Allah’s guidance.

REASONS OF PROTECTING THE UMMAH

You should note that this *ummah* (Islamic nation) is protected from falling into error according to the saying of the Prophet (saw):

:« لا تجتمع أمتي على ضلالة عليكم بالسواد الأعظم » [رواه الترمذي وغيره].

“My Ummah shall never agree on falsehood. I enjoin you to follow the majority.”

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Reported by Tirmidhi and others. And the saying of the Prophet (saw) that:

«من يرد الله به خيرا يفقهه في الدين إنما أنا قاسم والله يعطي ولن تزال هذه الأمة قائمة على أمر الله لا يضرهم من خالفهم حتى يأتي أمر الله» [رواه البخاري في صحيحه].

“Whenever Allah wishes a person with goodness, He will give him the understanding of the religion.”

إنما أنا قاسم والله يعطي ولن تزال هذه الأمة قائمة على أمر الله لا يضرهم من خالفهم حتى يأتي أمر الله

Certainly I am the distributor and Allah is the Giver. As long as the ummah stands firmly on the instruction of Allah, nobody who contradicts them can harm them until Allah’s decree will come.

Reported by Bukhari in his authentic book.

And the saying of the Prophet (saw) that:

«لا تزال طائفة من أمتي ظاهرين على الحق قاهرين لعدوهم حتى يأتيهم أمر الله» [ورواه القاضي عياض في الشفا].

“A group of people among the ummah shall stand on the path of truth, they will triumph against their enemies until Allah’s decree come upon them.”

Al-Qadi ‘Iyad reported it in his book *al-Shifa*.

THE RULE OF THE PERSON WHO LED THE UMMAH ASTRAY

This ahadith are Mutawatir (reported by many people at different times) in meaning. In it there is a warning against apostasy. He said in *Jami’I al-Jawami* that “he warns against apostasy of all the ummah in every age as mentioned in *al-Umar*, and its commentary. It is clear from this that

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anyone who said something that will lead to the apostasy of the ummah in any age among the periods has become an unbeliever.”

Al-Qadi ‘Iyad said in *al-shifa* when he was listing things that lead to disbelief that: “Similarly, it is taken not for granted that a person that said something that will lead the Ummah to the path of error is a disbeliever.”

Ali b. Husain Al-Din who is popularly known as *Al-Mutaqi* said in his book named: *Al-Bukhari fi Allamati al-Mahdi Akhir al-Zamani* that Ahmad bin Hajar Al-Asqalani said: “Anybody who calls a companion a disbeliever or lead astray the ummah has indeed become a disbeliever.” This is the end. I said: similarly anyone who has doubt in his belief as pointed out by Ahmad bin Hajar al-Haytami in his book called *al-Zawajir* is a disbeliever.

CORRUPTION WILL NEVER COVER ALL THE UMMAH IN THEIR BELIEFS

It is clear from what have been mentioned that corruption will never cover the beliefs of the ummah in every age among the periods. That it will never cover the beliefs of the elites is clear. But in the beliefs of the common people it is shown in the saying of the Prophet (saw) that:

«إن أكثر أهل الجنة البله وأهل عليين أولو الألباب»

“Most of the dwellers of paradise are idiots, but the people of Iliyin (paradise) are people of intellect.”

Al-Manjuri said in the commentary of *Al-Muhassal* that: “this hadith is a pointer to the fact that most of the Muslims because they are *Ghafilun* (unaware) since they never reached with their intellect to the reality lest they become among the *Iliyin*. And there is nothing that obstructs them that they will go astray with disbelief or invention.”

Then he said: the word “idiot” with the definite article Al, is a general term. The end.

That Ahmad Zikra said in *Mahasal al-maqasid* that:

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If you said this law is on the past among the common people as it appeared

It is not ruled generally on the common people

In every period, that is not general.

If the ruling is right then it is binding

On its elites without the majority.

I said generality is there with its wordings

And the rule will cover it with its attribute.

To assume that all of them are corrupt

Because of the rule that covers some of them

That contradicts reason and what

The written rules has meant.

If the corruption appears then it is detestable

To change it with what is not detestable is necessary

With the matters of ease not with difficulty

As the matter can turn to injury.

Manjuri said in his commentary of these verses.

If you said: if you take the article *Alif* and *Lam* of *al-Balhu* to cover all people, then it shows that it is generally for the people of the past. We shall not agree that generality in people is also general for periods that will cover this period that we are talking. We shall agree that generality in people is generality of periods. But with some exception by taking out the generality of this period because of the corruption of the beliefs of many among them and non-perfection of it even with imitation let alone with knowledge.

The response is: the correct position is that generality in people means generality in periods as it is established in the fundamentals of jurisprudence (***Usul al-Fiqh***). The word covers generally all periods and points to that in its meaning. It is not possible to contradict it except with a reason then it will not be out from the generality except one whose belief is corrupted. And it will take all of them on the corruption because some of them are corrupt. And that is not correct in reason and text. Certainly, if corruption appears from one of them it is not detestable. It must be changed. And if it does not appear, originally it is free and it will be in consonance with the Hadith.

Al-Ustadh Abu Mansur al-Maturidi said that: “Our people agreed that most of the believers (Muminun) have knowledge of their Lord and they are near

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the paradise as reported in some narrations and was agreed upon by consensus.”

Based on this, Ahmad bin Zikra, mentioned in *al-Muhassal* that: Ustadh Abu Mansur reported the consensus of the people of truth. Most of the Muslims are believers (Muminun) and certainly they have knowledge of their Lord and it is reported that they are near to the paradise and most of them are idiots in agreement with the tradition.

Sheikh Abubakar b. Ahmad b. Farik said in his book named *al-Nizam al-Qawami* that: you should know that the generality are based on the knowledge of Allah, the Almighty. All of them are believers who have knowledge of Allah, the Almighty, and they shall enter paradise.

He also said later on that: My father, Sheikh and leader (may Allah have mercy on him) said: a common man when approached with these issues i.e. technical words of *Ilm al-Kalam* and the explanation of the scholars and he denied them or refused to know something about them or have belief in it that does not mean that the matter is what he said but he has belief in it and was aware of it but he refuses the terminology used on it. His refusal does not mean his refusal of the meaning.

The Mu'utazilites say: A person shall not be considered learned in Allah except he knows this issues i.e. the terminology of the science of *kalam* and its composition. Then he said: but all those are minor because all these show that among the common people it is his faith that should be justified. This is the contrary to the views of the past and present (scholars).

Our school of thought as we have mentioned it is enough for a common person what they know according to custom and established tradition. What is needed is that they have knowledge of Allah because, the Almighty Allah said:

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾ [سورة التغابن الآية: ١١]

“Anyone that have faith in Allah, Allah will guide his heart” Sura at-Taghabun: 11.

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Allah has guided their heart to His knowledge, glory be to Him. This is the commentary of what the people of reality believe in on this matter. You should take note. His sayings precisely ends here.

Abdul Wahab Al-Sha'arani said in *Qawa'id al-kashfiyah*: "I heard our teacher, Sheikh al-Islam Zakariyya (may Allah's mercy be upon him) saying: the beliefs of the common people is correct and agreed upon by any scholar of Shari'a with sound intellect. All these are explanations that corruption will never cover the beliefs of the ummah and the elites among the ummah.

LACK OF CORRUPTION IN THEIR ACTS OF WORSHIP

The explanation of lack of corruption in their acts of worship is also agreed upon by scholars. That there is no corruption in the acts of worship of the elites among them is clear. On the acts of worship of the common people it has been explained by the 'ulama.

Abdul Wahab Al-Sha'arani said in *Al-Risala Al-Mubarakah* when he was mentioning matters of the time as it affects every adult. He said one should not be in a haste in tarnishing the faith of common men among the believers arguing that it is not right tarnishing their belief and falsify their acts of worship and human relations in relation to matters invented by some *Muhtadin* with their reasoning and views without making sure that they were mentioned in the Qur'an and Sunnah. In so far as their acts conform to the saying of a scholar among the scholars of hadith then there is no reason to doubt them except if it contradicts the Sunnah or the consensus of the scholars.

But if you said so, how will the acts of worship of common people be correct whereas they cannot differentiate what is obligatory, or Sunnah or recommendable in their worship?

Muhammad b. Ali Al-ufi said in the beginning of book titled, *Jami' al-Fara'id*, said the ulama said: anyone who enters *al-Salah* and performed it in the proper manner as instructed by Allah, the Almighty, in terms of *ruku'u* (bending) and *sujud* (prostration) and left out nothing and even said I am doing as I saw people doing his *salah* is incorrect. Similarly, anyone who performs the ablution properly and performs ritual bath of *janabah* properly, but does not know in it what is obligatory (*wajib*) or

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sunnah, his dirt and state of impurity remain on him and his *salah* is invalid and unacceptable. In fact, he is sinful on all what he has done in all what he has done and disobedient to Allah and His Prophet (saw). There is no disagreement on this among the scholars. The same rule applies to pilgrimage, fasting and other acts of worship are correct. This is the view of some scholars. This is not correct. If the matter is like that it will have been necessary for the Prophet (saw) to make it obligatory on his companions. But he did not demand that from them, therefore the correctness of their worship is not based on it. And his saying: “there is no disagreement on it among the scholars” is totally wrong. Because disagreement among the ulama is known and the statement on its correctness is the right thing according to Al-Ajhuri.

Ahmad Al- Zarruk said in the commentary of *Al-Waghlisiyyah*: scholars disagreed on the person who performs acts of worship perfectly but does not know its obligations from others. Is it enough for him? He said the Prophet (saw) did not instruct his companions with that but said to him: “and similar instructions or it is enough because of his ignorance of his acts.” Then Ahmad Zarruk said: “the first view is the most correct one.” The end.

I said that: we have mentioned the statement of Abdul Wahab al-Sha’arani that it is not compulsory on any adult to be in a haste in denying the faith of the common men among the believers or tarnish their belief and conclude that their worship and human relations invalid just because of innovations created by some Mujtahidin with their reasoning and views which were not mentioned clearly in the Qur’an and Sunnah. There is nothing that can invalidate them except a clear text from the Qur’an or the Sunnah or the consensus of the ulama. All these are explanations that corruption will never cover the acts of worship of the ummah both the elites and the common men among them.

LACK OF CORRUPTION IN THEIR TRANSACTIONS

There is a consensus on the explanation on the lack of corruption in their transactions such as marriage, night journey, trading and others. On the transaction of the common men, scholars have explained that: “certainly most of the acts of worship and transaction which the ignorant people will think is invalid is within the school of thought of the jurists as it is

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mentioned in *Takhlis al-Ikhwān* and anything which is not out of their school of thought will not be termed as false and will not be rejected from the performer.”

It has been mentioned by Abdulwahab Al-Sha’arani that the acts of the common men are not rejected if they conform to the saying of a scholar, among the scholars of Sunnah. It is only rejected if it contradicts the tradition (Sunnah) clearly or contradicts the consensus of the ulama.

Sheikh Izzuddin b. Abdul Salam said: rejection will be applied when there is consensus on obligation or forbidness on anyone who leaves what there is something contradicting on its obligation or does something in which there is a contradiction on its unlawfulness. If he imitated some scholars in doing that the act will not be rejected by some ulama but if he imitated a scholar in a matter that its law will be invalidated in such issue if he is ignorant, his act will not be rejected because he did not commit what is unlawful. And will not be reprimanded for imitating someone who said it is unlawful or an obligation.

I said: what is meant by rejection is the rejection of the unlawful. This is when it is rejected, rejection of guidance or instructed someone to do it as an advice or guidance. That is a sincere advice and good act as it was mentioned in the commentary on *Al-Arba’in al-Nawawiyah*.

THE LAW OF THEIR TRANSACTION WITH REGARDS TO MARRIAGE

If you said: how will the relationship with people be good in matters of marriage in these countries where there are intermingling of men with women whereas they perform their weddings before *Istibra* (waiting period) and this is among the acts that invalidate marriage.

I said, their marriage is valid because intermingling of a woman with a man whom she may marry does not necessitate waiting period unless it is established that he has committed adultery with her or there is much suspicion on that and according to Al-Ajhuri such things are rare: therefore mere intermingling of men with women without establishing committing of adultery or much suspicion on it is common while the opposite is rare. The rules of shari’a are based on what happens in most cases.

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In *Al-Muntakhab* it is said: what happens in most cases supercedes what happen in few cases. That is the point of our Shari'a in most cases.

THE CLASSIFICATION OF THE COUNTRIES AND THEIR RULES WITH REGARDS TO THEIR ISLAM OR ITS ABSENCE IN MATTERS OF CONCUBINE

If you said: how will the relationship of people be with regards to concubine in these countries that free born women were sold in most cases? I said: such transaction is correct because the countries are classified into three categories. The first category is the country that the religion of Islam is not established among its people (such places are: Mushi, Gurmi, Bussa, Bargu, Yarba, Gimba, Kotokol, Tanbagi, Binbal, Gumbi and others are among the countries of Sudan that the religion of Islam was not established among its people. Therefore, acts of unbelief are rampant in those countries. And it is lawful to enslave them without any question unless it is established that most of them are Muslims before they are enslaved.

Sheikh Ahmad Baba said in his book, *Al-kashf wa al-Bayan li Asnaf majlub Al-Sudan* that: when the categories of this people are mentioned, "All of them are unbelievers. They are still unbelievers till now." And he said: "there is no harm if you enslave them without asking any question." The end. I said: the legality of making concubine follows the legality of slavery according to consensus. Any woman who stayed in these places could be taken as a concubine.

The second category are countries that Islam has been established among its people such as Borno, Kano, Katsina and some places in Zazzau and Songhai. These are places that the religion of Islam has spread among the inhabitants in the countries of Sudan. The religion of Islam has gained ground to the extent that it is not lawful to enslave the people unless it is established that most of them are unbelievers.

Sheikh Ahmad Baba said so in his book: *Al-kashf wa Al-Bayan li Ashab majlub al-Sudan*, when he mentioned the group of people in the aforementioned places. "They are Muslims and it is not lawful to enslave people of these countries that were known with Islam. If any slave is caught among them and he claimed that he is free born he should be set

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free and can be regarded as free born as the scholars of Andalus such as Ibn Hitab, and others ruled. The judges of Fas also ruled as they did.” The end.

Then he said in the *Nawazil* of Abul Asbag b. Sahl, a popular Imam, that it affects “Anyone who claim to be free born and he claimed that he is from a town where free born are sold and the buyer affirmed that he bought him from the place.”

Muhammad b. Walid and Yahya b. Abdul Aziz also said that: the buyer should be compelled to establish his slavery. This is what Suhnun Ibn Labanah said that “proof is on the side of one who claims to be free born.” Ibn Zarbi said: it is the master who will provide proof on the authenticity of what he bought who is among his slave. That is the ruling of Fatimah b. Hafsur. The end.

I said: in the aforementioned that it is clear that the legality of slavery follows the legality of slavery according to the consensus of scholars. If a Muslim slave came from the town which is known with Islam and claims to be free born it is not lawful to enslave him or keep him or her as a concubine (if she is a woman). But if he is an unbeliever, it is lawful to enslave him and, it is lawful to enslave even though he emerged from these towns that were known with Islam.

The third category is the country that we don’t know its rule whether its people are from Islamic country or country of unbelief because we don’t know their origin. This is a complicated issue. A Jurist known as Makhluḥ Al-Bilbali said. “Any one that is expecting safety for him should not buy any slave until he mentions his country and see whether he is from the abode of Islam or abode of unbelief.” The end.

A Jurist *Al-Hafiz, Abu Ishaq b. Hilal* said: “To abstain from enslaving a person that one does not know whether he is from Islamic country or country of unbelief is an act of piety.”

I said: if it is lawful to enslave him based on the saying of Abu Ishaq b. Hilal then it is lawful to take her as a concubine if she is a female because the legality of concubine follows that of enslavement according to the consensus of the ulama as we have mentioned.

If you asked: Is it possible to buy a Fulani person brought to us for slavery and also take a Fulani woman as a concubine or not?

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I said: that is not possible for most of them as Sheikh Ahmad Baba has said in his book, *Al-Kashf wa Al-Bayan li Asnaf Majlub Al- Sudan* “Because most of the tribes among them are Muslims except some of them in a place called Wara al-Jinn who are said to be unbelievers. We don’t know whether they are originally unbelievers or apostates.” The end.

In fact, it is not lawful to buy a Fulani brought to us as a slave except we are sure that he is an unbeliever. This is so because in most cases they are Muslims among their tribes as we have mentioned.

LACK OF INVALIDITY IN ALL THEIR TRADING TRANSACTION

If you asked: how will relationship with people become lawful in their wealth through trading and related matters in this period whereas interest, confiscation, stealing and highway robbery are rampant?

I answered that such relationship is lawful.

Ahmad Al-Zaruk said in the commentary of *Al-Waghilisiyya* that “it is not lawful for a debtor to listen to what people are saying on the unlawfulness of their wealth in this era because they are ignorant of trade laws and their business transactions is in an unlawful manner in some few cases. Originally any property in Muslims possession is lawful unless it is proved otherwise or thought otherwise. Such belief that we warn people against has led us to vicious matters that we will dwell with much later.” The end.

He said again “when the author” says “piety demands that you should abandon what you have doubt on its lawfulness meaning whether its unlawfulness cannot be established such as the wealth of the Sultans, fasting on the day of Arafat, if there is strong indication that it could be Eed day or something like that. That will show clear cut sign or that will lead to doubt or something similar to that, that will not lead to question or to question it will be harmful to him or even unlawful.

All the trade matters of the Muslims are taken to be lawful. Similarly, all the wealth of Muslims are taken to be lawful except otherwise proved or there is a clear proof that contradict it. What is unlawful is what you don’t know its source. In most cases Muslims avoid what is harmful. There is

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nothing on a believer but what he knows or thinks with concrete proofs not mere conjecture. In fact, during the lifetime of the companions, interest (Riba) is unlawful and doubtful transactions with the people of Dhimma and others but they never avoided their markets, assuming that everything is good from the original source then he said: “there was problem in Madina during the life time of Ibn Zubair for three days and it was never reported from the people of the past that any one among them avoided transaction because of that.” The end.

He also said when the author says: Among them is the stomach which should be protected from the unlawful and doubtful things. Doubtful thing is what its lawfulness is not clear or its unlawfulness. What is lawful such as our wealth today the origin is lawful until the opposite is proved or suspected with a sign or anything close to it then based on his decision on it. Anything that its unlawfulness is not known from its gift or sale or anything similar to them is accepted. And it is unlawful to find out its unlawfulness because it will harm its owner by harming its possession. The end.

He also said in the statement of the author: he should not eat nor drink except what is lawful. The Sufi scholars agreed on its existence and said: even though it does not exist they should not be friends of Allah because they have no power beside it. The end.

He said also in *Miftah Al-Saddad*, which is the commentary of *Irshad Al-Salik*: anything lawful is what does not have in it the rights of Allah and the rights of his servants. It is what its original source is unknown in reality.

According to some people it is taken to be a missing item. Our teacher, Abu Abdullah Al-Kauray, (may Allah have mercy on him) used to reject that point totally by saying: “who will possess something without knowing its fault or the source of possessing. Then it is lawful and pure. Some eminent scholars said: the origin of wealth is lawful such as the way water is created with purity. There is nothing that will make it impure except what contaminated it. Then he said: some ulama have decided that properties of tyrannical people are unlawful. But Izzuddin rejected that point by saying it is piety that made them say so.

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Even though one has piety in the religion of Allah, it is better for him not to say something in it which contradicts the rule of Allah. The end.

I said: it is of the rule that their owners are not known among such properties. The popular view is that they are lawful. But what is unlawful is when its owners are known. There is no contradiction that they are unlawful according to the consensus of the ulama.

This is what Muhammad b. Abdul- Rahman Al-Barnanin said in his versification: *Shrub al-Zulal*.

Any unlawful (property) that you know their owners shall not be lawful my brother, because of the reasons except on the intention to return to its lawful owner, then you should accept it without recompense. But the ones that its owners are not known it is lawful in many ways. To use the abandoned foodstuff is lawful, my colleague. According to the jurist view, to avoid its consumption is a clear act of piety from the wealthy person who runs away from the doubtful to be pious is good, my friend, because it is the path to success.

It has stages according to their explanations in the field. You should keep to what they explained.

Four statements have been said on it by Ibn Al-Rushd. Listen to the explanation.

Do you administer it as charity or like a booty when it is realized.

It is lawful to the well to do and the needy or to the poor according to the learned person

He also said in another place:

You should take it for yourself and family according to your needs of the properties without exceeding limit or excessive use for those who wants to use it.

This is not consumption of what is unlawful neither is it among the doubtful if you want to know.

In the book of *Al-Fakihani*, the commentator of *Al-Risala* also mentioned some. You should understand his statement. Some of them are strongly

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against it, while others are lenient. Whereas the religion is a matter of ease according to those who are just.

No doubt, one's life should be able to solve the problem.

I said: the food of the leaders, for instance, if it is among the booty according to the popular view, is unlawful.

Ahmad Zarruk said in *Miftah al-Saddad* commentary of *Irshad Al-Salik* that "it has been narrated to us by a jurist, Abu Abdullah Al-kauray (may Allah have mercy on him) that the Sultan, Abu Al-Hassan Al-Madini invited the Jurists of his time to a feasts. The invited guests were scholars and religious people. Some among them said "I am fasting." Some ate but "very little." Some ate but very little. Some ate "plates of food" with butter only. Some ate all that was available and served. Some said: come and take part in the Emir's food so that you can be blessed. A teacher asked him I think he was Abu Ibrahim Al-Ahrij on that. The first person said: the food of doubtful source, but he hid under the cover of fasting as mentioned.

The second person said: I ate with the measure of what could be given out as charity because the source is unknown and the source is like a confiscator. The third one said: the statement means the jars are from the confiscator.

The fourth person said: A leftover food which in essence to the person who left it is lawful. Therefore consuming it is lawful. I was able to come across it and it is lawful to me. Then Ahmad Zarruk said: "this is a clear matter of jurisprudence and its essence."

The fifth person said: it is a food which is proper for the needy. It is made to make it pure. I forward it to where it is made to make it pure. I forwarded it to where it is deem fit. Indeed, he gave out what he received as a charity.

Then Ahmad Zarruk said again: "this is close to the straight path because it has combined Jurisprudence with piety. In essence, a person is a jurist of himself after being a jurist in the face of doubtful matter." The end.

I said: Muhammad b. Abdul-Rahman Al-Barnawi versified it in his versification called *Shurb al-Zulal*, when he said that: if you come across the feast of the leader, you have a choice according to the popular view.

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Eminent scholars agreed that the feast was good for all who attended. Some of them take a little out of it while others took many and they said: come and feed from the food of eminent people.

Some ate a plate like butter or said after abstinence that he was fasting when asked.

Some combined jurisprudence with piety while some of them are clearly jurists not piety. Each of them is on a clear path, Al-Kauray, indeed, said that to one who wants to imitate.

If you are aware of this, you should note that a person is a jurist of himself to some extent you have two choice in this matter, the voice of science of piety is greater but in knowledge there is chance which is allowed in your great religion.

Ghazzali said in his book: *Minhaj al-Abidin fi Bayan Qubul Amwal Al-Salatin*, that you should know that the ulama have conflicting views on this matter. Some of them said: “Their Wealth is not lawful to the poor and the rich because they are wrong doers (Zalimun).” In most cases their wealth is unlawful. In ruling you rule for the most aspect,” and avoidance is necessary.

Then he said: “in matters like this it is not possible to give a ruling but with ease.”

I said that explanation has been mentioned that anything you don’t know its source from the owners with regards to their property is not lawful according to the consensus of the ulama and what you know its source from their owners is lawful according to the popular view.

Ghazzali said again in the aforementioned book on the explanation of the rule of accepting Salah: there is no harm in accepting the charity of traders and other people whose outward matters are very good.

Then he said: “you should know that there are two matters of ruling here, that is to take what has come and is apparently good without any question. The rule of piety is that you should not take anything except you find out thoroughly and are sure that there is no doubt in it in any way or you reject it.”

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Then he said: “if you said piety negates, but Shari’a is based on easiness while piety is based on strictness and caution, piety is from Shari’a. Both of them have the same origin. But Shari’ah has two rules: legal rule and or cautions rule. The first one is the rule of piety.”

He also said: “if it is lawful to investigate everything in a difficult matter, then it will be hard on the pious as there must be a means of talking to him to the path of obedience.” You should know that the path of piety is strenuous on he who intended to follow it. Among its condition is perseverance on difficulties without which he will not be able to achieve his goal. The end.

I said: it has been mentioned in the statement of Zarruk in the commentary of *Al-Waghliyyah* when the author says: “piety is to avoid anything which you have doubt on and to regard it as unlawful. And there is nothing to show for the unlawfulness of such property of the Sultans and others which has clear sign or almost close to clear sign anything besides suspicion and it is not necessary to ask question on what is hidden. To ask such question is cheating or even unlawful.” The end

It has been mentioned also in *Miftah Al-Saddad*, the commentary of *Irshad Al-Salik*, that our teacher, Abu Abdullah Al-Kauray, used to say: anyone who has in his possession anything that he did not know its fault or source of it to him should regard it as pure and lawful.

With these we come to the end of the book named *Tahqiq al-Isma li Jami’ Tabaqat hadhihi Al-Ummah Proper Protection to All Stages of This Ummah from Converging On The Wrong Path Till The DAY of Resurrection with a clear text of the sunnah*. Anyone who observes what corruption is will never engulf the beliefs of the ummah, the acts of their worship, and their relations with each (both elites and non-elites among them).

Thanks be to Allah that protected the religion of Islam from all what the ignorant say, and he concluded with the saying (of Allah) that:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ الحجر: ٩

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“Certainly, we revealed the remembrance (Qur'an) and We are its protector.”

Peace and blessing of Allah be on Muhammad (saw), the lion that have all his cubs in every period of time. His saying has shown us this as he bears this knowledge from the jurist caliphs who chased away corruption of those who go astray and the fabrication of the wrong doers and the false explanation of the ignorant. May the blessing also cover his family and all his companions.

Ameen

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إرشاد أهل التفريط

والإفراط إلى سواء الصراط

GUIDING THE EXTRAVAGANT AND
THE CARELESS ONTO THE PATH OF ALLAH

By
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INTRODUCTION

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

May Allah show His glad tidings to our Noble Prophet, his household and his companions.

A dutiful servant to his Creator (Allah) in the person of Usmanu, son to Muhammad, son to Usmanu, son to Salihu, popularly known as Danfodiyo, may Allah (swt) have mercy on him is saying:

All praise is due to Allah, the Beneficent and the Merciful. The Lord of all Worlds, the Provider and the Sustainer, He neither has any helper, nor assistant. His power is al over His dominions. He alone guides. He is over all affiliations. It is He who created man and guides them with knowledge and faith while He leaves others in the darkness of ignorance and infidelity. I am grateful to almighty Allah for all His blessings upon us. I am also grateful for the gift of Islam. For this I bear witness that “***there is no deity worthy of worship except Allah (swt) whose power and authority surpass everything. I also bear witness that Muhammad (saw) is a servant and the Prophet of Allah (swt)***” who was blessed with wisdom, knowledge and devotion. His Prophethood has been proven through clear evidences in the noble Qur’an that was sent down as light and guidance to humanity. May the peace and blessings of Allah be upon him, his household, his companions and all those who follow his teachings till the last day, amin.

This book is titled “***Guiding the Extravagant and the Careless onto the Path of Allah.***” It is based on religious injunctions which are the basis for salvation. The book is fair in scope as it tries to guide people unto the right path, reminding them of their religious responsibilities as well as that of their families. The book also addresses concerns over the acts of some scholars who easily refer to people as infidels without clear evidences from their speeches or actions within the Muslim Ummah. It is based on this regard that the book is divided into seven different but related chapters. They are as follows:

1. Chapter One: Explanation on the Danger of Drifting into Infidelity by the Illiterates.

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2. Chapter Two: Explanation on the Danger of labelling people as Infidels by the Learners.
3. Chapter Three: Explanation on why some People refer to other Muslims and their Scholars as Infidels.
4. Chapter Four: Explanation about having Islamic Legal System built on clear evidences and the consultation of the scholars.
5. Chapter Five: Explanation on why Evil will not dominate the Ethics of the Muslims throughout Eternity.
6. Chapter Six: Explanation about having Good Intentions and Dedication in Worship as the basis for Islamic Belief
7. Chapter Seven: Explanation about the Obligatory Status of the Words of the Scholars of *Ilmul kalam*.

Explanation On The Danger Of Dwelling Into Infidelity By The Illiterates

I give all glad tidings to almighty Allah (swt). It is very important to know that the danger of dwelling into infidelity is largely associated with the illiterates within the Muslim Ummah who do not attend places of learning. Malam Muhammad, son to Abdul-Aziz, son to Abdul-Malik and son to Abu Mahally was saying in his book titled: ***Al-Faslul Auwal***, that all Islamic scholars have agreed upon the infidelity of the person who commits what has been unanimously agreed on by scholars as unislamic. Sheikh Zakariyya stated in his book ***AL-HAJIBIYYAH*** that, there is no tolerance to whoever has intent for infidelity. Sheikh Saiyidi Khalil, son to Ishaq stated in ***ATTAUDIH*** that infidelity begins in the heart of an individual even if he/she didn't pronounce it, because this symbolises people who are ungracious. Sheikh Dan Rushd stated that whosoever did not purify his religious ethics according to Islamic belief is an unbeliever. Sheikh Dan Abu Shareef was also saying that whoever corrupts his religious ethics is a transgressor. Justice Iyad stated in his book, ***Asshifa*** that whoever rejects the Oneness of Allah, or worships something or someone besides Allah, or claims that Allah has a beginning, or has a son, a daughter, a wife or a father, or, that there is another creator besides Allah is not a believer according to the unanimous opinion of Islamic scholars.

Sheikh Gazali stated in his book ***Ideal Answers to Puzzling Questions*** that, among the categories of people whose speeches are ethically questionable include those who say Allah (swt) is the only deity worthy of worship, and Prophet Muhammad (saw) is His servant and messenger, but didn't believe in the saying because of their laxity and carelessness to find out the truthfulness of the assertion. These are clearly unbelievers. In his book ***Mi'iyar***, Sheikh Wansharasi said, "according to a unanimous opinion of scholars that, whoever asserts that there is no deity worthy of worship except Allah but could not understand its meaning is not a believer, and shall dwell in the hell fire forever." Sheikh Sanusi stated in the review of ***Wusda*** that, a question was thrown to Sheikh Bujayah and others in this century and a little beyond, about the faith of a person who says ***the Shahadah***, observed the daily prayers, pays the ***zakat***, observe pilgrimage and other religious obligations based on what he sees others doing without

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understanding the meaning of **Shahada**, or knowing the difference between Allah and the Messenger (saw) (i.e. sometime giving attributes of one to another), the scholars unanimously opined that such a person does not have a share from the blessing of Allah in the Hereafter.”

Sheikh Muhammad, son to Abdul-Aziz, son to Abdul-Malik, son to Abu Muhally stated in his book (second edition) that, there is no doubt about the infidelity of a person who does not understand the meaning of **Kalimatu Ashshahadah**. He is similar to those who assert belief in Allah but their worship is not for the sake of Allah. Also, there is no doubt about the infidelity of a person who doubts the non-existence of the beginning of Allah, His unending or His oneness in creation, His exemption from being a father, a husband, possessing children, or His exemption from eating, drinking or resting or sleeping. Also, there is no doubt about the infidelity of the person who doubts the livelihood of Allah (swt), the beginning of creation by Allah (swt), the timeliness of the earth or the truthfulness of all the Prophets and messengers of Allah. Only non-believers disgrace the Prophets, or the books of Allah, or, attribute Prophethood to only the Arabs, or regard companions of the Prophet (saw) as Prophets, or regard saints as possessing the same wisdom and authority of the Prophet (saw). This is pure infidelity because the Prophet (saw) is sent to the whole mankind including the saints among others. As such, his tradition supersedes all humanity, and only by following him, one could guarantee a place in paradise in the Hereafter.

Also, there is no doubt about the infidelity of the person who regards the saying or action of saints as sacred except they are in agreement with the tradition of the Prophet (saw). Any person who regards himself as a Prophet is an unbeliever. No human being is of equal status to the Prophet (saw), equating him with anyone is an act of infidelity. This is the same with doubting the existence of the Day of Judgment, the reward of Paradise and the punishment of hell fire for eternity. Doubting the miracles of the Prophets is also an act of infidelity. Doubting clear religious injunctions on prayer, fasting, and Zakat or the prohibition on alcohol, murder, sorcery among others are also acts of disbelief.

The number of things upon which one's faith is denounced are many. It's on this regard that I advise you to seek Islamic knowledge, particularly on

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monotheism. Sheikh Sanusi stated in the review of **Kubrah**, that whoever refuses to seek knowledge from pious scholars, there's tendency they'll die as unbelievers in some activities without them knowing. Seeing is believing. We've seen instances of scholars having acquired knowledge on various aspects without paying attention to monotheistic knowledge who ended up being on the wrong path. Sheikh Sanusi added that the ethical belief of most people of his time is that of studentship. This, he said, is characterized by lack of monotheistic knowledge. He strongly warned people about the dangers of carelessness in the steadfast of the religion. He wondered why people are lethargic in the cause of Allah leaving themselves and their families vulnerable to corruption in religion. It is important to note that as Muslims, we are custodians of the trust given to us, and that we'll be held to account for it. It is our responsibility to educate our families on matters of religion considering their level of understanding and linguistic competence. Sheik Sanusi stated in his book **Kubrah** that most innovative acts that do not have basis in Islam are found among people who do not seek knowledge and are not associated to good and pious friends.

Sheikh Sanusi was saying in the review of **Wusdah** that, Sheikh Muhammad, son to Umar, son to Abu Muhalli, stated in his book **Al-faslul Awwal** that the devils among men and the jinns are those who memorize the Qur'an but don't understand its ethical teachings simply because they are being misguided by some other people they hold so dear in matters of religion. This makes them turn away from the true practices of the religion and distance themselves from seeking the right knowledge. He added that there are some of the wrong practices people are engaged in today and strongly cautioned against them. These are as follows:

One: they said that whoever accepts that there is no deity worthy of worship except Allah will enter paradise, citing the hadith of the Prophet (saw) where the Prophet (saw) was saying:

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله

***“I was ordered to embark on an armed struggle until people accept that
“there is no deity worthy of worship except Allah.”***

He added that:

من كان آخر كلامه لا إله إلا الله دخل الجنة

“Whoever has his last words testifying that there is no deity worthy of worship except Allah, will surely enter paradise.”

In this regard, it is important to know that analysing the saying of the Prophet (saw) has been done by his companions, and any contrary understanding is rejected. This is because, according to the general consensus of scholars, a person can only enter paradise after believing in the **shahadah** in action not just in words. This is the same with the saying by the Prophet (saw) about pronouncing the **shahadah** in one’s last words (before death) as a sign of entering the paradise, that it is explained as having to do with one’s firm belief and sincere actions for the sake of Allah in their life time.

Two: with regards to what has been obtained that some Qur’anic scholars have denounced the statement of Dan Zakariyya when he said “Justice Dan Rushd addressed a case of some non-scholars with the kind of infidelity associated to them on this regard.” This *line of thought* was shared with me as presumed evidence, misinterpreted to mean that those who claimed that for one to enter paradise, it is more than saying the **shahadah** are also unbelievers. Unfortunately, they do not know that the claim was a consensus of scholars among the companions of the Prophet (saw). It is important to note here that the bond of contention here is not about saying the **shahadah**, but believing in it practically in one’s life; doing so firmly and sincerely.

Three: it has been part of our tradition that we impart knowledge to our people: children, youth and the elderly, with women behind certain barrier for their protection from the male counterpart. However, some cruel people criticized this long tradition claiming that it is of no use, but failed to look at, or talk about the characters of some people particularly women, which have been questionable despite the guidance they receive at home or during religious assignments such as Hajj among others. These cruel people failed to observe examples of women behaviours during social gatherings like the naming ceremony of a newborn member of a family, a wedding party spraying money, making beautiful decoration while going out for Eid and other functions. All these to them do not require cautioning but guiding people to live up to their religious obligation is seen as an act of offense. On this regard, it is important to know that it is mandatory for

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both men and women to seek knowledge not only about prayer and fasting, but also on sincerity of faith, Oneness of Allah among others. It was mentioned in *Madkhal* that it is compulsory for a husband to teach his wives, children and even servants. He should teach them about religious injunctions concerning faith, ablution, prayer, fasting, provisions regarding mensuration, naming or wedding occasions, and the status of innovations in the religion among others. And if one is not a scholar, he should go out and seek knowledge and teach his wife and other members of his family. In the event he could not afford to do so, he should allow his wife to go out and seek knowledge. She should do so even if he refuses to allow her. This is because the responsibility of giving knowledge to one's wife is similar if not more than that of feeding.

Four: some scholars who have been occupied with Qur'anic studies were of the opinion that someone who has intent for disbelief cannot be asked to go to school and seek knowledge, neither are they reminded unless they wish to do so. This opinion is an evil act entirely. Scholars maintain that, calling people to refrain from evil and to imbibe what is good is a religious injunction in the Qur'an and the tradition of the Prophet (saw) as well as the consensus of Islamic scholars. It is required that those who impart knowledge should be people of wisdom so that they would be able to clearly distinguish right from wrong to people in the most easiest manner, such that they can understand Islamic ethics and can easily put them into practice. From the discussion above, one could considerably understand the fear inherent in our minds why the illiterates are in danger of going astray due to their ignorance as well as due to the evil nature of some scholars close to them who denied them the opportunity to seek knowledge from pious and sincere scholars who are bent only on teaching only that which is obtainable in the Qur'an and the tradition of the Prophet (saw). The action of those evil scholars is pure evil and an act that is totally rejected. May Almighty Allah guide us to truth and distance us from falsehood.

Explanation On The Danger Of Labelling People As Infidels By The Learners

In the name of Allah, the beneficent, the merciful

It is very important to note that, it is very wrong on the part of students of knowledge, particularly those seeking knowledge about the Oneness of Allah (*Ilmul kalam*) who did not learn under any scholar of vast knowledge or experience, who could have taught them a lot about how Islamic legal systems are based on clear proofs, to make pronouncements. Denouncing one's faith cannot be done by mere occurrence of sinful acts on the part of the person involved but the presence of clear acts of disbelief either spoken or acted upon. It is not right to capitalize on one or two small acts to denounce one's faith rather, there should be clear evidences that makes a person compromise their faith. Sheikh Abdul-Aziz Al-Andalusi was saying: "denouncing one's faith is in the form of saying to someone "you are an infidel," or you conclude that so or so person is an unbeliever. On this regard, I shall say it is very dangerous to denounce one's faith unless they reject what the Prophet (saw) brought, or perform some actions like prostrating before idols or anyone else besides Allah (swt), or throwing the Qur'an in filth (impurities). All these are acts of infidelity; a Muslim shouldn't call his fellow brother an unbeliever. This is because Buhari, Muslims, Abu Dawud, Tirmizi, IBN Hibbbana, Dabrani, Baihaki, Dailami, Al-Dwarabudi and Ibn Najjar reported that the Prophet (saw) said:

إذا كفر الرجل أخاه فقد باء به أحدهما

"One of two people who denounce one's faith is the unbeliever."

This hadith is a warning to those who easily tag other Muslims as unbelievers. Imamu Al-Gazali stated in his book *Ihyau* that what the Hadith means is that tagging someone an unbeliever whose faith is clearly purified is not the best. Malam Mutawali stated that once a person addresses a fellow Muslim as an unbeliever without clear proof, such a person will automatically be the unbeliever instead. Malam Nawawi narrated this in *Arraudwa*. In relation to this I said, there should be no doubt about the infidelity of a person who is deep in ignorance to the extent they could say, "I am the only rightly guided one." There was a

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report that reached us where an ignorant student claimed that on one particular day, the sky made a shadow only for him. We seek Allah's guidance from atrocities such as these, because, saying so is a way of denouncing the faith of the entire Muslim Ummah as being ill guided. And this makes them unbelievers and no one should doubt the infidelity of such person. Malam Ahmad, son to Hijri Alhaitami stated in his book *Al-fawa'id Al-isdifa'iyah Sharhu Al-qasidati Al-Jazairiyyaha* that:

1. There is no bone of contention between Islamic scholars with regard to the infidelity of those who tag other Muslims as unbelievers without clear proof. This is the meaning of the previous Hadith.
2. There is no doubt about the infidelity of the person who denounces the faith of a believing society.

Sheikh Aliyu, son to Husamiddin, popularly known as *Al-Muttaqi* stated in his book *Al-burhanu fi alamati Almahdi Akhira Azzaman* that, Malam Muhammad, son to Muhammad Al-Haddabi Al-Maliki (may Allah be pleased with him) said, anyone who would regard an entire Muslim Ummah as unbelievers for certain forgivable acts is truly an unbeliever for taking this position. For this reason he is required to desist from doing so, and seek Allah's forgiveness. Sheikh Ahmad, son to Hijri Asshafi'i (may Allah be pleased with him) gave a sermon that whoever among the Muslim denounced the faith of another Muslim without clear evidence should quickly repent or else be served with a sentence. He, who tags the Prophet's (saw) companions or the entire Muslims Ummah as unbelievers should be regarded as an unbeliever. Sheikh Abussurur Ahmad, son to Ahmad Addiya Alhanafi, stated that whoever tags the Muslim society as unbelievers without clear proof is like denouncing the Islamic faith and tagging it as being untrue. Such people making this kind of atrocity have to repent and seek Allah's forgiveness or else be served with death sentence.

Sheikh Yahaya, son to Muhammad Al-Hambali, gave a sermon that, whoever denounced the faith of an entire Muslim society because they go against an ethical belief, which he alone seemed to think is right is an unbeliever. May Allah continue to guide us. Sheikh Yahaya further added that, if the habit of those who denounced the faith of Muslims continues to increase, it is then the responsibility of the Sultan and other Islamic legal

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bodies to take immediate action to address the problem by giving them at least three days to repent or else be served with death sentence. This is to curtail any further occurrence of this kind of habit, and to provide the Muslim Ummah relative peace.

Sheikh Dan Rushudi was asked about the appropriate punishment for those of *Ilmul-Kalam* who claimed that it is compulsory to study *Ilmul-kalam* book before learning any aspect of the religion such as ablution, prayer among other forms of worship. They went to the extent of denouncing the faith of anyone who refuses to do so. Sheikh Ibn Rushudu replied thus: “this claim is a pure act of infidelity.” Sheikh Manjuri narrated the idea in his book *Sharhu Almuhasal*. In this regard, I could say anyone who carefully takes a closer look at the claim will see the dangers of regarding a whole Muslim society as unbelievers particularly by students of knowledge. May Allah (swt) continue to guide us unto the right path and distance us from falsehood.

Why Some People Refer To Other Muslims And Their Scholars As Infidels

I begin by seeking Allah's guidance. What usually makes students of knowledge refer to other Muslims as unbelievers is simply because of their acquaintance with what they learnt in the *Ilmul kalam*. In this way, they treat people as unbelievers once they misunderstood one thing or the other, and even went to the extent of regarding those who disagree or doubt their claim on denouncing the faith of the Muslims as unbelievers also. This misguided idea of theirs is largely because, if they should regard other Muslims who go against what was obtainable in their book, it will be as if they are rejecting their books themselves.

This group of students failed to deeply investigate that what is obtainable in *Ilmul kalam* on denouncing people's faith applies only to what scholars have unanimously agreed upon, or differed on a group, not individuals. And that such denouncing can only be made on the ground, of clear evidences that eject one from the religion whether by one's speech or action. Similarly, what these students failed to realise is that, the kind of rulings made in the book is between a servant and his Creator and not between men.

Similarly, part of what led them to their claim as stated by Sheikh Muhammad, son to Umar, son to Abdul-Aziz and son to Muhalli in his book *Al-fasalul Auwal min Aqwalil Ulama'il Mauhibati* was that, sheikh Qasim, son Aliyu, was reported as saying, "anyone who doesn't understand the meaning of the *shahadah*, or cannot differentiate between God (the creator), and the creatures, or could not believe in the Oneness of Allah and the Last Day (of judgement) is clearly an unbeliever. Marrying a person on this stand, or eating the meat of animal they slaughterer is rejected unless they repent and seek Allah's forgiveness."

Sheikh Abu Zakariyya in his book *Annawazil* stated that, "whoever lives in the midst of the Muslim Ummah, reciting the *shahadah*, observing prayers without any understanding of the meaning of the *shahadah*, then such people do not benefit from their worship as they should be served with death sentence unless they repent and seek knowledge." In a similar view, Sheikh Ahamad, son to Isah, stated that, "there are two kinds of

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unbelievers: the arrogant and the ignorant, and both are dwellers of hell fire without any doubt among scholars.” Thus, whoever pronounced the *shahadah* but does not understand its meaning, should not contemplate their infidelity.” This is the same with those who engage in what scholars unanimously agreed to be un-Islamic, that their pronunciation of the *shahadah* will not be accepted as a reason.

These students could not fully comprehend deeply the message regarding denouncing the faith of people. The scholars did not refer to Muslims as infidels in their writings on infidels. In reality, what they really mean is that, deviation from what is in the Qur'an and the Sunnah of the Prophet (saw) is what denounce one's religion. Whatever thing someone will do that is unknown to the Ummah, is (strictly) between him and God. But whatever is known to the Ummah is punishable according to the provision of the Islamic law. In this regard, the culprits are warned to repent and seek knowledge, if not, they should be served with legal sentence.

As stated by Sheikh Muhahmmad, son to Umar, at the beginning of my book *Al-fasi Al-auwal*, part of the reasons why those students of knowledge denounced the faith of others is that, they only perceive something among the people and associated it to infidelity, and that the unity of scholars on this regard is highly important in considering what people say or do. In another related sense, the same scholar observed in his book *Al-fal Assani* that “we know those kinds of acts that are unanimously regarded un-Islamic by scholars, the same with those scholars disagree upon which students of knowledge, the less educated and women among others dwell onto.” These students of knowledge were, however, guided by the consensus of scholars that denouncing people's faith involves certain provisions. From what occupies the students of knowledge to regard other Muslims as unbelievers, they identify five classes of unbelievers, namely:

1. An ignorant who is aware of their ignorance
2. An ignorant who is unaware of their ignorance
3. Someone who doubts religious injunctions
4. Someone who assumes religious injunctions
5. Someone who decrees religious injunctions

It was further added that all the five categories above are unanimously agreed by scholars as unbelievers. What those students of knowledge failed

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to realize is that these categories are regarded as unbelievers and their infidelity is between them and their creator not on worldly matters. This is because, individually we may not be able to easily identify them among ourselves since the habit that characterized them is in their minds, unless for what has openly occurred, that which people can testify.

According to Sheikh Abubakar, son to Muhammad, son to Abubakar, in his book *Hujjatul Mas'ul an Ilmittauhid*, part of what motivated those students of knowledge in denouncing the faith of other Muslims is like the example of someone who is thirsty but stayed at one place shouting "water!", "water!" This will not be of any use to him. Scholars have unanimously agreed that whoever does not understand the meaning of the **Shahadah** is an unbeliever. The elucidation here is for those students to realize that saying the **Shahadah** and knowing its meaning is a compulsory aspect of faith, as that will portray a person as a Muslim and give him all the privileges of a Muslim.

Similarly, Sheikh Muhammad Salihu, son to Abdurrahman, son to Sulaimi, son to Al-Auhali stated in his famous book that:

1. If you ignore what I'm telling you, it is yours to lose, as such, you'll not gain what is expected
2. You recite the **Shahadah** but you do not know its meaning? What a wasted effort.
3. Your recitation of the **Shahadah** does not benefit you if you don't understand its meaning. Your entire life is a sham if you don't realize this.

What the scholar addresses here is the need for the Muslim Ummah to take heed in ensuring that they learn the meaning of all that comes across in matters of the religion, be it the Qur'an, the Sunnah or other forms (of worship) of the religion, such as the **Shahadah**. This is because faith is built upon understanding of the provision of the religion, and that sometimes certain provisions affect your being a Muslim. Sheikh Al-Aujali stated in his book *Dalilil Aqa'id* that:

1. Whoever relies on the words of any scholar in Islamic monotheism other than what is obtainable in the Qur'an and the Sunnah, is gone astray.

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2. This type of person is being misguided by *Shaitan* or is strong headed, who does not seek knowledge.
3. Because nothing is considered in relation to Islamic monotheism, that is why scholars took a stand on this.

Sincerely speaking, those students of knowledge on their hard decision to denounce the faith of others should realize that it has to strictly apply to Islamic monotheism which is only guided by knowledge. It is important to note that, this Islamic monotheism is built upon knowledge and understanding from authentic sources and not just from what people think or assume, or rely on the words of the people. This knowledge is summarized by the content of the ***Shahadah***.

There are also other aspects that occupied the attention of scholars such as Sheikh Muhammad Al-wali, when he stated in his book ***Al-Manhal*** that Sheikh Sanusi rejected the first among the two major claims of scholars on denouncing people's faith in relation to Islamic monotheism, however, he accepted and encourage the second claim. The first claim was that even if a person is wanting in Islamic monotheism, he is a true believer, and is not associated with any ill will. On the other hand, the other claim was that although a person still remains a believer, despite his deficiency in Islamic monotheism, he is considered weak in faith.

Those students of knowledge could not realise that the essence the scholar is emphasising here is for proactive commitment in faith not to push people away from the religion. His assertion in his book ***Al-Umdah Sharhul Kubra*** initially was to denounce people's faith so as to motivate them to be more committed in the religion. Later, in his subsequent analysis, he lessened the burden to that of being in the religion but with questionable character. He reiterated this in his other book, ***Sharhul Wusdah***, that all these issues specifically apply to the relationship between man and his Creator and not on matters of ***ibadah*** (*worship*).

It was also added by Sheikh Sanusi in his book ***Al-kubra*** of what scholars of knowledge associate with Islamic monotheism, where he stated that; "fellowship of a belief other than that of the Qur'an and the Sunnah of the noble Prophet (saw) cannot help a person in action or in

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speech.” This is a similar view to that of Sheikh Muhammad Attahiru, son to Ibrahim, in his book *Al-kubrah* where he stated:

1. Most scholars unanimously agreed that fellowship of people’s belief other than the Qur’an and the Sunnah will lead to permanent residence in the hell fire in the Here-after.
2. It is feared for those who follow others that in time of asking, doubts will lead them astray to denounce their faith.
3. If he continues on the path of relying on the beliefs founded by people without seeking knowledge, such a person will end up having his faith ruined like what happened to the Jews.

Those students of knowledge did not look into the assertions of these scholars to see how important it is to spare people as a whole from disbelief, and that such aspects concern mainly the relationship between man and his Creator. In the saying of Sheikh Ahmadu Al-Muqary in his book *Idwa’atuddujunnah*, “seeking satisfaction cannot be possible without seeking seven items.”

Those students of knowledge didn’t see the wisdom portrayed by the author where despite minor issues of belief, he couldn’t denounce people’s faith; rather he would find fault with the people and strongly caution them to repent and seek the forgiveness of Allah. On the saying of the scholar about the seven items, he didn’t say one’s faith is incomplete without them, but relates them to one’s relationship with the Almighty.

Sheikh Ahmad, son to Abdullahi Al-jazairy, states what motivates people to regard other people as unbelievers;

1. To all the Muslim Ummah before us, Islamic monotheism is a cardinal principle of faith.
2. Prophets and Messengers of Allah all actualize Islamic monotheism as an Islamic principle during their time.

This is in addition to the saying of Sheikh Sanusi in his book *Al-jaza’iriyya*, that all the Messengers of Allah share a unanimous belief that faith is only built from monotheist belief; and that, the saying of the

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scholar about monotheism doesn't mean to denounce the faith of the entire Muslim. The understanding of the assertions of *Ilmul-kalam* is insufficient to be used to begin denouncing people's faith unless it is backed up by the Qur'an and the Sunnah of the Prophet (saw), like saying but not understanding the meaning of the *shahadah*. From the author of *Al-jawahiril-hisan*, "whoever is ignorant of any of the six pillars of faith, is an unbeliever who will permanently dwell in the hell fire. And that the heaven is prohibited for him." This assertion does not denounce the entire Muslim Ummah, it rather refers to only those who are ignorant of the pillars of Islamic faith. Similarly, the scholar does not refer his assertion to worldly judgment, but rather in the Hereafter, after all we cannot clearly know who is ignorant of the pillars or not in our worldly affair, unless the person involved comes forward and admit so in his speech. And even in this regard, one's faith is measured on account of the provision of the Qur'an and the tradition of the Prophet (saw), not that of *Ilmul-kalam*.

There are a number of ways that some scholars can easily denounce one's faith. As was the saying of Sheikh Abu Imrana Al-jauraby in his book *Aqidatul-Muwahhidin*, the first responsibility on a believer is knowing how to worship Allah (swt). This is because, worshipping Allah (swt) is only possible after knowing who He is. Following Islamic injunctions also is only possible after knowing. This is the same with following the revealed book which is not possible unless one knows who revealed it, His glorious names, His attributes, what He allows and what He forbids. This is necessary because it will not be an excuse to worship someone other than Allah (swt) on the ignorance of simply assuming that someone to be God. This is what instigates some people to denounce the faith of others as said by Sheikh Muhammad Al-dagugi in his book, *Shafiyatul Qulub* where he stated thus: "How can you worship that which you don't know? The waste in this your task is too much."

Those who denounce people's faith may have misunderstood this assertion to mean that it is an act which takes people out of the religion. What assertions such as these mean is that, as servants of our Creator, we cannot worship Allah without knowing who He is. We must also know what is allowed and prohibited in the religion. Scholars of *Ilmul-kalam* miss the point here by using this provision to denounce the faith of anyone who does not fulfil it. What is right is not to regard people as unbelievers as a result of their non-satisfaction of this provision, rather, they should be

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warned strictly to step up their faith. An unbeliever who accepts Islam close to prayer time will be asked to join in the prayers. So also during fasting, he will be asked to fast. What do they say about him? So, it is considered a mistake to regard Muslims as unbelievers on the grounds they lack knowledge about their Creator and other aspects of the religion. Rather than denouncing their faith, they should be reminded to seek knowledge and be steadfast in worshipping their Creator to serve the purpose for which they were created in order to avoid going astray. Sheikh Gazali added on this that: “One who may be worshipping Allah on pretence may end up worshipping someone else other than Him, and this is the worst of waste.”

Sheikh Abu Al-jauraby stated in his book, *Aqidatul-muwahhidina* that among the things that influence some people to denounce the faith of others, includes “Worship is only acceptable after knowing who is being worshipped; faith is only valid after knowing what is allowed and what is prohibited in the religion. Following revealed book is only valid after knowing who sent the books. Also, following a Prophet is only valid after knowing Who sent him.”

Those who study people’s faith may have misunderstood this assertion. It does not mean to denounce people’s faith; rather, it is to caution them to seek knowledge and move far away from the darkness of ignorance. This is because worshipping Allah can only be done with knowledge and not ignorance. This view is not like the one held by the custodians of *Ilmul-kalam*. Sheikh Sanusi stated in *Sharhul-wusd’a* that: It is highly unbecoming on our part to ridicule our fellow brothers on the grounds of their ignorance of some aspects of the religion. This is because understanding the religion is in the heart, unless otherwise, it became clear in one’s religious practice that such ignorance is apparent. In this case, efforts should be made to make them seek knowledge in order to get rid of the ignorance.

May Almighty Allah continue to guide us unto the right path and protect us from evil.

Explanation About Having Islamic Legal System Built On Clear Evidences And The Consultation Of The Scholars.

In the name of Allah, the beneficent, the merciful

It is part of Islamic ethics that whoever accepts Islam, his dignity and person are safe with all the Muslims. And that, he should always be looked upon with good expectations because this is the teachings of the Qur'an and the tradition of the holy Prophet (saw).

Allah (swt) says in the holy Qur'an that:

﴿وَلَا تَقُولُوا لِمَن أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ النساء: ٩٤.

“Do not say unto those who offer greetings to you, that you're unbelievers.” Nisa'i:94

Imam Bukhari reported in the tradition of our noble Prophet (saw) that:

من صلى صلاتنا واستقبل قبلتنا وأكل ذبيحتنا فذلك المسلم الذي له ذمة الله وذمة رسوله فلا تخفروا الله في ذمته

“Whoever observes our prayers, faces the east in doing so and eats what we slaughter in our sacrifices, such a person is a Muslim who has Allah (swt) and the holy Prophet (saw) as his witnesses. Therefore, do not interfere in Allah's witness.”

In another related tradition of the holy Prophet (saw) as reported by Imam Bukhari from Imam Anas (may Allah be pleased with them), that the Prophet (saw) said:

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله وإذا قالوها وصلوا صلاتنا واستقبلوا قبلتنا فقد حرمت علينا دماؤهم وأموالهم إلا بحقها وحسابهم على الله

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“I was directed to battle with people until they accept the Shahadah, and when they do so, observe our prayers, facing our revealed direction; the east, then, their life and wealth are prohibited from our harm.”

And that their reward is with the Almighty Allah. Imam Bukhari reported from Abu Sa'id Al-khudry (ra) that the Prophet (saw) said:

أني لم أؤمر أن أنقب عن قلوب الناس ولا أشق بطونهم

“I am not directed in any way to disclose the secret of fellow Muslims.”

The consensus of Sunnah scholars established that whoever accepts the **Shahadah**, responsibilities of the religion are binding upon them, such as marital provision, birth and burial in Muslims cemetery after death among others as long as he does not actually change his faith by worshipping idols or denying any of the traditions of the holy Prophet (saw). Sheikh Abdulsalami, son to Al-laqany stated in his book, **Ithaful-muridi-bijauharatil tauhid** that, “True faith is saying and believing in the **Shahadah**, because whoever believes in it becomes part of all Islamic provisions. Such a person cannot be addressed as an unbeliever unless he or she engages in the practice of prostrating before idols.” Sheikh Alqaly added in his book **Al-shafa** that “Islamic provisions are always made for what the tongue utters here on earth. This is what most Islamic leaders work on, because, they don't act upon what is abstract.” The Prophet (saw) warned against acting upon assumptions unless on that which is physically backed up by clear evidence. In one of his traditions, the holy Prophet (saw) once asked a question when he was cautioning against acting upon assumption:

هلا شققت عن قلبه

“Why didn't you cut open his heart to know what is there?”

Sheikh Sanusi stated in his book **Al-umda Sharhul-kubra** that, “all Islamic legal systems are built upon what appears visibly with clear evidence. This is what the Prophet (saw) directed and not minding what is in the hearts of the people; that is for Allah (swt) to judge in the hereafter.”

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From the foregoing discussion, I must say that the reader by now would have understood that, whoever observes the **Shahadah** is free to interact with the entire Muslim community as part of it, unless they engage in the worship of anything other than Allah (swt). This is what was obtained in the generation before us. Sheikh Ahmad, son to Aliyu Ibn Abdurrahman Al-Manjory stated in **Sharhu manjahil-muntahab** that Al-Gazali said, “It is because of the need for the Muslim Ummah to multiply through giving birth to individuals of worthy character that marriages are made. And that, actions should always be based on the good benefits they brought. Anything other than this, Islam does not allow marriage contracts.”

Shehu Muhammad, son to Umar, son to Abdul’aziz Abu-Muhaly, added on this issue that; “a person whose faith is evidently faulty in his words and actions, should not be allowed to take the hand of a fellow Muslim sister in marriage. People should also not eat what he slaughters in sacrifices. But if these things are without clear and practical evidence, he should be considered for the above mentioned privileges.” The same scholar stated in his book **Al-fasalul-awwal** that, “the faith of such a person whose negative actions are without clear evidence cannot be denounced. This is because even among the scholars of past generations, the faith of such people has not been denounced.” But comparing our present generation and those before us, one will see a sharp contrast. Some scholars said in this regard, it is allowed to consider the evil actions of people although not practically evident but assumed to be true, as reasons to deny them such privileges like taking the hand of a fellow Muslim sister in marriage and or eating what they slaughter. However, some scholars argued that they still benefit from these privileges, but this view is a weak one. The scholar added that, “we have been buying and eating meat slaughtered by people we taught **Tauhid** although they may be privately engaging in acts disliked by the Almighty. However, anyone whose evil action becomes open, with clear evidence, such people will not be given any privileges.”

In this regard, I shall add that, there is nothing wrong with this view. The scholar further stated that, “whoever dies as an unbeliever will surely remain in the hellfire even if no one witnessed his infidelity. And, all scholars unanimously agreed to this.” The same scholar stated in his book that, “lest you take note of the saying of a scholar in the chapter on business transaction, that whoever first make as valid bargain is in control of a transaction in as much as there is no harm in that.” Sheikh

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Muhammad, son to Umar stated in his book *Fasalul-Awwal*, that: “by Allah, I cannot count the number of how many among the students that are lacking in faith until their actions and sayings appear to clearly prove so.” He further added that, “there was a time I came across someone who, after reciting some verses of the Qur’an, claimed that it was originally revealed to Imam Aliyu, and when asked whether Imam Hussaini is a Messenger of Allah, he said yes, and when asked about who his God was, he said Prophet (saw).” The scholar further said, after the encounter, he asked all the students similar questions to ascertain their faith. Unfortunately, many of the ones interviewed do not understand the meaning of the *Shahadah* and the oneness of Allah as well as what Prophethood is. The scholar went further to relate the story of a man who married a woman who seemed to be up and doing in religious matters, so did not bother to interview her. Later, when the woman was asked about matters of religion, this same woman replied rather surprisingly. When asked who is a Prophet, she said Prophet Muhammad (saw) is the creator of the earth and that he is a son of God. In another related case, the scholar discussed about some believers in the religion, who, when investigated, were discovered to have elements of infidelity. A brother in Islam fulfilling the pre-requisites of the religion was discovered to have been practising elements of infidelity. As such, whatever he slaughtered was rejected. Sheikh Bin Umar was of the view that once one’s faith became questionable, as it may be, it seems the person involved is less active in worship, such a person should be exposed to literature test about the religion, whoever denies this, is committing a grave act.

This view was accepted by many people. And, through this idea, the scholar added that, “many students of knowledge were exposed to the test and were discovered to have attributed a number of lies (about actions he neither did, nor practiced) to him such as prohibiting the consumption of water and milk despite knowing we take them. They even went to the extent of saying the entire people are born without legitimate fathers.” May Allah continue to guide us and shower on us His blessing. May He also forgive us all.

The scholar further stated that; “even reputable scholars such as sheikh Sanusi have their work reduced to fabrication. Therefore, if theirs is treated the same, it won’t be a surprise.” With regard to Sheikh Bin Umar’s view, I shall say it is a practice which has no foundation in the religion. It was

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not practiced by the Prophet (saw), his companions or any of the scholars after them. This is evident in the saying of Sheikh Alkaly in his book *Ashafa* that, once a person pronounce the **Shahadah**, all privileges of Islam are given to him unless in his words or actions he deviates from the Qur'an or the Sunnah of the Prophet (saw). But setting up a test is totally out of the question here. The Prophet (saw) has warned against exposing peoples' private life. The Prophet often says:

هلا شققت عن قلبه

“Why didn’t you open his heart to see what’s in there whether there is faith or not?”

I could say here that, the best way to address people whose faith seemed to be faulty according to the Sunnah of our beloved Prophet (saw) is to find a way to advise them in the most appropriate persuasive manner to seek knowledge and address their problem. This is more ethical than engaging them in some sort of testing.

Sheikh Al-hassan Al-yosy stated that; “there was a time I passed through a town and met people surrounding a group of students who claimed that a test be conducted on a particular group of people to ascertain their true faith.” The scholar continued, “The leader of the students later approached me and inquired about the righteousness of their move, and I advised him that what they are propagating is totally wrong and that he should find a way to guide the people unto what is clear and right, expecting nothing but good from everyone. They should also be teaching people about the Oneness of Allah in addition to basic knowledge about worship and public interaction. And that the issue of faith-test and questioning should be done away with because it is not there. These words of mine had great effect on him, and fortunately, he accepted to change his view.” Sheikh Aburrija said, “Whoever wants to establish marriage contract with someone whose faith is characterized by ignorance that can lead to infidelity, such a person can engage in searching for the true nature of the person to marry. Similarly, even with regard to slaughtering of animals, the meat from these people is not to be eaten. One scholar stated that, “it is not allowed to sleep with your wife unless you investigate her religious competence. If she is able to respond positively, she remains your wife, but if she fails to do so,

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she'll not be your wife." The scholar added that, if one marries a minor, he has to allow her reach puberty and at the same time she has to respond positively in demonstrating her Islamic competence otherwise, she will not remain as a wife. It was stated in books such as *Al-yami'ul kabir*, *Al-muhidu*, *Al-hawy*, *Gunya*, *Al-fatwa*, *Al-zahira* and *Fuslul-imady* that, if a girl reached the age of puberty and could not respond positively in demonstrating Islamic competence, her husband should stay away from her. On this, I can say there is some misunderstanding. Because, our people are born and brought up in the religion, and that, it is not in our practice to insist upon verbal explanation which some may not be able to do." Sheikh Abdulaziz stated this, and added that; "someone among the pious scholars stated that it is not required to ask these questions such as; "what is Islam?" What is faith? Etc., rather, let there be some coaching on them, teaching them what is Islam, faith and other responsibilities they need to know. They should be asked about their belief on these things, and if their answer is yes, that is satisfactory and thus are eligible for any interaction as a Muslim.

Sheikh Sanusi stated in his book *Al-wusda* that majority of scholars cannot explain their Islamic competence, let alone ordinary individuals. May Almighty Allah continue to guide us unto the right path and distance our souls from deceit.

**Why Evil Will Not Dominate The Ethics Of All The Muslims
Throughout Eternity.**

Sheikh Abdulwahab Ash-Sha'arani stated in his book *Al-qawa'idul Kashgiya* thus: I heard my Islamic teacher, late Sheikh Zakariyal Al-ansari (may Allah have mercy on him) saying that, the ethics of the generality of people are authentic based on the consensus of the scholars. The father of Al-Maturdi stated that scholars unanimously agreed as stated in many of the traditions of the Prophet (saw) that, the believers are well aware of their Creator, and that they are the majority of the dwellers of paradise. This is why Sheikh Ahmad, son to Zakariyya, stated in his book *Muhassilul Makasidi*, that Sheikh Abu Mansur asserted the unanimous view of scholars that the believers are truly aware of their Creator, and that they form the majority of the dwellers of paradise.

According to Sheikh Manjuri in most of his books, majority of the dwellers of *Jannah* are the believers. And this is not a coincidence; they are the most complete in behaviour and obedience. The scholar added that the believers shun away from evil acts, and do not allow their knowledge to mislead them into thinking about the evil of others like the *illiyun* and are not into baseless innovations in the religion like the *albilla*. They are exempted from selfishness; hence do not generalize when relating matters of societal concern. Their focus will always be on what benefits them and their Muslim brothers and sisters. Their understanding about religion is guided by a common knowledge of what obtains in the Qur'an and the Sunnah of the Prophet (saw) while they abstain from what will lead them astray in small matters, let alone on larger matters.

Sheikh Manjuri stated that, by inserting *alif* and *lam* together with the word "*albillah*", to show generality, but this generality could be related to a particular generation only and not all generations. And thus, it may be used to say in most generations to show such generality as it was reported in *Usulul fikihi*. In most cases, when making reference to the people, the generality is always given emphasis, and on this note, the generality of the Muslim Ummah is regarded as being good believers who are associated with nothing but goodness in character, devotion and ethical values. However, only in rare cases we attribute negativity to some select few among them, and that is only when they distinguished themselves in

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characters not allowed in the religion. Denouncing the entire generation because of what a few among them do of evil is sheer act of injustice. Even the few who commit certain acts of evil, their acts have to be openly clear, and that, it is a responsibility of the majority to effectively warn and guide them back to the right path for them to be included among those mentioned in the previous hadith of the Prophet (saw). This is because to change evil, the evil doer must be convinced that there is no evidence backing what they do within the religion. Caution needs to be taken when dealing with the ignorant minds to avoid them causing chaos in the religion because there is little contribution from them unless they are relieved from their ignorance.

**Having Good Intent And Dedication In Worship As The Basis For
Islamic Belief**

I seek guidance from Allah (swt). It should be clearly understood that regarding our belief, Allah (swt) has not based our worship in the faith of His Oneness in what our eyes can see as in the letters used to write on books and on learning boards. Allah (swt) has also not made the faith of His Oneness in what our ears can perceive from the sounds we hear, neither from what our mouth can utter. Rather, He based our worship in relation to His oneness on what our hearts can conceive from the Qur'an and the tradition of the Prophet (saw). The 'worship' itself is a compulsory aspect of faith in the religion, not in the *Ilmul kalam*. This is what scholars usually adhered to. The responsibility of the Muslim is in the belief in the Oneness of Allah (swt) through the Qur'an and the traditions of our noble Prophet (saw) as well as the consensus of the scholars. Sheikh Al-Sayi Al-Hassan, son to Mas'udu Alyusi stated in his book *Al-Muhadarat* that, 'the ignorance of learners has spread across the city of Sajalmasa, with their atrocities openly clear when they were establishing ideologies with regard to the belief in the Oneness of Allah (swt) for all Muslim Ummah, and for someone's belief in the Oneness of Allah to be accepted must conform to what they design, if not, such a person is an unbeliever.'

They also claimed that, anyone who did not understand the meaning of *Shahadah* is an unbeliever whether they believe in it or not. This sends fear into the heart of majority of Muslims. And the time I entered the city of Salalmasa, many people came to me with complaints on this issue. The truth of the matter is that, not all people are blessed with the ability to comprehend complex issues like the scholars. So, I addressed them by reiterating that Allah (swt) has made it a provision for them to worship him, He alone. And that truth should be the basis for their livelihood. I asked them whether they don't believe in the Oneness of Allah as being supreme over all beings? And that there is no deity worthy of worship other than He alone? They responded that they do believe in these. I also asked them that don't they believe that Prophet Muhammad (saw) is a messenger of Allah and the last of the Prophets? They testified that they do. So, I told them that this is the meaning of the *Shahadah* which is Arabic language, and that as long as they maintain this belief, they remain

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as believers in Islam. I emphasised to them that, it is not that it is compulsory for them to understand but the message. And that, Allah (swt) will always look into their good intentions and sincerity. On hearing this, they thanked me and went back feeling relieved and thankful to Allah (swt).

Sheikh Sanusi stated in his book *Al-Umda Sharhul Kubra* that, the recent trend of relating the knowledge and belief in the Oneness of Allah (swt) to what scholars of our generation refer to is not what obtained in the generations before us. Rather, the belief in the Oneness of Allah (swt) is strongly tied to one's truth and sincerity in adhering to the message of the **Shahadah**. This is the best way one can understand how worshiping is done, simplifying the message of the Oneness of Allah (swt) and adhering to truthfulness and sincerity. Let there be total reference to the teachings in the holy Qur'an and the *Sunnah* of our noble Prophet (saw). This is why I strongly suggest that for anyone to properly understand the true meaning of the oneness of Allah (swt), they should seek knowledge from people who have such knowledge deeply rooted in the Qur'an and the traditions of our noble Prophet (saw). Such people should be scholars who obtained and impart the knowledge for the sake of Allah (swt) not for the sake of argument. People should be able to understand clearly that all humanity, right from the creatures on the earth up to what is in the heaven are His creation. And that, He has no beginning, neither will He end. Allah (swt) is totally unique in His being. None is like Him. Everything runs on His command. The angels and the Prophets, none has power over anything. Only He alone guides whoever He so wishes. Allah is responsible for everything. It is His might that dries a wet object not the sun. It is also His might that heals not the medication taken. His power is over everything and nothing runs without the might of Allah (swt).

Allah (swt) in His infinite mercy is supreme and His uniqueness is superceding. He is all knower, He listens but not with ears, He speaks with His might without having a mouth. He also sees without the aid of the eyes. There is none like Him. He has choice on what and when He shows His might. He makes everything to be as He wishes. All the messengers of Allah are humans and are adherents of truth who deliver the message of Allah to humanity. They are all trustworthy and complete in character. They neither hoard nor hide the message of Allah from the people. They

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are like other human beings in eating, drinking, marital affairs, engaging in business affairs, falling sick, among other human affairs.

The angels on the other hand are different. They are totally loyal and obedient to the commands of Allah (swt). They don't eat or drink. They are neither males nor females.

All the revealed books are true. Life and death are also true. The questioning in the grave by angels Munkaran and Nakiri is also true. The punishment and luxury of the grave is also true. Also, the day of judgement is true. The rising of the dead on this (judgement) day is also true. The dispatch of individuals' record sheet is also true. Measurement of people's deed is also true. Judgement among all the creatures is also true. The crossing of *siradi* (bridge across hellfire) is also true. The *Alkausara* stream is also true. The seeing of Allah (swt) by the believers is also true. All what the Messengers of Allah brought from Prophet Adam (as) up to Prophet Muhammad (saw) is true.

These are the prerequisites of faith in the Oneness of Almighty Allah (swt) as contained in various sections of the glorious Qur'an and the tradition of the holy Prophet (saw), just as it was explained in our book, *Mira'tudullabi wa umdatul ulama'I*. It is mandatory for every matured individual to understand the meaning of these prerequisites and to believe in them. Sheikh Muhammad stated that whoever teaches people is in need to be of clear understanding so as to be able to deliver the truth. This is because; people need to be made to understand the Oneness of Allah other than just memorizing the provisions for that.

**THE OBLIGATORY STATUS OF THE WORDS OF THE
SCHOLARS OF ILMUL KALAM**

It has been discussed previously that what is of more significance to people is to understand the basis of faith. Sheikh Abdurrahman Sayudi was saying in his book *Annigaya* that, knowledge of the Oneness of Allah (swt) is a type of knowledge that is compulsory to all believers. Sheikh Abdusslami, son to Ibrahim, stated the meaning of *ilmul kalam* in his book *Itihaful-Muridi Bi Jauharatil-tauhid* that, the knowledge of the Oneness of Allah (swt) is such that it is used to solidify the faith of believers in the religion and to avoid ambiguities or any confusion in the religion. What some scholars of our generation relate to the knowledge of the Oneness of Allah (swt) such as His knowledge of what would happen, the lack of knowledge of His shape among the people, among others, are all secondary requirements that the believers may need to know later. Sheikh Sayudi, son to Zakariyya, stated in his book, *Muhassilul Maqasidi* that, it is not mandatory for people to go deep into this area of faith because there are aspects that are primary and secondary. Let people know the primary ones first (enough) before any need to go the secondary ones. The secondary ones are largely for the use of scholars with vast knowledge of the Qur'an and the Sunnah of the Prophet (saw). Sheikh Manjuri was saying in *Sharhul al-Muhassil* that, it is mandatory for every region to have people who will stand up to those corrupting the religion (with *bidi'a*) and spread the true knowledge about the Oneness of Almighty Allah (swt). This task can only be achieved by those who have knowledge of the Qur'an and the Sunnah of our beloved Prophet (saw) as well as the consensus of the righteous scholars. Let guidance be based on the teaching of the Qur'an and the practices of the holy Prophet (saw). In this way, knowledge will circulate and people will not be held to ransom by any section of the society who may have claim over a particular view or understanding with regards to what is required of a people by their creator. The discussion on the Oneness of Allah (swt) as contained in *Ilmul kalam* should be well understood that no people should be denounced from the religion, rather, the concern is how to motivate them to seek knowledge and achieve success in performing the task which they are created to carry out which is worshipping Allah (swt).

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With this I say, may Almighty Allah continue to guide us. May He unite us all in faith and in the belief of His Oneness as the Supreme Being. Let there be consideration of the entire Muslim Ummah as one entity whose wellbeing, steadfastness in the religion and unity is above all. May Allah continue to help us in this course. Finally, it should be of significant value to note that, scholars need to be careful enough when regarding other Muslims as unbelievers. This is because, denouncing the entire generation because of what a few among them do of evil is an act of injustice and not common among pious individuals. Even the few who commit certain acts of evil, their acts have to be openly clear and it is a responsibility of the majority to effectively warn or guide them back to the right path.

May Allah bless our ***Iman***, let our worship be because of You alone. And may all the Muslims be united and protected from the evil of the few among us.